Journal

of

WORLD EDUCATION

"Creating the Powerhouses of Tomorrow by
Inspiring People Today"

ACC

Foreword

This is the result of cooperation between 31 young Europeans, coming from 15 different states, united to produce this issue of the Journal of World Education. The editorial event took place at Højskolen Østersøen in Aabenraa, Denmark from 9th to 16th of February 2003. It was carried out by the Association for Community Colleges under the headline *"Schools for Europe Community College II"* (SECC II).

The idea is to present the works we and our close cooperators have done through the first three years of our existence. The journal consists of three parts; a theoretical, a practical and a legislative approach. The first part introduces reflections on educational challenges in Europe of today. Ove Korsgaards article was printed in the last issue of this Journal as well, but we decided not to change our plans for this issue, as it is important for the synoptic structure of this issue – including a theoretical approach.

The second part of the magazine reveals the practical approach to our work: mainly experiences, opinions and points of view about the residential school format – event *Youth 2002* when it is made a tool for creating the beginning of a European public realm. During the first two weeks of July 2002 a thousand young Europeans gathered at 13 Danish folk high schools in Denmark in order to draft a proposal for a future European constitution. The 13 constitutions produced at the different folk high schools were finally merged and negotiated into one final proposal. The article by Jakob Erle and Sylvia Oreifig presents the 13+1 constitutions of the 13 folk high schools taking part in the project, in comparison. The editorial group of this Journal as well as the authors of the second part have all taken part in the project *Youth 2002* as organisers, participants or volunteers. The *Youth 2002* was co-organised by Ask Højskole, Askov Højskole, Association of Danish Folk High Schools (FFD), Brandbjerg Højskole, Danish Youth Council (DUF), Egmont Højskole, Esbjerg Højskole, Højskolen Østersøen, International People's College, IUC-Europe, Nyt Europa, Oure Idrætshøjskole, Ry Højskole, Rønshoved Højskole, Skælskør Folkehøjskole, Snoghøj Højskole and the Association for Community Colleges (ACC).

The third part is the legislative frame, which contains the perspectives for the future. A range of ideas is presented in this part. The bylaws of the *First European Community College* (FECC) have been drafted during the SECC II and are for the first time made public in this Journal. It is naturally following up on the *Act on European Community Colleges* that present us for the utmost vision of the ACC. The *Action 6* is our working title for a concrete proposal to the EU-Commission to make Community College Courses possible at European level.

In the following we use the words folk high schools, community colleges and højskoler parallel. This issue as well as the "Schools for Europe Community College II" was possible due to support by the EU-Commission (Youth), CIRIUS, Danish Lottery Funds (Tipsmidlerne) and the ACC.

Dear Journal-readers, we hope this can function as an inspiration all over the world, and we are very happy that the AWE gave us the opportunity to present our works and ideas.

Participants at the Schools for Europe Community College II

Schools for Europe Community College II

This journal was edited at Højskolen Østersøen by the participants of SECC II *(pictured above)*.

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Contents

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AWE President Ove Korsgaards article *A European Demos?* has become a key inspirational text for the ACC. It clarifies the dividing lines in current debates about European (political) identification. Moreover it gives a thorough introduction to key concepts of education and put them into the relevant historical and idelogical contexts. The article is an important inspiration also for the ACC Board's writing of the second article *Education for European Citizenship* of the section approaching our subject from a more theoretical angle. The board reflects on World and European challenges of today and try to conclude with concrete proposals for educational initiatives. ■

A European *Demos*?
The Nordic adult education tradition – *folkeoplysning* – faces a challenge

by Ove Korsgaard

Many non-Scandinavians regard knowledge of the Nordic folkeoplysning tradition and popular movements as making a valuable contribution to an understanding of the social development of the Scandinavian societies. Jean-François Battail, the French literature theoretician, maintains that the cultural differences between France and the Nordic region open new horizons and are thought-provoking. "Popular movements, worker literature, mass education and similar cultural expressions exert a tangible attraction," according to Battail.1 This is particularly true of countries that have been liberated from colonial dominion and/or from dictatorial forms of governance, and are currently undergoing a process of democratisation.

Any article on the Nordic tradition of *folkeoplysning* and mass education written for an international readership must begin with a clarification of the key concepts, as these cause considerable confusion.

In the Nordic countries there is a widespread conviction that the terms *folkeoplysning* (the Danish and Norwegian term) and *folkbildning* (the Swedish term) cannot be translated, as the concepts they represent are not found in other languages. This is not quite true. The terms are also used in Europe's German-speaking areas. In fact, both *folkeoplysning* and *folkbildning* trace their roots to the German concept *Bildung*.

Its meaning in Denmark was strongly influenced by N.S.F. Grundtvig, who – instead of directly adopting the German term bildung (as in Sweden, where it became *bildning*) – established a new link between *folk* and oplysning (literally, "enlightenment"). *Folkeoplysning* is to be perceived as Grundtvig's addition of a spiritual dimension in his redefinition of a concept that – during his youth – had been assigned to a rationalist category. And his redefinition was strongly influenced by German *Bildungsteori*.2

On the other hand, the Anglo-American world lacks synonyms for *folkeoplysning* and *bildning*, though the British have used the term "workers' education" in a very similar sense. There is, however, a long tradition of translating the term as "adult education."3

A study of the international and Nordic literature on the goals and basic tenets of adult education reveals, however, striking similarities between the Nordic and the Anglo-American traditions. In the material on the Nordic folkeoplysning tradition, the predominant viewpoint is that *folkeoplysning* constituted an integrated element in social popular movements that opposed the State. The demand was that "state sovereignty" should be replaced by "sovereignty of the people," that State education "from above" should be replaced by *folkeoplysning* "from below."4 In the description of the Anglo-American tradition there is frequent reference to a link

between, on the one hand, the development of new knowledge, and – on the other hand – democratic, national and social development. The notion of the active citizen is a common ideal. And enlightenment is seen as a decisive factor in attaining this ideal.

Though there are similarities between the Nordic and Anglo-American traditions, there are also differences. In his analysis of the term "adult education" in American literature, Sean Courtney draws attention to the variety of concepts used at one time or another in the context of "adult education": lifelong learning, continuing training, andragogics, etc.[5] But although his article contains about twenty synonymous terms, none of them adequately covers the *folkeoplysning* concept as it is applied in the Nordic countries.

One of the differences between *folkeoplysning* and "adult education" is the scope of coverage; the former refers to a *folk*, whereas the latter refers to a specific age group. In the Nordic tradition, there is a greater emphasis on the community, on the sense of a common cause – whether it be political, social or cultural. Despite this emphasis, since the 1960s the general trend has been towards a shift from *folk* (as a community category), to *adult* (as an age classification).

In England, there has been a shift from "workers' education" to "adult education," and in Germany from "Volksbildung" to "Erwachsenenbildung." Similarly, in the Nordic countries – during the post-war period – there has been a shift from *folkeoplysning* to adult education (*voksenundervisning*). Or to *voksenopplæring*, as it is called in Norway. Today the term *folkeoplysning* is often used in the Nordic countries as a synonym for "adult education." Anglo-American usage is thus exerting a growing influence on the other enlightenment traditions.

In the Nordic region, however, there is a strong desire to retain the *folk* concept when referring to *oplysning*. A special value is assigned to the word. *Folkeoplysning* is perceived as a determining prior requirement for democracy. Many historical interpretations have helped to form the perception that in the Nordic region there is an exact correlation between the growth of *folkeoplysning* and the consolidation of representative governance.[6] There is thus ample justification addressing the question: Has the Nordic tradition of *folkeoplysning* any relevance today?

The concept *folk*

There is an ineluctable relationship between *folkeoplysning* and the concept *folk*. Without the *folk* component, the term loses its meaning. It is the word *folk* that determines how we are to understand *oplysning*. What is at stake is not *oplysning* (enlightenment) in general, but *folke*-oplysning.

The problem, however, is that *folk* is a very elusive term, because it has different connotations. In many discussions on democracy the use of the term "the people" is often taken for granted. It is a prior assumption that the *folk* were there before the emergence of democracy – that "the people" have been there since time immemorial. But the discussion is likely to be more fruitful if we adopt the thesis that the people as *demos* do not exist until democracy is introduced.

The word *folk* was also used prior to the establishment phase of democracy, but not in the sense of *folk* as *demos*. In Denmark, during the period of absolute monarchy, the word was used in particular as a designation for a social category; a distinction was drawn between "upstairs" and "downstairs", between master and servants, and the term was used when referring to the lowest levels of society – i.e. servants and subjects (underlings, people with a lower status). There are numerous examples of this usage, e.g. *folk-room, folk-table, folk-kitchen and folk-bed*.

But during the 18th century, the word acquired a new meaning; it came to mean the folk as politically sovereign. This principle was first formulated by Rousseau. The decisive change came with the French revolution, when the term "the people" was introduced as a sovereignty concept in a new political and state structure. Democracy presupposes a sovereign *folk*; without the people, there is no rule by the people. Democracy – as an idea – thus played a role in a situation that demanded a new interpretation of the word *folk*. The result was a distinct shift in the use of the word. It was no longer a class designation; it had become a sovereignty designation.

Similarly, the introduction of democracy led to a change in the way in which the term *nation* was used. *Folk* and *nation* were synonymous terms. The term *folk* thus lost its derogatory meaning, becoming instead the possessor of sovereignty, the fundament for political solidarity and an entity commanding the greatest loyalty.[7] The people and the nation are sovereign, insofar as they are their own lawmakers.

Viewed in a historical perspective, democracy and the nation constitute a new pair of twins, whose symbolic birth can be traced to the French revolution in 1789. Both nation and democracy are political terms. The new nation-concept was also referred to as *republican*, because the affairs of state were no longer to be conducted behind the palace doors; they were to be settled in the *res publica* – the public sphere. French political nationalism is inherently democratic. It was based on the idea that sovereignty resides in the people with political equality. In this form, democracy and nation emerged as two sides of the same coin. The nation served as the framework within which universal human rights could be made relevant.

A democracy and a nation come into being when the people enter a pact – a social pact, as Rousseau put it. Norway's constitution from 1814 and Denmark's, from 1849, can be perceived as social pacts; and Norway's *storting* and Denmark's *folketing* as an expression of the *folk*-will of, respectively, Norwegian and Danish society. The cornerstone of the social pact is the status of the people as its own lawmaker.

But although democracy and nation go together like peas in a pod, they nonetheless symbolise different dimensions in the new social structure. Whereas democracy based on universal human rights is essentially a transboundary phenomenon, the term nation

Folk as demos
Folkevijle (will)
Folkesuverænitet (sovereignty)
Folketing (parliament)
Folkestrye (governance)

Folk as a social caetgory
Folkebord (table)
Folkekøkken (kitchen)
Folkeseng (bed)
Folkehold (staff)

Folk as ethnos
Folkevise (will)
Folkesang (song)
Folkepoesi (poetry)
Folkesjæl (soul)
Folkeånd (spirit)
Folekultur (culture)
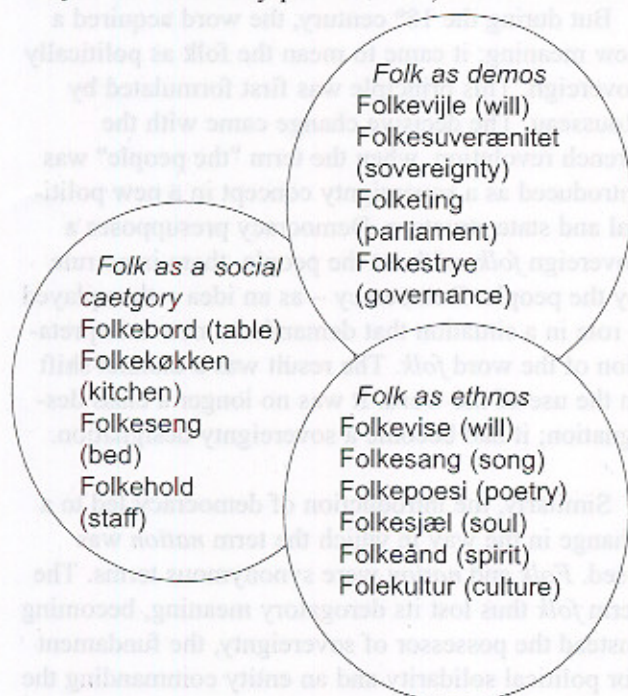
implies the drawing of boundaries; whereas democracy is inclusive, the nation is exclusive, and where-

as democracy – in its point of departure – is universalist, the nation is particularist. There is a logical connection between democracy and abstract human rights, whereas the term "national" suggests something concrete/physical, whether it be land, territory or heritage.

It can be argued that democracy is dependent both on universal principles and on particular entities. On the one hand, democracy is based on human rights, which are abstract, and – on the other hand – on an identifiable *folk*.

What emerged, however, was rather more than an understanding of the nation as a political unit; the nation was also perceived as a cultural entity. This perception originated in Germany, where the term *nation* was applied not just to describe the French republic's idea of a sovereign people, but in fact any distinctive *folk*, irrespective of the form of governance. Herder was the first to develop a theoretical encapsulation of the folk concept. It all began with the word *folkeviser* (usually translated as "folk ballads"), which Herder himself created. He used the word as the title of a book published in 1778. According to Herder, the *folk* could not be a "collection" of autonomous individuals. He maintained that the *folk* constituted an organic whole, which through language, history and culture is bound together by a supra-individual folk spirit. According to Herder, *das Volk*, the national community, did not respect state boundaries; the nation's borders coincided with those of the mother tongue, the sole gift one receives at birth, whether one wants it or not. The core element in the perception of the nation as a cultural entity is the belief that the collective identity is a deep-rooted reality, independent of subjective will and affiliation. The term *folk* is to be taken to mean *ethnos*, not *demos*.[8]

German cultural nationalism became political, but was not inherently democratic. The *folk* was perceived as something "genuine," something naturally grown that one could rely on, whereas political schemes were "artificial" constructions, which can easily destroy the *folk* aspects. German cultural nationalism regarded the establishment of a nation-state primarily as a necessary measure to ensure effective protection of German culture, and not as a necessary framework for a political democracy. The notion of the cultural nation severed the link between democracy and nationalism.

Folkeoplysning

As outlined above, the term *folk* is used in at least three different ways: as a social category, as a political category, as a cultural category. What about the term *folkeoplysning*? With which category is it associated? The first, the second or the third? The answer is, of course, that it is used for all three categories.

Since the Enlightenment, *folkeoplysning* has been understood as the enlightenment of a social group, whether it consists of peasant farmers, workers, women, etc. *Folkeoplysning* is enlightenment for the unenlightened, the underprivileged, the marginalised. This tradition was carried a stage further, especially in socialism, which defined the workers as the underclass – and thus as "the people".

But we have also inherited two other *nation* and *folk* concepts: one political, the other cultural. From the 18th century's enlightenment tradition we have inherited a perception of the people as a political concept. The people as *demos*. The function of *folkeoplysning* is to develop civil society and create empowered citizens. Forming a cohesive political body is an art, and *folkeoplysning* must promote that art form.

From the 19th century's national romantic representation of the world we have inherited a perception of *folk* as a linguistic and cultural concept. The people as *ethnos*. In this context, the function of *folkeoplysning* is to provide enlightenment on the people's culture, on its language, history, traditions and mentality. As an extension of this, the integrity of the state is perceived as ineluctably bound to linguistic and cultural homogeneity.

Has the term *folk* been interpreted mainly as a social, political or cultural category in the Nordic tradition of *folkeoplysning*? It is difficult to offer any clear-cut answer. It varies from country to country, and the interpretation has changed over time. The Swedish *folkbildning* tradition has laid a special emphasis on the social and democratic perspective, while the Danish and Norwegian *folkeoplysning* tradition – for certain periods – has also placed a major emphasis on the national-cultural perspective.

As pointed out above, both *folkeoplysning* and *folkbildning* trace their origins to the German *bildung* concept, just as the Norwegian *folkelighet* and the Danish *folkelighed* are derivatives of the German

Volkstum. But common terms do not – considered in isolation – constitute an expression of a common history. Though the Nordic *folkeoplysning* tradition was established with the aid of concepts taken from German culture, it acquired more features that harmonised with the Anglo-American rather than with the German tradition.

People and elite

The question as to why *folkeoplysning* and *folkbildning* developed along different lines in the Nordic region, i.e. as compared with the pattern that emerged in Germany, is beyond the scope of this article. But it is relevant to refer to the factors documented by Fritz K. Ringer in his classic book – *The Decline of the German Mandarins*. Ringer points out that in Germany the academics (graduates, etc.) formed an important ideological power-group in the development of German cultural-nationalism. As bearers and administrators of a German *Geist*, the academics were given a key role in legitimising the authority of the German state.[9] In Denmark too, the academics exerted a powerful political influence during the period 1848–1864. But whereas the alliance was maintained in Germany, in Denmark the linkage between political power and an academic elite was broken by the events that led to the national disaster in 1864. Whereas the German academics reinforced the efforts made to legitimise *the state* as the core of the German nation, in Denmark Grundtvig identified "the people" (*folket*) as the essence of nationhood.

F. Lundgreen-Nielsen from the University of Copenhagen – commenting on the consequences of Grundtvig's philosophy on the essentially Danish aspects and of the German academics' focus on quintessential German elements – maintains that "all those factors that in Germany lead from Herder and Fichte to the disasters under Wilhelm II and Hitler, lead in Denmark to the emergence of the *folkehøjskole*, co-operative movements and parliamentary and folk culture based on discussion and compromises – ideally always with respect for the minority".[10]

Against the background of an analysis of the liberal movement in Norway, Prof. Rune Slagstad concludes that there is a fundamental difference between the substance of the Norwegian *folkelighet* and the German *Volkstum*. "In the case of Norway, the *folk* element was not exploited to bolster the dictatorship, but to expand democracy."[11]

Jean-François Battail attributes the absence in the Nordic countries of a wide gap between the "elite" and "the people" to *folkeoplysning* and *folkebildning*. By giving "the people" access to new knowledge and new skills, this form of enlightenment helped to build a bridge between the two groups. It was thus rather more than empty rhetoric when Olof Palme – during his term as minister of education – defined Sweden as a democracy built on thousands of study circles. There was ample justification for this claim – in historical realities.[12]

In the Nordic region, *folkeoplysning* and *folkbildning* reflected in an approach to teaching/learning with a heavy emphasis on communication. Concepts such as *interaction*, *co-operation*, *discussion* and *dialogue* play a major role in the perception of the tradition.

Enlightenment is perceived as both an individual and a social process. In Grundtvig's approach to teaching/learning, the main emphasis is on *interaction*.[13] He repeatedly emphasises the importance of a *living* interaction between past and present, between teacher and student, and between the students.

Especially in Sweden, the *study circle* is regarded as the special distinctive feature of *folkbildning*, as the study circle is based on the collective input of the (course) participants.[14] The approach to work must be such that it provides real training in democratic thinking and action. This means that work in the study circle must be based on active participation and a joint approach to the quest for knowledge. The circle must serve as the working form for the continued quest for knowledge, a process for which all the participants assume responsibility. Tests, exams and individual levels of performance are regarded as a hindrance, and should not be incorporated in the work of the circle. Conversation/discourse and dialogue are regarded as key concepts in this work. It is through conversation/discourse and dialogue that the participant increases his/her knowledge and undergoes training in adopting a position and taking a decision.

It is understandable that *folkeoplysning* and *folkbildning* have been interpreted as a special approach to teaching/learning, because there seems to be an adequate basis for such an interpretation. But in focusing too narrowly on *folkeoplysning* as a matter of method, there is tendency to ignore "the people" as a concept that adds a fundamental added dimension to the term *folkeoplysning*. If the term *folk* is not given its due status, then *folkeoplysning* loses its meaning.

A cosmopolitan democracy?

It is thus relevant to ask: Is there today any need whatever for *folkeoplysning*? And if the answer is Yes, we must also consider the following questions: What form of *folkeoplysning* is required in the current situation? Is it a social interpretation of the term *folk*? Or a political interpretation? Or the cultural one?

There are many who emphasise the important role of *folkeoplysning* for the large group of workers who have had only short periods of education/training and need new competences to succeed on the labour market. This is the approach emphasised in the political steps taken to reform adult education, currently being implemented in the Nordic countries.[15] Others tend to focus on the revitalisation of the version presenting the *folk* as *ethnos*. During the post-war period, this interpretation nearly faded into oblivion, but it gained renewed vigour towards the end of the 20th century. And there are yet others who seek to devise new versions of the *folk* as *demos*, e.g. the narrative of a European people. In the following, the focus will be exclusively on the role of *folkeoplysning* in the political process in Europe.

In the European process, one of the core questions is to what extent it is possible to speak of a European people/*folk*.

According to Anthony D. Smith, the English anthropologist and nationalism researcher, there is no European people, and thus it is impossible to develop a European democracy. For Smith it is a prior assumption that democracy requires not just an identifiable *demos*, but also a national *ethnos* that can be symbolised. He argues for this viewpoint in *National Identity* 1991.[16]

Jürgen Habermas, the German philosopher, sees the task ahead as focusing on the development of a postnational democracy within the framework of the European Union. The prior requirements are that democracy spreads beyond the boundaries of the nation-state and establishes itself as a European *demos*. This does not imply, however, that the national democracies and nation-states are to be dissolved. A European *demos* is not meant to replace the national *demos*; it is intended to supplement it.

The problem is that the EU lacks a *folk* fellowship, a sense of *folk* solidarity. In principle, there are two solutions to the problem. One is to create a

European *folk*, applying the same methods used more or less successfully by a number of nation-states to create national *folk* – via schooling, compulsory use of a common language, the use of symbols, the writing of history, mass media, etc. Habermas rejects this solution.

Instead, he enthusiastically advocates the alternative solution, which is based on a clear distinction between the political and cultural levels. At the cultural level, no attempt should be made to create a single European people, but this should be done at political level. The community of rights must be raised to supranational level. In other words, the aim is to create a European *demos*, but not a European *ethnos*.

Viewed in a historical perspective, the liberal state governed by the rule of law emerged in response to the challenge posed by religious wars on the threshold of the modern era. It was the separation of church and state that paved the way for the formation of the secular states we know today. "And as religion is essentially an aspect of culture, it is difficult to see why cultural differences should deserve a different response today," according to Habermas.[17]

In other words, just as it was once decided that the religion of the individual was not relevant in the context of his/her political rights and obligations, cultural and ethnic differences should now be barred from playing any role in the political arena.

Habermas thus distinguishes between a political level, which is concerned with political attitudes and rights, and with the distribution of recognised social goods (money, leisure, social goods, etc.), and a cultural level, which is concerned with the recognition of values and cultural rights. The issue of the rights of different peoples belong to the latter level. The problematisation of identity or self-understanding discourse is obviously necessary, but it differs from – and must be subjected to – an actual political discourse. According to Habermas, Switzerland and the USA have shown that this can be done.[18]

Habermas regards the abstraction process required for the establishment of a European political arena as not differing fundamentally from the abstraction process that created the nation-states in the 19th century, when the abstraction led from local and dynastic communities towards national and democratic fellowships. Habermas asks why such a learning process should not be capable of continuing.

Obviously, such a process does not commence automatically; steps must be taken to set it in motion. It will be important to draw up a European constitution, based on human rights, to develop a European party system and to create a European civic sphere. The latter presupposes the existence of a European civil society with non-parliamentary organisations and associations. But the European political process also requires a *folkeoplysning*, fuelled by the vision of a European *demos*.

The weak link in Habermas' analysis is the identity issue. As stated above, Habermas does not want a fusion of identity and politics. But the risk of an excessively sharp distinction between culture and politics is that the whole project will end up lacking the force generated by such a fusion. The approach to be adopted when tackling this problem seems to be one of the major challenges facing the EU project.

Though it is possible to identify a number of weaknesses in Habermas' analyses, they raise a number of questions where the answers will exert a decisive influence on the future development of democracy in Europe. At this juncture, there is every reason to ask whether democracy has found its final form, with the nation-states serving as a framework? Or is it possible to develop a European social order based on postnational, democratic principles? Or, if so, can the Nordic *folkeoplysning* tradition play a role in such a process?

It is probably true – as Jean-François Battail states – that the Nordic tradition has by no means outplayed its role. He himself maintains that it can serve a major source of inspiration for new steps towards democratisation.

The question is whether this is also true of the steps currently being taken to develop a postnational – or cosmopolitan – democracy in Europe.[19] The answer must be: not yet. It will require serious steps to incorporate – in the Nordic *folkeoplysning* tradition – the European dimension, while regarding the development of a European *demos* as an important goal.

A cosmopolitan *folkeoplysning*?

A democratic EU demands – as a minimum – a contribution from enlightenment in the different

European countries to the development of a European *demos*. The fact that there is as yet no strong perception of a European *folk* need not be a hindrance. The *folk* as *demos* can emerge from the difficult process involved in establishing a European democracy. And *folkeoplysning* can serve as a midwife. That is what happened in the Nordic region in the 19th century, when democracy grew and spread.

In this process the issue of human rights is assigned a special significance, as the citing of these rights makes it possible to establish political and legal principles that cut across national-cultural traditions. The role of human rights, however, is not restricted to the European political process; today they also exert an influence on most countries. Moreover, human rights are an important point of reference in the steps taken to build a new international rule of law.

But democracy requires not only human rights, but also the prior existence of a *folk*, a demos. It is thus one of the strengths of the Nordic *folkeoplysning* tradition that it has retained the *folk* as an indispensable category when we speak of democracy.

The fact that this tradition is still regarded as highly valuable and continues to fascinate observers can probably be attributed to an insistence on maintaining the link with the important *folk* concept. At the same time, this tradition is not irrevocably tied to a single specific definition of the concept. Rather, it has retained an association with at least three categories:
- *Folk* as a social category,
- *Folk* as a political category, and
- *Folk* as a cultural category.

This flexibility sometimes causes a great deal of confusion; but at the same time it must be regarded as one of the vigorous features of the Nordic *folkeoplysning* tradition. It is this flexibility that boosts the current relevance of *folkeoplysning*.

Folkeoplysning is not, by definition, based on a specific interpretation of the *folk* concept. Nor is it a pedagogical, neutral term, with a meaning accepted by all. On the contrary, *folkeoplysning* constitutes a battlefield on which different interests attempt to leave their own imprint. The global, the European and the multi-cultural process will, it is assumed, lead to an intensification of *the battl for the people*.

(Translated by Seán Martin)

Endnotes:
1 Jean-Francois Battail "Folkbildning har inte spelat ut sin roll". I: *Artes*, nr. 6 1988 pp. 6–136.
2 In this context, I shall refrain from further involvement in the complex interplay between the history of words and the history of ideas.
3 Cf. Kjell Rubenson "Vad är folkbildning?" 1995.
4 Cf. Ove Korsgaard *Kampen om lyset. Dansk voksenoplysning gennem 500 år*, 1997.
5 Sean Courtney, "Defining adult and continuing Education", 1989.
6 Cf. Roar Skovmand *De Folkelige bevægelser I Danmark*, 1951.
7 Cf. Liah Greenfeld: *Nationalism. Five Roads to Modernity*, 1992:7.
8 Cf. Ove Korsgaard *Kundskabskaplobet. Uddannelse i videnssamfundet*, 1999.
9 My thanks to Ola Fransson for this reference.
10 F. Lundgreen-Nielsen, *Grundtvig og danskhed*. In *Dansk Identitetshistorie III*. 1992:173.
11 Rune Slagstad, *De nationale strateger*, Oslo 1998:130.
12 Jean-François Battail, *The Nordic Identity – an external view: Nordic Identity – seen from without*, 2000:10.
13 Cf. K.E. Bugge, *Skolen for livet. Studier over N.F.S. Grundtvig's pædagogiske tanker*, 1965.
14 The study circle was introduced in Sweden in 1902 by Oscar Olsson. The subject has been treated comprehensively in Sweden in the literature on the study circle, eg.: Inge Johansson Boken och Cirklen. Stockholm 1995. Bernt Gustavsson, *Bildningens väg. Tre bildningsideal i svensk arbetarrörelse 1880–1930*. Wahlström & Widestrand 1991.
15 Consider, for example, the so-called VEU reform, adopted by the Danish parliament in 2000.
16 Anthony D. Smith, National Identity, 1991:143–177.
17 Interview in **Information** (Danish newspaper), 26th September 1997.
18 Cf. Elias og Habermas:"**Nasjonalisme og nasjonal identitet**", 1994: 66.
19 David Held, a politologist, is credited with inventing the term *cosmopolitan democracy*. Cf. *Democracy and the Global Order*. Cambridge: Polity Press, 1995.

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Education for European Citizenship

*by **John Petersen***

The world has lost its orientation...

Somehow continuity between the World Trade Center attack, Afghanistan, Bali and Iraq has become obvious in our minds. This counts at least for those governments considering them belonging to the western hemisphere. In other parts of the world, as well as within the populations of this Western hemisphere, it is clear though that to these key events in recent world history there should also be added the double standards of the West, in particular when it comes for example to the Palestinian problem. Why don't "they" react to Israel, or in Chechnya, many would ask?

It would be our guess, that what most people of the world would approve as a global diagnosis would be the lack of clear standards or a clear orientation of the world of today. Where are we heading? Where will world politics stand tomorrow? Is there hope somewhere for rational progress? Who has the plan?

If this is new and presents us with new dividing lines, lack of transparency, exclusiveness and unpredictability, the world would still be the same old one. More than a billion people still live in abject poverty and the UN is still weak.

The European problem has become even more manifest recently. For the umpteenth time, Europe stands divided with regards to the Iraqi crisis. As usual due to the fact, that there is no European public realm, but rather public realms. Seen in the mentioned context, this seems like a detail though. But is it?

Which direction, Europe?

Can a European political community exist without an orientation or a value basis that Europeans would agree upon as worth striving for or preserving? Is the claim enough that ideologies are worthless? Is it enough to consider states as parallel to private enterprises? In that case, would it be reasonable to cancel the states' monopolies on violence, so that states' wouldn't be favored compared to other enterprises offering "services" on this market?

Or, as contrary, is it so, that there is a dimension carrying a qualitative difference as regards states'

rights and monopolies compared to private enterprises. If so, wouldn't this apply on the EUropean level as well?

These questions seem to lead us into the discussion about the future of Europe, which in recent years has manifested itself spectacularly in speeches by European top-politicians. The French Prime Minster Lionel Jospin defended in his speech (28.05.2001) the point of view, that before the discussion about the architecture (federation, confederation, etc.) of the future Europe, we have to take our point of departure in common values and in a discussion about the aim of it all. Are there values we want to put forward as a common basis? Before the discussion of what we do, we have to discuss what we want. It has then been defended that there is a common European way of living, which we should wish to become a model, and which can unite us.

Jospin and many others claim that the project of the EU or the European political integration process has to be given a direction. In all diversity the uniting direction is given with Europe as a model, as a vision and as an intellectual work and it has to do with a common format of living, characterized by defense of freedom, fighting inequality and discrimination, safeguarding access to education and more to it. Likewise Europe can find its basis in much more than just coordination of separate interests.

By eventually having this built in direction the EU may even become an inspiration for the global society. By insisting on these certain values as the basis of the state-like entity of the EU, functioning as the aim and the vision for the EU as a global actor, the ruling force of the globalized marketplace could find the beginning to a necessary supplement. Values and rights shall become the necessary counterbalance that via political institutions set limits to the negative effects of the market place.

Europe can be part of giving back orientation to the world through simply being an actor having a clear direction.

We believe Europe should dare considering the EU Charter of Fundamental Rights the essence of what can be claimed to compose European consciousness and value.

Where do you find the will of the Europeans?

When at the same time Europe should be democratic, the formulation of the European project should not be given by the professional politicians alone. The legitimacy must at the end come from the citizens. Everybody knows it! The project of Europe cannot keep on being the project of the established political institutions or the common interest coordination of trade, industry and agriculture. The EU has to be the project of the European inhabitants.

Only if Europeans can see themselves in the values and the model Jospin and others claim to be defining for the European format of living, can they be made the core of the EUropean project. On the other hand this would become visible only, if there were forums in which citizens continuously could meet each other's and each other's arguments and test new ideas and initiatives. This could be the receipt of a permanent public opinion making process that sort of replayed itself reflecting the past and what could be learned and de-learned from this past. A European public realm would have to find itself materialized in European media, written as well as audiovisual, and the Europeans would have to learn each others languages to a much higher degree than is the case today. These would be preconditions only. Jürgen Habermas has in *"Braucht Europa eine Verfassung"* in short form numbered the preconditions for establishing a competent European democracy.

We could say that the European civil society should develop as a complement to the European political institutions and that opinion making and making of policies should take place in public and common media.

A European civil society does not just develop by itself. We could hope that Europeans make associations at common European level, in parties and other supranational entities with the aim of taking over the initiative in the developing of a European public realm. A decisive task that the European civil societies could go together and point at, and by this so to say constitute itself, is that European citizenship is something which cries for education and training and that this likewise would demand institutions serving the task.

It is a necessity that Europeans to a much larger degree are given the possibility to meet each other's and to discuss common issues.

Through ordinary school attendance citizens of individual states are given the possibility to become familiar with the political system they are part of, its language and preconditions, its actors on the political scene and not less, the citizens with whom they share a state. The same socializing function should be taken care of by a supranational system of forums that would give Europeans the possibility some time in their lives to meet other citizens of Europe.

Many points at the fact, that the process of democracy should be a continued process without breaks between the elections and that direct consultations with civil society through different forums characterized by dialogue should become permanent. Some even believe it can be taken care of by the help of modern communication technology.

In contrast to this, we believe in the ACC, that face-to-face meetings between people in courses lasting for a longer time and within the residential school format (Community Colleges / Folk High Schools) would be a splendid way in which at a common level we could supplement the socializing functions of our existing school systems. That this works as demystifying our neighbors, shaming mental barriers and through this even create mobility on the labor market, are experiences we have made in real life in the ACC. As such, these are common and maybe even trivial experiences among (especially) young people who have taken part in our community college courses. European Community College Courses gather people from all over Europe (as a minimum) and provide participants with the experience that the integration project may not be that difficult at all.

Here, the European Civil Society, through a common task could perhaps, create itself. The task will not be solved by itself. To become a citizen coming of age is something that has to be developed. The learner and the teacher is the citizen themselves.

European Community Colleges

As early as summer 1999 we tried in the youth magazine *Das Haus La Maison The House* to describe how we could imagine a future, non-formal, decentralised and non-governmental school system.

Within this system it should be possible *for* Europeans via a common supporting measure to

organize courses *for* Europeans and *about* common issues.

It is important to stress that such a system should function only as a supplement to existing formal and other educational systems. Moreover, we keep the visions of the AWE in mind and consider it compatible with the larger vision of working for world education. If our dreams come true a European school system as the proposed one may even become an inspiration for other regions of the world.
Please find a range of initiatives and new ideas described in this very magazine. We sincerely hope you will find our endeavours interesting.

The European Charter of Fundemental Rights (2000/C364/01).
The Nice Treaty (2001/C80/01)
Speech to the media by French Prime Lionel Jospin, Paris 28.05.2001: "L'avenir de l'Europe élargie."
Jürgen Habermas: Zeit der Übergänge, Suhrkamp 2001.
Act on European Community Colleges (www.acc.eu.org)
Das Haus La Maison The House, Ed.25, VII/1999. ▓

Members of the ACC Board present during SECC II (Left to Right):
John Petersen, Chairman; **Conchi Gallego Garcia**, Secretary; **Jan-Christopher Napierski**, Member; **Mjellma Mehmeti**, Member

ACC stands for Association for Community Colleges. The Association was founded on August 11th 1999 by a number of mainly young people from 33 European states. ACC is an associate of the AWE in Europe. The aim of the ACC is to make it possible for the inhabitants of Europe to debate common political issues. ACC believes that a way of doing this is by widening the folk high school format to all of Europe. It is possible for everyone to become meber of the ACC. Find out how at: http://www.acc.eu.org

During the first two weeks of July 2002, 1000 young Europeans from 33 countries visited Denmark with the intention to answer to the following question, "If a European Constitution comes into being, what then would we want it to contain?"

The participants of this *Youth 2002* event first met in Copenhagen from where they split into smaller groups to discuss the big question while staying and living together at thirteen different Danish folk high schools.

Those 14 days were filled with topical lectures, lively discussions, great games and parties. The European youth could thus experience the spirit of the residential community colleges, in which the students study, share free time and live together for a period of time.

The outcome of students' work were 13 different drafts of European Constitution, which were finally merged into one document during a night-long negotiation carried out by the elected delegates representing the respective schools. This *Youth 2002* constitution was then presented to the representatives of Danish government but also to European Convention and other European institutions, leaders and citizens.

Following articles are written by the participants and organisers of the event, so that they can serve as an account of their educational, social and emotional experience in community college environment. ▩

A European Family started in Denmark

*by **Conchi Gallego**, Spain (Snoghøj Facilitator)*

The first time we got to know about the project of the *Youth2002*, it sounded both visionary and crazy. 1000 people gathered during two weeks in 13 Danish folk high schools. One and a half year later we saw ourselves running one of those Schools, Snoghøj. Having the experience of the folk high school format, and being an active supporter of it, this idea sounded like "paradise". But how to make it real?

Our participation in the *Youth2002* was a way of making this idea reality. The framework was given to us: 64 participants, a School, two weeks to fill in, one topic: "The European citizenship" and one aim: to elaborate a Constitution.

On top of all, we decided that the principle that would guide our work was to make the people live the folk high school experience. There were concrete elements that influenced the way we prepared the activity:

· We would be working with a large international group
· All of them were young Europeans
· They had in mind that their main aim was drafting a Constitution

They knew nothing about the folk high school system.

Taking into account these preconditions, we elaborated a programme in which the participants will be their own resources. We had some external lecturers, but the main body of the programme was dedicated to the debate among the participants, and we also had some time for presentations from their side on various issues related to the Constitution.

There was an issue that made difficult sometimes for us to incorporate, in order to create the folk high

school spirit. The fact that we had to produce the document, made the debates interesting, and also attracted the interest of some people, but it also meant that there was a kind of "task" to fulfil. Further than the meeting and exchanging processes, there was "homework" that we had to do.

We thought that the best way to keep in the mood that we wanted for the activity was to avoid a "political type" of event, in which people would have to fight for "commas", vote on every single idea and finalise with the document approved by the majority. We proposed a methodology that later on became almost like a motto that was NO VOTING. This caused a bit of trouble for some of the participants at the beginning that did not want to spend hours debating on concrete issues, when a voting procedure will finish with it in a few seconds.

After two weeks participants realised the meaning of this "rule". The aim for us, organising this activity was not to have the best draft of the Constitution, not even to have one. The main aim for us was that the

> "There was 'learning' instead of 'teaching', there was 'experience' instead of 'studying', there was 'willingness' instead of 'compulsory tasks'…"

people would meet each other, know each other, and learn from each other. Eating, dancing, doing sauna, swimming, crying and laughing together gave them the vision of Europe that we would like to promote.

A Europe formed by people, a Europe of knowledge, a Europe of common interests, a Europe with people that feel part of it… and we created this "model of Europe" in Snoghøj during two weeks.

Once more, the folk high school format has shown to be valid to achieve this aim. There are more and more international or "European" activities that take place every year all around Europe, promoting similar ideas, doing it through similar methods, but for sure the *Youth2002* had an added value. There was "learning" instead of "teaching"; there was "experience" instead of "studying", there was "willingness" instead of "compulsory tasks"…

A small family has been created in Europe. Thank you Snoghøjans ☺ ■

Much Work, big Chaos…but finally we managed!!

*by **Dasa Bolcina**, Italy/Slovenia (Askov)*

In the beginning of July, when the Danish presidency of the European Union started,1000 young Europeans gathered in Copenhagen for *Youth 2002*.

The main reason to organise this event was that the initiators wanted to start a debate and try to influence the European decision makers before they start and make changes that heavily effect our future.

The idea of *Youth 2002*, originated in 2000. A group of young people, who wanted a generation that is still full of fresh ideas and ideals to actively participate in the current discussion about the European future. Although many people were already active in NGOs the organisation of their idea was very difficult. Therefore, it took more than just the initiators to implement all activities foreseen in

this project. The association *Youth 2002* was established.

In the year of the European Convention, the European Youth Convention, and the Danish presidency of the EU, *Youth 2002* was enthusiastically accepted by future partners but also by the Danish government, the European Commission, European Parliament, Cirius and other financial supporters.

The project was made public in the middle of 2001 and afterwards the participants were selected.

In October 2001 13 young Europeans from all over Europe, were recruited for the *Youth 2002* European Voluntary Service (EVS) project. Our main task was to daily update the *Update journalism*

section on the *Youth 2002* website. The aim was to inform the public about the debates that were going on in different parts of Europe.

We, the volunteers, first had an introduction course. Unfortunately there was nobody there who could introduce us to our project. Still, it was good that all volunteers met and we stayed in contact during our time at the different folk high schools.

Some of the schools actively involved their volunteers in the preparatory work. The first meeting we were invited to was CHAOTIC. The main problem was that the volunteers were not properly introduced to the project. Some people involved in the project did not take us seriously, even though some of us closely collaborated with their coordinators in organizing the event and were even involved in recruiting participants.

Another problem was that the communication via the *Youth 2002* yahoo group was mainly in Danish.

In April the volunteers met for one week, to rehearse the two weeks constitution writing in July. We discovered that it was already hard to reach an agreement about the Constitution with 13 people, so how hard would it be with 1000 people? The rehearsal week provided useful hints how to organise *Youth 2002*.

Afterwards we met representatives of Mandag Morgen (the Danish think tank organization and weekly magazine) and the World Economic Forum who engaged us in the web dialogue *Bridging Europe*. It was meant to be a virtual debate which would help participants prepare for their work during *Youth 2002*.

The representatives promised to make it a public debate not solely restricted to the 1000 participants but unfortunately only a summary of the debate was made public.

In May the hard work started: defining the

programme, contacting participants, sending EU material, and arranging meetings for the Copenhagen event.

The official start was 30 June. Volunteers waited for the arriving participants. It was not easy to give directions because nobody knew Copenhagen well and we did not have maps to give to the participants. Another problem was that the hotline numbers did not work so the volunteers had to wait long. At the same time some participants met the Danish Prime Minister Rasmussen before the opening of *Youth 2002*.

After 1.5 day in Copenhagen filled with visiting the city Hall and partying in Tivoli everyone left for their schools. During the next 10 days the participants wrote a proposal for a European Constitution. Eventually the 13 constitutions had to be merged into one by 26 representatives. To facilitate this work every schools had to answer six basic questions.

Each of the schools had a different working method; in some schools the participants divided into groups by question, in others ones all groups discussed the questions, and then voted or reached consensus.

In the end, two representatives from each school went to Rønshoved Hojskole where they negotiated and reached an agreement in one night and the next morning they presented the proposal of 1000 young Europeans.

Some representatives were not satisfied with the final version of the Constitution, because they didn't feel it was theirs. But this is democracy, and *Youth 2002* contained much democracy and tolerance. It was a great experience for everyone involved, whether from the inside or from the outside as participants.

> Concerning Youth 2002, I would say: realizing that in spite we live so far from each other there are some many aspects that connect us all. I feel like we played an important role in each other's life, as we shared such an incredible experience together.
>
> Christiane Treptow
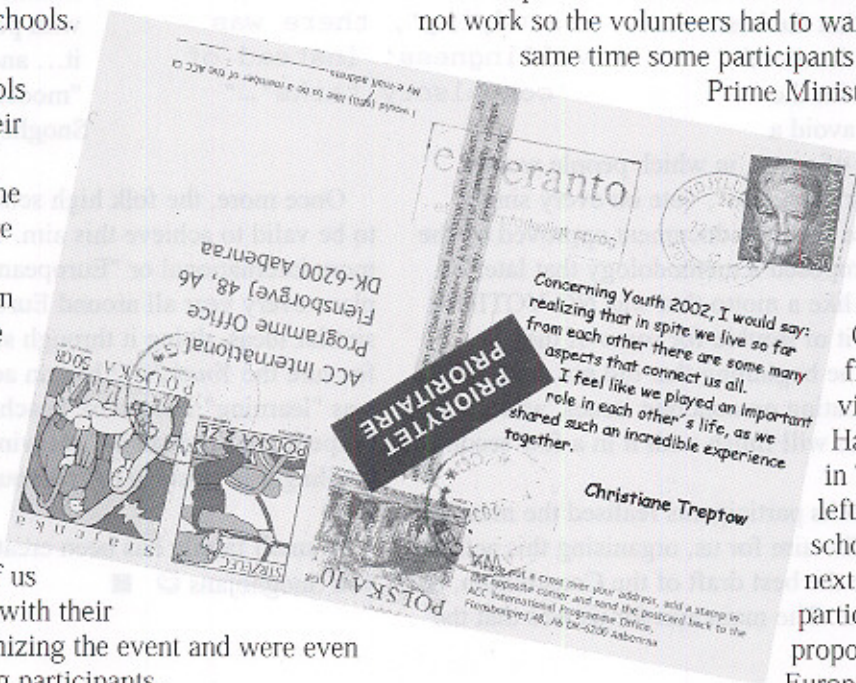
A School Less Ordinary

*by **Mihaela Alexandrescu**, Romania (Snoghøj)*

In December 2002 I was a member of the *Youth 2002* delegation which took part in the EU Summit in Copenhagen within the NGO Forum. Our task was to explain people what *Youth 2002* was all about. But how can you explain in a few words what it meant for 1000 of young people from all over Europe? How can you put into words the experience of your life?

Sharing ideas and interacting

I remember the principal of the school saying to us in the last day:

"What's important about all that has been happening here is not the result but the process". He couldn't have said it better! It means that the essential thing is not the constitution we wrote, it could have been much better or worse, or moreover, it could have been another topic instead.

> "It's a place where the biggest contribution is brought not by the teachers but by each and everyone of the participants. Each of us enriches the environment with our own culture and traditions, with our own mentality and way of life."

What mattered was that 1000 young people from all over Europe, with different cultural and educational background lived together, shared ideas and experiences, interacted. What was important was the environment which made it all possible: young people from Western and Eastern Europe, Northern and Southern Europe, all together, all different and all the same in many ways. For me in particular it had an even greater significance.

Coming from an ex-communist country I lived my childhood in isolation from the way of life and people outside Romania. After the fall of communism I've done some traveling abroad but except for some nice places or interesting museums one can not really acknowledge and understand that culture and the mentality of a certain country. That's why the international expose of the project was for me a real experience. It taught me how to interact with people from all over the world, how

to look deeper into a person's character and let go of any prejudice or stereotypes. I've learned how to accept that everybody is influenced to some extent by his or her culture and to respect these differences from my own.

What am I doing in this wilderness?

After *Youth 2002* was over I came back to Denmark at one of folk high schools for a 4 months course of European Studies. I must admit, what I experienced in *Youth 2002* was only a drop of what the Danish folk highs schools really are.

The folk high schools are residential schools placed outside towns, whether they are next to the sea or to a beautiful forest. No discos or pubs, no cinemas or malls in the nearby surroundings. I remember saying at first: "What am I doing in this wilderness?" It was only afterwards that I realised and appreciated what a key role the location had. It increased the cohesion of the group, it helped us get to now each other better by making us stay together, by doing the same activities, preventing us from spreading all over town.

One can study almost anything in these schools: from painting and photography to music and poetry, from dancing and sports to journalism and international politics, philosophy or roller-play. But

Discussing the issues

the place where you learn the most is outside classes. You learn to have responsibilities by doing kitchen work or by cleaning after the parties, by being in charge of the school bar or by organizing special nights. It's a place where you are taught and also teach others just by living together, by being part of a reach and divers social environment - the whole Europe in one place. It's a place where the biggest contribution is brought not by the teachers but by each and every one of the participants. Each of us enriches the environment with our own culture and traditions, with our own mentality and way of life.

Speaking the International language of music

I can not forget to mention the crazy nights in the bar followed by playing the guitar and the piano and singing till the sunrise, the games played in the gym and the jokes told in the sauna, or, of course, the romances that started here.

What's even greater is that there are no different levels between students, teachers, principal or the school staff. In 12 years of school and 3 of university I have never been treated by a teacher as a friend, having a drink together outside classes, playing pool, dancing at the parties, having dinner in their homes or talking about personal things.

> "In 12 years of school and 3 of university I have never been treated by a teacher as a friend, having a drink together outside classes, playing pool, dancing at the parties, having dinner in their homes or talking about personal things."

Discovering yourself

One of the most unbelievable things is how a time spent in these schools can influence one's character to such an important extent. Everything is designed to change you, to make you get to know yourself better and to understand the others. It makes you be more open and social; it teaches how to deal with people who are different from yourself and how to be tolerant to such differences. It gives you confidence in yourself, independence and discipline. Just as an example I met a 30 years old guy from Israel, very intelligent and with the kindest heart. Still his life back home was not very social. He didn't have many friends, didn't go out much and used to spend all his time working in his family shop or reading and listening to classical music. The change at the end of the class was tremendous. It taught how to open up to other people and how to make friends. It made him open his eyes to see the kind of life that he has been living and showed him the kind of life that he would like to live from then on. But most important it made him become that person who would live such a new life. I received an email from him a few days after we got back home and beyond the words one could clearly sense his joy and energy. He was talking about doing something else with his life and about a fresh start.

Beside a great experience *Youth 2002* and the time spent in these schools give one something else - a lot of friends from all over the world. It's surprising how in such a short period of time people become so close creating such a bound between them that can last despite time or distance.

For me what I have experienced was more than just a school it was my home for 4 months. People I met there were not my colleagues or my teachers but my family. I consider myself very lucky to have been able to experience this system of education and I can only hope that in the near future more and more young people will have the chance of experiencing it, not only in Denmark but all over Europe. ■

The Spirit of Unity

*by **Ewa Bobowska,** Poland (Ry)*

If you gather people from different nationalities and cultural backgroung in one place you would create a substitute of European Union – just like in the Robert Schumans idea.

Young people from the whole Europe, from Portugal to Finland, from Ireland to Cyprus, were participants of a unique event – *Youth 2002* in Denmark. Among thousand participants who lived during this event at the folk high schools in Denmark, I was in Ry Højskole.

Over the frontiers

During these two weeks I was with about 100 other young people from all over Europe and we get closer to each other living together 24 hours a day.

We could have chat at the same level, play in the same games or have multi-cultural parties until early morning and nobody cared where we come from.

Finnish with Italians, British with Latvians – breaking down every stereotype about different nationalities. The same platform of exchanging opinions, points of view or experience, the same both for youth from East and West of Europe. Just to feel the reality of globalized world.

Over the stereotypes

Being all together with young people from almost every member state and candidate state of EU we had a great opportunity to get familiar with each other and to abolish divisions between us.

Usually, when we think about any European state and its citizens we stumble upon many stereotypes.

1000 Youth 2002 participants gathered in Copenhagen

"Greek and Italian people are addicted to coffee…" or "The Netherlands is a such liberal state that you can even buy drugs and as much of them as you want …" – I have heard many opinions like that. But living together with youth from all over Europe during two weeks you could erase such stereotypes.

Something about coffee drinkers: The largest number of cups of coffee is drunk in Finland – approximately eight or nine cups a day.

Indeed, I was living in one house with Finnish 22 year-old boy who was preparing an excellent coffee all through the day. Every morning the aroma of coffee woke me up promising the excellent taste of this magical drink. Both as a coffee drinker and as a professional coffee maker my Finnish neighbour stated that a good coffee is the secret of a perfect day. Of course, he was right.

We all know that Sweden is a very ecological country but few know that there is a real problem with many allergies present among its population. Approximately two-thirds of the Swedish children have allergies.

In most of cases the allergics suffer from many ingredients added to food or even from natural products. One of *Youth 2002* participants was an allergic but he participates in an organization trying to improve everyday life of allergics. He wants to create restaurants and cafes for allergics.

Many young people that I met during *Youth 2002* are my friends up to this very day. Our great experience as participants did not finish last summer. We try to continue that idea – to socialize with Europeans without any barriers, and do many things that concern an idea of upcoming European Union.

The more such events we have, the closer we are. ◼

A European Grundtvig?

*by **Jan-Christoph Napierski**, Germany (Rønshoved)*

In relation to the enlargement of the European Union in 2004, many people ask what the content of this Union will be. Only the free market? Or do we have some European values in common? What about the ancient heritage?

The answer lies maybe not only in Athens or Rome, but much further north, in the Danish-German border region. Here, in the historical county of Schleswig/Sønderjyllland, 40 participants of *Youth 2002* tried do develop their own proposal for a European constitution within two weeks. In 2002, there were different initiatives of this kind, but only one where the participants from all over Europe didn't only discuss the topics the whole day: they didn't only *learn* together, but they also *lived* together.

> "In 2002, there were different initiatives of this kind, but only one where the participants from all over Europe didn't only discuss the topics the whole day: they didn't only learn together, but they also lived together."

Every morning started with a common breakfast, followed by lectures about the most crucial topics of the EU: "Do we want a close Union with its own defence forces?" "Where is the enlargement going to end? Where are the borders of the EU?"

On almost every question, there had to be taken a vote. In this way, the participants from 25 different national and ethnic backgrounds created their own little European democratic community. A crucial part of it was to accept majority votes. A hard question, when participants from Estonia or Slovenia, which just got out of a Union, have to get used to the thought of

becoming member of a new one within a few years. The proposals varied from writing a constitution of the United States of Europe to an even looser confederation of independent national states than we have today. Although people very often couldn't get their opinion through, and many debates became filled with tension, they continued working on the project. The basis for all work became the trust and feeling of belonging that was created by so many different people living together. The atmosphere could especially be felt in the rare breaks or in the evenings, when participants discussed their own topics, played, sang and danced together. Danes and Germans, Albanians and Serbs. The network created in Rønshoved still exists – and it may be called a European community.

The success of *Youth 2002* builds on the core idea of the Danish folk high schools formulated by N.F.S. Grundtvig: a non-formal way of learning in the framework of one place, where all participants live together for a certain period. What helped Denmark to create a feeling of belonging together and educate farmers after the lost war of 1864 could also be a way to fill the question of the real content of the European Union: it is not culture, not Christianity or solely 'European' values: it is the feeling of belonging to a concrete European network, the interaction and trust within a little European Community.

"Learning together, whilst living together"

One outcome was the proposal for a constitution of a European Union – the other outcome was much more concrete: the real European community of many young people. ▨

Youth 2002 – Worth Every Kilogram

by Agnieszka Sobczyk, Poland (Ry)

It's been over 4 months, since I came back from *Youth 2002*. Over 4 months and I'm still fighting with the extra kilograms brought from Denmark!!! I can't fit almost a half of my clothes ☺. But I still think that these 14 days were worth my 4-months struggle with my weight!

Don't think that beeing a *Youth 2002* participant enlarged only my waist. I also got some "food" for my brain.

Getting familiar with new school format

Before coming to Denmark, I wasn't sure what I should expect. The folk high school – what is it? Of course I got a folder containing some information, but I still couldn't "feel" the difference between this type of school and regular one. In Poland we also have schools, where students live and learn in the same place. But the only difference is, that you walk from your bedroom to your classroom 5 minutes instead of 25...

I can't compare folk high school to anything, I experienced before. For me it's a small, well organized community which is living and learning together. Community – this is very important word. At my school I feel a bit like a client in an office. It's even opened in the same time as an office – from Monday to Friday. I don't feel personally attached to the place, the professors and most of the students... This atmosphere can't make me deeply engaged in the discussions. In fact, most of the students feel like me.

Folk high school gave me a feeling that I'm among people wih similar aims as mine. That I'm a part of school community. It really inspired me!

Working on the constitution

The organizers wanted us to work very hard.

"Food for thought – and the edible sort..."

Writing the EU constitution in 2 weeks, it's a piece of work. Sometimes I felt really tired, especially during late night debates. Sometimes I felt angry, I wanted to sleep instead of discussing another constitution paragraph. Some days I felt bored, not everybody is interested in: fiscal policy, monetary policy, currency policy, trade policy, foreign policy, defence policy, taxation and human rights!!!

And after work...

For our (the participants) luck the organizers knew, that writing a constitution in 2 weeks is a hard work, so they provided us with everyting we needed or could have needed. We didn't work all the time, we had time to relax. In the evening the bar was a very crowded place. Spanish people were the kings of the dance floor. They brought from Spain some latest hits. I remember especially one song becouse of the word "ketchup" in the name of the band and..becouse I really hated this song. By the way, 2 weeks after my coming back home this song was Number One also in Poland! What a musical example of globalization ☺.

Another places from my warm memories are the school garden and the lake next to it. I like swimming and cannoing. There isn't better way to relax, than doing some sport. The high school in Ry is a perfect place for that. Especially for international waterfights on an unstable canoo board!

Denmark in architect's eye

Participating *Youth 2002* for me was also an opportunity to gain some knowledge about Danish architecture. I'm an archtecture student. I was really impresed, especially by Kopenhagen. I liked the culture in creating the city space and also the style of designing buildings. In Denmark I used 4 rolles of film. I took about 10 pictures of people and 130

pictures of buildings ☺ Don't say, I'm crazy...

Talking about Danish city, I can't forget thousands of bikes. I still smile when I think about all these ladies riding a bike, wearing elegant, short skirts and high-heeled shoes.

At the end I have to say about my nightmare the *Youth 2002* food! It was too good and there was too much of it :o) . After exhousting debates, evening

parties and hours of canoing any kind of diet was my worst enemy! Now I can hardly feet my jeans...

But despite all these horrible thing I hope, one more time I will be given such a nice opportunity to get some extra weight! ∎

When Unknown Countries become Friend's Faces

*by **Helena Soares**, Portugal (Højskolen Østersen)*

Coming from Portugal, I did not know much about many European countries. A few years ago, I had never been to the "opposite" corner of the continent, did not know anyone from there and, to be honest, at Portuguese schools one cannot learn much about those countries. For me, Central and Eastern Europe used to be something very far away, with unclear borders in my mind, unknown habits and funny languages. Not anymore!

I got in touch with Central and Eastern Europe... in Denmark. Yes it might sound strange. But I happened to participate in an international course on minorities, in Aabenraa, Denmark, where I met young people coming from all over Europe. We lived together for three weeks in a folk high school. There we had lectures and workshops all day... and parties all night long (the majority agreed sleeping hours were to be left for the time back home)!

By living with young people coming from so many different countries and backgrounds, one can really learn about all those cultures – much more than by the impersonal methods used at school or the Internet. Because the teacher is someone we like, someone we have been partying with last night and who this morning might be telling about

> "Their words touch us much more than the lines perhaps written in a newspaper or a history book."

his/hers own life and how it is influenced by the ethnic conflicts in Macedonia or the Cyprus question. And we do pay attention... – if not for general curiosity – because we care about that person and its life. Their words touch us much more than the lines perhaps written in a newspaper or a history book. And this is when distant countries and strange cultures turn into faces of new friends. This is also when young people really get in touch with Europe and feel part of a common heritage.

After this first international event, I have participated in many others. This type of non-formal education schools, where young people coming from different backgrounds live and learn together consists of what is known by community colleges. From my experience, I am certain that they are an incredibly effective way of

When unknown countries become friend's faces – Turkish and Portugese participants

expanding knowledge and awareness of other cultures, promoting tolerance and creating the so much desired (by some) European identity.

From a personal point of view, it is a very enriching experience. I have made so many good friends and learned a lot. I have also travelled with these new friends around Europe... with the advantage of having a private, local tourist guide.

Together, we had such fun! I have been scared at the hilly roads of Norway in an old Hungarian car with ill-functioning brakes, tasted *palinka* and *rakia* and been forced to drink *Unicum* (a thick, green drink that is worse than old medicine!!!). I have travelled this summer through the Balkans together with some friends: an Estonian guy, a Swedish girl, two Hungarians from Transylvania and a friend from the Slovene minority in Italy. That's Europe! ▨

Searching for the Spirit of United Europe

*by **Nataliya Nikolova**, Bulgaria (IPC)*

Every day of *Youth 2002* was a celebration for us – people living in The International People's College in Elsinore – the home of Shakespeare's Hamlet. It's one hour by train from Copenhagen and 20 minutes by ferry from Sweden.

We started each day with a song that was also a motto for the day. IPC hosted 50 young Europeans who expressed tolerance, showed initiative, knowledge, skills.

Precious lectures

In this multicultural environment it was a challenge to listen to the wonderful theoretical part. The thematical lectures gave us much knowledge, which helped us to write the future European Union Constitution. I shouldn't omit the wonderful selection of lecturers, among whom was the German ambassador Johannes Domes and the French ambassador Regis de Belenet (lecture topic "EU – history and decision making process,"), the politician Jens-Peter Bonde and many others.

The topics varied from the essence of the EU, the challenges of globalization, to the essence and development of Trans-national corporations. Undoubtedly, one of the most interesting meetings we had was with China Keitetsi – a child soldier in Uganda. Speaking about "Human Rights and International Responsibility," she wanted to convince us that freedom is the most precious thing we have and we should appreciate Europe with its variation.

This way we shared pleasant moments following the rules of IPC, some of which are "respect for and openness to cultures, views, and opinions different from one's own", "gender equality", "democratic consultation in matters affecting the community", "Respect for life and non-violence" etc.

Evenings – time to express ourselves

The evenings were a time for the cuisine of the whole world, for many common gatherings, for expressing various talents and giving gifts. There was an evening when each nationality presented characteristic dances, poetry, and games. I would like to underline that it was extremely interesting to observe the folklore of the East, the games of the

A big IPC bonfire

Poles and the humoristic games of the Germans, a little part of the presentation of all the nationalities

in the evening.

A pleasure for us was also a bike tour, even despite many kilometers passed. There were many field trips, but one of the most interesting ones was to North Zealand, Gilleleje, Hundested Frederiksborg Castle.

Spirit of united Europe

At the end we prepared our version of the European Union Constitution. United in diverse groups, among having fun and theoretical parts, each one of us worked on the various chapters of the future constitution. The spirit of Europe was looked for.

And although I come from a country at the end of the line in the present association processes – Bulgaria, I would like to underline that, even though for a little, I felt as part of Europe without frontiers. ▨

Living in the European House

*by **Danut-Adrian Casoinic**, Romania (Brandbjerg)*

I could say I have been blessed having the chance to participate in such a major and significant event concerning not only the present of Europe and EU, but also its future, from different points of view.

Youth 2002 taught me various new things, concepts, ideologies and also new visions about what I am looking for, what goals I have. It helped me to discover more about the world I live in, the connections with Europe and anything linked to it.

I never knew before what the concept of "folk high school" meant, until I had the chance to experience it myself. I realized there are many important things there are to be discovered during one's lifetime and this particular special experience is just one of them...

I participated in the Brandbjerg Folke Højskole, where the activities had as main theme within the *Youth 2002* – "Visions for a European House". The title says it all and I really felt like being in a big European House, living for two weeks together with my European friends.

The social and cultural environment, so characteristic of folk high school's educational system, was a very good opportunity for me and at the same time a good chance to deal with the differences between us, learn from and notice each other's perceptions of life, common and current issues. This time, I experienced all of this in reality, and found it was quite different from the things I had read in books.

The intercultural debates, games, excursions we made together around Denmark and the school surroundings left a deep trace in my heart and in my mind... I could see how wonderful it was to interact with people of different cultural and social background, various visions, yet united to strive a common goal: the future of the European Union, materialized in the draft of the Constitution, we had been working so long on!

The Brandbjerg experience touched me deeply and I will always keep in my memory all the aspects and positive things, the friendships and acquaintances I have made during those unforgettable days.

If there was something I disliked during this event, that was its too short duration! I wish it could have lasted more, at least for one month...☺

"The European Family"

My desire is to participate in the future similar projects, but also, I would like that as many Europeans as possible should have the opportunity to attend such events and experience the delight of living and learning together and see for themselves what a

"All Different / All Smiling"

Nordic folk high school is all about. Therefore, I think that the idea of promoting the residential folk high school format across Europe is a very good way to fulfil this dream of the young Europeans.

Something lacking in British Education

by *Tregarran Percival*, *United Kingdom (Askov)*

Youth 2002 was the first event I have attended for young people outside the UK, and my only experience of any form of education system different from that of my own. We were to travel to Denmark on the day it took on the presidency of the European Union and then draft a constitution for the EU, expressing our aspirations for the official constitution when it came into being. A seemingly mammoth task, I was initially apprehensive. Spending time "on the continent", you see, is not an activity many British people partake in, unless for the specific purpose of recreation.

Before embarking for Denmark we had already taken part in nine weeks of web dialogue in which we were presented with different discussion issues on a weekly basis, enabling us to gather a wider understanding of the issues we would have to incorporate into our debates. Not only that, it also provided us with an opportunity to hear the views of the other participants, who were incredibly diverse by way of background, culture, language and especially their ideas on where Europe should be heading. We at Askov Højskole summarised our views in the form of a short essay from each of the seventy-nine participants, which were then circulated via e-mail. After reading each one, the prospect of writing our own constitution became daunting, as the mix of

"...[folkehøjskole] encourage the very ideas that our own system lacks, a place that encourages free thinking, open learning and an education where there is no pre-requisite of residency."

federalists, neo-liberals, environmentalists and those who merely enjoyed the benefits of free trade, seemed to be striving for entirely different goals.

Upon arriving in Denmark and exploring the delightful city of Copenhagen, we sat through the opening speeches before departing for our "folk high school". This was a brilliant venue, as we found ourselves in an environment that was entirely conducive to learning, promoting both the serious and the social aspects of the event. The rooms were pleasant, the food was excellent, and the surroundings beautiful, and after dispelling the myths created by the tabloid press about our European neighbours, set about the matter at hand.

Merely guided in discussion, seminar and leisure time with a flexible itinerary, the onus was on us to produce a constitution that we could be really proud of. The group listened to informative lectures delivered by Jans Iversen and Jakob Erle on the subject of globalisation, both in terms of its pros and cons, in order to put the EU and what it represents into some kind of perspective.

Meanwhile, we debated and argued, proposed and amended and by the last few days were working until the early hours of the morning in order to produce a draft copy that was acceptable to a

qualified majority. Even when the structured sessions had finished, the discussions spilled into the little time and space that had been reserved for our own recreation, such was the passion behind the arguments. Our draft was sent away with representatives to create a complete *Youth 2002* constitution that would incorporate all thirteen folk high schools. What we sent away with our representatives was acceptable to a large majority of our group, but what came back resembled it little, but that is democracy.

The important thing to note from *Youth 2002*, probably more than the constitution itself, was the huge success of the event in terms of the attention it attracted, the organisational capacity of the organisers, and the ability of all at Askov to behave in a fashion that many of our elder statesmen often find rather more difficult. I would like to add that my short experience of folk high schools has displayed an aspect of education that we are missing in the UK. In the form I experienced them, they encouraged the very ideas that our own system lacks, a place that encourages freethinking, open learning and an education where there is no pre-requisite of residency.

The format encouraged an active programme of learning with a large variation on the ways of learning. It is true that rigidity and regularity lead to disenchantment with education, and this is a problem we see in Britain at post-sixteen levels, but folk high school style places of learning would provide an alternative to the exam-led system that is exclusive in the UK. Those two weeks in Denmark were a wholly rewarding experience in which we learnt an incredible amount about other cultures, social skills and, most importantly, ourselves – for which I will be ever grateful. ■
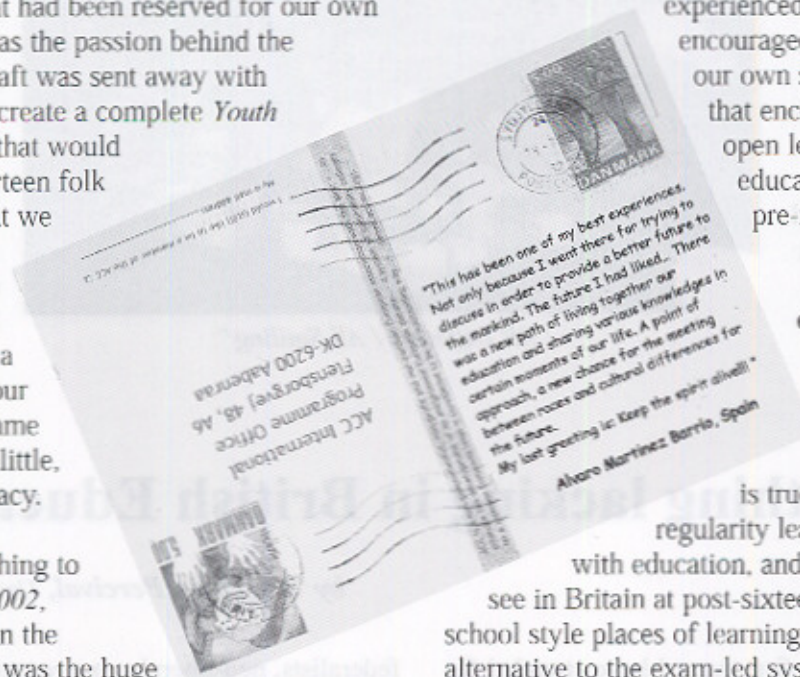
Living the Democracy

by Ljubica Nedelkoska, Macedonia (IPC)

The debates about the democracy in practice in the EU countries and above all at the EU level were open. Does the EU practice democracy or should the EU citizens face a disappointment? The conclusion was that there is a gap between the democracy as a concept and the democracy in practice at the EU level. It exists in those same decision-making bodies, which proclaim the democratic EU and put the democracy as a necessary condition for the EU candidates.

"It's not the right of being equal that makes us equal; it's the fact that we're equal which makes the right."

Actually my focus here is not the democracy in the EU, but the 14 days of democracy in Denmark, developed spontaneously among 1000 young Europeans.

It's not the right of being equal that makes us equal; it's the fact that we're equal which makes the right. Unlike the representatives of the different states in the EU bodies, which have different political backgrounds, these 1000 young people simply represented the people living at the European territory; not the nations, not the religions, not the members and candidates and applicants. This fact freed us from the trap of defending the interests of a certain countries. We defended the interests of the people as a people. Confronting the interests of the individuals turned out to be a much more effective approach than defending the interests of a certain group. Finally it was clear that there are common answers to our common needs that can be the basics of the EU skeleton – the EU constitution.

Another aspect of the democracy that existed those 14 days was the procedures of decision-making, selecting the facilitators and the representatives. All of them reminded what democracy should look like. We all had equal chance to become representatives of the College, equal rights to vote, equal chances to be heard and to hear the others. None of us had previously inherited power or the right to influence the building of the constitution in a way that the rest of us had no right to. The selection of the representatives was fair and we

were proud of them! The one who put more efforts into it, got more chances.

But, we have to bear in mind that all of these advantages did not proportionally lead to a better constitution than the one that will be made by politicians and experts, but that was not the goal. The goal was spontaneously reached – we experienced the real democracy and felt the responsibility of global decision-making bodies. ▨

Sheep-nation in Ask

*by **Tomas Balco**, Czech Republic (Ask)*

First there was one, then there were two and three and then one thousand. Those thousand will tell to other ten so there is going to be ten thousand...

After meeting with the 1000 young Europeans in Copenhagen and taking a bus on a rainy morning to the other side of Denmark, we found ourselves in the rural Danish landscape with a school surrounded by a couple of houses, farms and especially farm animals. It was the 'sheep' that somehow became our slogan for the days to come. Everybody ended up being labelled a sheep and instead of rude words we would say the word 'sheep'. We all became a sheep nation for the days, but maybe the years to come.

It was amazing what kind of spirit developed during those days in Ask. Being awaken by the noisy bell on the schoolyard, we would meet in the mornings for our morning singing, which was followed by diligent work on our European Constitutional Draft proposal. Since each of the schools had an underlying topic for its discussion and perspective on the work being done, we focused on the European and USA relations in the political and cultural context. This gave us the opportunity to reflect not only on the recent developments between the two but also to look into the history – how did the drafters of the USA Constitution go about addressing some of the issues more than 200 years ago that we face in Europe now.

We had fierce discussions on wide ranging topics in our constitution. We talked about economics, political institutions, minority rights, judicial system, military issues and many others. We were all learning from each other. Learning new facts, learning about other peoples' point of view, learning patience and acceptance but also playing a team game. Ingeborg made us use our

creativity through encouraging us making documentary movies on the process of our work, movie clips capturing the mood, spirit and raindrops in Ask. We inspired each other through watching those movies together. We were also taken out to the Danish landscape to learn appreciating the view on the rolling hills, sunset in the country or the view of cows and sheep on the pasture. They were many highlights of our stay. For me the greatest was the "hat-ship party". There were plenty of hats of different colour, style and fashion arranged for us. Each hat had a little letter with it, which said which boat do the owners belong to and what is their role – being a captain, skipper or cook. Everybody chose a hat according to the taste and took a place on the boat (table) where he belonged. And the party started. It was just amazing how the 70 young Europeans changed into cowboys, knights, soldiers, ladies, princesses and other characters. They composed songs, made flags and played games with other boats. And even more amazing for me was that everybody looked as if he was born into the role. It was one of my most beautiful days, when we improvised with our roles, shared the sheep-ships together and enjoyed each other's presence. I have never before experienced another such an event where 70 different Europeans with different educational, professional and personal background merged into one nation, with all that belongs to it – hard work, great fun and friendships. You see – 'friend-ship' is yet another 'ship'. Ship, on which we sail together towards our common future. Future is going to be common unless we forget each other or we jump out of the boat. And it is better to be on the ship with friends who care about you than to swim alone. It is not going to be easy to stay on the same boat, as we will have to agree on our roles and directions towards which we sail. But isn't it going to be easier than being just a drop on the high and rough seas? ▨

Youth 2002 and the Folk School Ethos, tested

by Allan Siao Ming Witherick, United Kingdom (Snoghøj)

Summer 2002 proved to be an interesting testing ground for the Folk School ethos. Two events which will help to shape the future of Europe were held. *Youth 2002*, using the folk high school ethos with 1000 participants across 13 schools, and the European Youth Convention (EYC) in the European Parliament with just 210 delegates using the same scheme as the main convention. I was the only person out of over 1200 participants to attend both events. In *Youth 2002* I represented the UK and attended Snoghøj, in the EYC, I represented the European Parliament.

This article seeks to compare them, and their effectiveness, from the internal view point of a participant. In all cases the information is based on my personal views and based on the information which I had access to.

Composition

The participants for the two events were selected by very different methods.

Youth 2002 participants were chosen centrally. This allowed them to use quota systems to ensure a good spread of sex, background and other factors such as disability. This meant that, at least at Snoghøj, political activists were not in evidence as the calling notice was sent out to a wide variety of organisations.

EYC participants were selected in most cases by the delegates and substitutes of the main convention. This lead to a preponderance of politically active individuals in nearly all delegations.

The advantage of *Youth 2002* was that it lead to a very balanced mix of individuals. The EYC delegates though represented more the political views of their youth organisations.

Methodology

The two events were designed to produce very different outcomes, however both involved debates of some form.

I can only relate based on the working procedure at Snoghøj from *Youth 2002* and hearsay from other schools. At Snoghøj we took the approach of consensus where possible, without resorting to voting. The majority of the work was done in small groups of around ten people. Initially these were chosen randomly, but later we got to choose the groups based on own interests within the areas we identified. Internally the groups again worked on a consensus approach and were sufficiently small to allow everyone to speak. It benefited from having a far longer time frame, in addition many discussions continued 'after' the end of the day.

These ideas and decisions were then brought together in Plenary sessions where individual proposals were discussed before being used to come to a common consensus position.

	Youth 2002	EYC
Number of participants	1000	210
Size of main Groups	<90	<90
Location	13 & small plenary	3 & full plenary
Duration (working approx)	10 days	4 days
Total people hours	80000	6720
Defined aim	Constitution	Proposal
Working Method	Discussion Groups	Voting

There was an incredibly strong community feel as we lived together, and this helped to build relationships and foster friendly, constructive debate. This has also helped to ensure that at least in the case of Snoghøj, people are still keen to support and promote the European Union as Youth Ambassadors, building and keeping the links between them.

The EYC was formed around a lot tighter time frame and manifestly suffered because of it. Again we broke into working groups, comparable in size to the schools in *Youth 2002*. As a result debate was soon removed as the sheer number of amendments up for consideration exceeded the allotted time frame. This was further continued during the plenary sessions and it became a mere series of votes interspersed with a few comments.

Further difficulties were added for those who were unfamiliar with the working practices. Even those who were politically active in their own countries were often uncertain of the structure. It was very difficult to get up to speed – many relied on support from other delegates. This was

The European Youth Convention

Youth 2002 (Snoghøj)

something not experienced in the folk high school system where living together positively encouraged mutual support and understanding.

The other key difference was that with *Youth 2002* we started off with no document and had to strive towards our own conclusions – but there was a clear aim, a Constitution. With the EYC, this was not so clear to the delegates – which again meant that the political groups were far better prepared and informed.

Product

As stated, the two events were designed to produce very different outcomes. However, the two documents had many similarities. This might act in some way as an endorsement of the two different systems – with one acting as a check for the other. The EYC being more political, *Youth 2002* being more individualistic, but also more encompassing. The nature of *Youth 2002* better encouraged even the quieter members to participate.

Conclusion and Future

Youth 2002 had the clear aim of creating Youth Ambassadors to promote the idea of Europe upon their return to their countries. This has been evidenced by the continuing efforts of some groups to raise publicity of the event and further spread the proposed constitution. The Snoghøj group have formed a very lively e-mail group with over a 100 posts within a week from the 70 members and continues to be active, a stark contrast to the 5 or so posts ever made on the EYC website. This however can be explained as one of the long term benefits created by the stronger community feel engendered by the Folk school system.

The strength of the folk fchools can be seen by the encouragement of Youth exchanges where the overall aim is the same – to get people to live, and experience together and hence encourage the development of community. This is what needs to be developed if we are to promote an inclusive Europe. ■

The days after…

*by **Bart Woord,** The Netherlands (Askov)*

An emptiness of everything. An unfamiliar silence fills the ears. The bed feels cold, and empty. I walk down a forsaken hallway, eat dutch breakfast. Parents trying to comfort: they should know better.

The first morning at home, after four months of

living at a folk high school in Denmark, is nothing less than a hell. It feels like you wake up in a frightening dream. A dream that's representing the fear that the life you've been living for the past time, is over. That there's no way back, that the most interesting and best experience you've ever had now

belongs to the past. But in the first days after your return, one *is* like in a dream; it's like some giant creature caught me at my collar, turned around and threw me south-west wards into a place I used to call home. Home though, has got a new dimension. Home doesn't feel like home anymore. There where my new friends are, there where I've had so much fun, there where I could be myself more than ever, that's where home is. The place I've been dropped in feels like some extra-terrestrials. A planet from the past. Has the world changed or is it maybe … me?

Back in Holland, old friends are visiting me, so is my family. They ask what I've been doing, what I've learned in Denmark, what my best experience had been. Questions I want to give an answer to, but somehow my answers are not satisfying. At least, not for myself. Words are not always able to express one's feelings fully. I searched for words, to make them understand, but the words I found were just empty phrases. It made me feel sad and estranged from those around me; whatever I would try, I couldn't make them *understand*.

Besides, how can one describe four months in a couple of minutes? A stay at a folk high school doesn't exist of experiences: it's an experience in itself. It's a troubled mixture of a lot of aspects which are impossible to separate from eachother.

The students, diverse and inspiring as they can be; the teachers, interesting, relaxed as well as respectful; the school, practical but o so cosy; the parties, joyful and free; the sports, competitive and fascinating; and even the kitchen duty has it's own charm! Combined with the concept of a community college, the living and learning together, it's a potion that bewitches the mind.

As the days pass by at a folk high school, one

loses the grip on time. Every day is different and full of action; boredom isn't possible – and acceptable! – at all. You would almost imagine, that there's no life outside the school, while you're inside. The people you live with are all around you, always. Privacy is reduced to a minimum level and responsibility for your actions are directly connected with that of your co-students. Solidarity and team-spirit are the foundation of living at a folk high school.

The final days comes – tears flooding eachother's shoulders, red eyes behind the grey windows of departing cars. After four months in paradise, we ought to face reality. The clock starts ticking again, the name-plate of your street looks oddly true. After a couple of days you begin to realise that you have to go on with life, which means that the still intensely living memories have to be placed somewhere in the museum, in your head. A museum, stuffed, worth to visit once in a while, but destinated to slowly but steady benumb the experiences and obtained friendships into bi-

"Leaving on a Train..."

dimensional pictures, and fragments of pictures. Well, that's what can happen, and what's mostly happening.

In Holland I'm finding my way again, I've renewed my ambitions, I'm inspired by my stay at the high school – than I could have fancied –, but there's something that's still holding my leg every time when I move to fast. It's a sudden flash-back, a memory that appears by a certain smell or image, a feeling that I can't place. It's a silken touch turning my head into the opposite way, to show me that the dream I've lived, hasn't forgotten me. ◼

Call For Effective, Productive Communication

*by **Julius Mastilak**, Slovakia (Esbjerg)*

I have participated in *Youth 2002* in Esbjerg; Esbjerg Højskole dealt with social agenda. I would like to share my observations from the event while focusing on communication. I want to emphasize

that I do not intend to evaluate the event as a whole (in general I found it both socially and professionally very beneficial), but I would like to turn your attention to a single issue of communication.

My contribution is theoretically inspired by Hanna and Wilson's book on communication.[1]

The second paragraph of the ACC statute stipulates the objective as the development of the enlightened European *debate*. In my understanding, inherent fundament for the proper functioning of the European Colleges will be well-working communication between the participants. I think, in order to accomplish the stated goal, effective communication methods and techniques should be present in the events in which ACC is involved. My experience from *Youth 2002* tells me that in this respect there is space for improvement. For ACC as a promoter of the debate, "keeping an eye" and stressing the importance of effective communication aspect to other co-organizers, should be of concern, in my view. In brief, I regard effective communication as the cornerstone for the fruitful European debate. What you find in my contribution, are my observations and experience from the meetings in Esbjerg, so as in the next meetings those weak points of communication may be eliminated.

Time

The meetings tended to start later than scheduled. It should be shown to participants who are belated that this behaviour is not desirable. Once the organizer starts the meeting later, it becomes precedence for the next meetings and it is very difficult or even impossible to reverse it afterwards.

During the discussion, central ideas may be stated simply as:
1. Find the right track: Developing a problem-solving agenda and distribute it in time available.
2. Get on the track: Warming up at the beginning of the meeting, members are renegotiating their positions, but if it goes too far it may be counterproductive.
3. Stay on the track: Task of the leadership is to guide discussion around the problem, keeping to the agenda or being open and know-when to adjust it flexibly. For example in our group the leader paid well attention to it addressing side-talks in the group, and pointing out tangents. It can be achieved through various techniques: asking the question: Is it relevant for our discussion? What relationship do you see? Am I missing something?

Size of the working groups

The working groups'/seminar groups' size was far too large. Maybe it was the intention to give the event the power by its massiveness but I want to stress that a lot does not usually go equal with good. Groups numbering 25 to 30 people significantly lowered group's ability perform well with some reasonable speed. This aspect could be seen very clearly during the second week when my group shrunk to half and it became clear that the group started to be much more productive. One could argue that the democratic character of the decision-making was thus decreased. However, what I perceived was that the diversity of opinions or solutions could be well subsumed by three to four alternatives; the tasks were by and large of disjunctive type (when the productivity of a group depends on its most competent member which could be well identified in a smaller group). In addition, the larger group, the less time for participation by each member.

Cohesiveness

Relationship between of how the group likes itself (cohesiveness) and productivity is curvilinear, so that in the beginning increased cohesiveness yields increased productivity, but at some point levels off and then more cohesiveness yields even a decline in productivity[2]. However I claim that the two weeks the relationship is positive and as a result we should strive for high cohesiveness of the group. Cohesiveness is closely related with the size of the group. I could strongly feel that subgroups were formed, and towards the end I sensed, speaking for my group, we were evolving into a cohesive unit.

Group Norms/Working Methods

Working methods should be agreed in the group as the very first point of agenda, otherwise the discussion cannot be effective; put straight, rules of the game have to be known. Often I can hear: "let it be, the norms will evolve naturally in the group". Although I agree certain norms cannot or should not be imposed on a group but rather will be developed, basic procedures should be placed into operation on the very beginning. Naturally after we agreed on norms, next thing is to follow them while at the same time change them if they inhibit goal attainment.

Excessive use of voting procedure seemed to me as a common mistake among the working groups. It is very easy to take a vote if a group is not able to agree upon a final decision. Suppose the group votes and its vote is split more or less down the middle – an agreement the group reaches with this kind of vote split is suspect. It suggests that the group has not spent enough time on solving the problem and the group ought to rethink its work. I think decision-making in the European Council, its very effort of reaching consensus, might serve as an example.

We have lost a lot of time at the beginning as the discussion lacked the very procedures of discussing, the fact which led to, for a single example, some of the discussants taking too much time. Minutes of the meetings proved to be great tool. The paper trace clearly showed what the group has already agreed on and thus helped to avoid re-discussion. Summaries and using visual aids proved to be useful.

Role Functions

It is very important for the group to progress, which is task especially for the leader of the group, to be able to identify necessary role functions in the group and make use of them. For example in our group we had a member who was very good in making summarizing of the group progress which was very helpful for making some common statements and noting the progress and direction the group was heading for, thus he had an important role to play in the group. An experience from other group passed to me, showed that there happened to be a member who was very good in the knowledge of the EU institutions and short introductions by him proved to be very of service. I must mention an important role of the individuals who are able to relieve the tension in a group such as cracking a joke in a conflict situation. It is to emphasize that every member of the group has a potential vital role to contribute to a group.

On the other hand there are communication

"A small but effective group"

behaviours that are counterproductive to group success. An individual whose behaviour is inattentive or sullen, who veers of the course of discussion and avoids or ignores the reasoning of others cannot but hinder a group. To tackle this, the leader's ability is vital to handle such people.

Familiarity with the subject

In order the discussion to be effective, the discussants should be familiar with the certain topics. I felt that many people could not simply take part in the discussion because they lacked the necessary knowledge. My impression was that the knowledge about the EU, its institutions, architecture and the modus operandi was unknown to a large number of participants. In general this points to the necessity of proper education about the EU, both in Member states as well as in candidate countries. Here I see a task for the ACC of promoting the EU knowledge to become a part of the curriculum across the Member States starting as soon as from basic schools.

Summary

I think our group made a big progress during the period and we developed into a team that was nice to work with: in the second week the group worked pretty effectively and productively. My point is that if the communication techniques would have been applied from the very beginning, we could have saved much more time and other resources, thus having more time for example for other community activities. This might be achieved for example by a prior training of the leaders of the group on communication. In this respect an internal seminar/training would not be maybe such a bad idea (this sounds like a concrete proposal for a new action ☺.

Endnotes:
1   Communication in Business and Professional Settings, Random House: New York, 1988.
2   Shepherd, Small Groups: Some Sociological Perspectives, Chandler: Scranton, 1964, C. ▓

The *Youth 2002* Constitutions

by Jakob Erle and Sylvia Oreifig Madsen

The first two weeks of July 2002 almost 1000 young Europeans visited 13 Danish Folk High Schools to contribute to the European Constitutional process. At the end of the process 2 delegates from each school met and wrote a common proposal for the Constitution of the European Union. This paper outlines and discusses some of the concepts behind the common proposal – with a sidelong glance at the original proposals.

Preamble

Who are we?

The final constitution starts: "We the peoples of the European Union..." Thus it is made clear that the constitution is created by and for a diversity of peoples with different languages, traditions, histories etc. From the outset it is established that there is unity and diversity at the same time. All the proposals have this dualism – but they strike the balance differently. The proposal of IUC speaks of "We the people..." in the singular underlining the common European identity, and Askov probably is the school going furthest down the road of common European identity, departing from the "resolve of the European citizens".

Common Heritage

The European Union and the common European identity is seen as building upon history and values. History often as the difficult past, the challenge of the divided Europe and the obligations Europe and Europeans have because of their history. The European values presented in the texts are peace, democracy and rule of law, welfare, human rights and justice.

Union and Nations

The relation of Union and Nations is not seen as antagonistic in any of the proposals. On the contrary the final proposal sees no conflict between "we the peoples" and the concept of "ever closer Union". This point is probably posed most elegantly by IUC, speaking of a symbiotic political entity – and precisely by the IPC that underlines that the constitution deals with the sharing of sovereignty: supra-national *and* national at the same time. The participants clearly see the Union and the Nations as compatible.

Diversity and Centralism

In almost all of the proposals cultural diversity is seen as very important. Ask also mentions environmental diversity as an important goal. No proposal sees a conflict between a strong Union and diversity – diversity is one of the values of the Union envisioned in the proposals. Some of the proposals even see the supremacy of a strong Union as a necessary safeguard for diversity. The Union is likewise seen by all of the proposals as a necessary European and international safeguard of stability, human rights, freedoms, peace and sustainability (environmental; social; economic).

Founding principles

The participants in the process had tough discussions on many issues during the two weeks. But the founding principles seem to be the same. The young participants want a European Union guaranteeing peace, stability and security. They want democracy, freedom, human rights, rule of law, and separation of powers (legislative, executive and judicial). There is an explicit demand for a secular political sphere, for diversity and for solidarity among the citizens.

Sovereignty and Subsidiarity

The main line of thinking in the proposals is to replace the old structure of bargaining and power brokering among nations with the rule of law and justice. To do this proposals establish the Unions authority over the Nation-states in a number of fields. But at the same time attaching importance to subsidiarity and clear limits to the areas where the Union rules. None of the proposals see the Nation-states as obsolete.

The concept of rule of law and justice among nations also applies for the external behaviour of the Union, in its relations with the rest of the world.

European welfare state

The final constitution – and the other proposals – commits itself to the values of the welfare state – social security, public health systems, equality, equal opportunity, environmental sustainability etc. In this the proposals define a clear mission for the Union, internally in Europe and externally in the world.

General provisions

Becoming a member

The proposals are quite generous in their provisions for the acceptance of new members of the Union.

Applicant states have to comply with the constitution and fulfil economic and political criteria – and being accepted by the parliament or in a few of the proposals by the member states. There are some differences on geographic criteria. In the Final Constitution it is a condition that new members are part of Europe (though it is not specified what that means. What about Turkey? Iceland? Russia?). Rønshoved proposes an extended cooperation and partnership for good neighbours that are not in geographic Europe, in that way trying to extend the area of security, order and wealth for the benefit of all.

The proposals use the concept of European Citizenship – and the concept of National Citizenship. There is no problem or contradiction between the Citizenship.

Leaving the Union

All proposals make it quite clear that a member state can leave the Union if it wants to do so. But it is also possible to have sanctions, suspension and eventually to expel member states that do not fulfil their obligations, whether it is economic or political or human rights.

Amending the Constitution

According to the final constitution the initiative to change the constitution can come from the chambers of the European Parliament, from a petition from 1% of the citizens – or from the national parliaments. The schools propose a number of different approaches.

The procedure for deciding a change in the constitution involves both chambers of the European Parliament and all the national parliaments. Among the other proposals we see different tendencies – from European referendums over decisions in the European Parliament to decisions in all of the national parliaments. The differences here correspond to the differences in the view on the relation between Union and Nations in the Preamble.

Rights

First of all the final constitution and all the other proposals want the Charter of Fundamental Rights to be part of the European Constitution. This means that the Union and the member states are obliged to deliver on the content of the rights. If the Union or the member states do not live up to their obligations in this respect then citizens of the Union and other legal personalities have the option of using the courts to enforce the rights. This is a major change.

Amendments of the content

On top of this the young Europeans have some proposals for new rights for the European citizens. In one of the few votes among the 26 representatives working on the final constitution it was decided that: "every adult has the right to marry and the right to found a family". Thus giving gay couples the right to marry and found families. The representatives unanimously decided that there should be a right to free public education from primary to first higher education qualification; a right to nonformal education (strengthening civil society); a right to a decent standard of living, right to free and accessible health services, and rights to a sustainable environment finish the picture.

In the introduction of the charter in the constitution the young Europeans strengthen the impact of the rights, with the amendments of the rights they emphasize the European Union's obligations to ensure the humanistic values from the age of enlightenment and the solidarity of the welfare state that has been developed in the 20th century.

Institutions

The major institutional change is the strengthening of the European Parliament and the introduction of parliamentary democracy on the European level. The Parliament gets full legislative power, and elects the head of European government.

European Parliament

The young Europeans propose a European Parliament with two chambers (Chamber of Citizens and Chamber of States) – that both have to agree if the laws are to be adopted. The first chamber of the parliament represents the people – the members are elected by universal suffrage, and the number of representatives reflects the number of voters. These principles were the same in all proposals. The second chamber of the parliament represents the member states – or corresponds to the member states. This is the common ground of all proposals. In the final constitution it is stipulated that the governments appoint representatives for each and every specific issue. In some of the other proposals the representatives are appointed by national parliaments, in some they could be members of national parliament. None of the proposals have the option of general elections – but some leave the selection procedure to the national states. This is another instance of how the balance between Union and Nation states is different in the different proposals.

The Executive

The head of the government in the final constitution is elected by the first chamber of parliament – but must be approved by the second chamber. The head of the executive then appoints a government that has to be accepted by a 2/3 majority in both chambers.

The Head of the executive power is elected by the Chamber of Citizens in the final proposal – and must then be approved by the Chamber of States. The head then appoints a government that has to be accepted by 2/3 majorities in both chambers. This "prime-minister" model is supplemented by the proposal of the introduction of the position of a president with representative and coordinative functions in the proposal of Rønshoved. Other schools propose the direct election of a European President by the citizens of Europe – or in the proposal of Askov a directly elected Chief Commissioner.

Parliamentarism

Parliamentarism is present in the final constitution – the executive can be dismissed after votes in both chambers, but only after a majority of 2/3. In the proposals of Rønshoved and Snoghøj it is only necessary to have an absolute majority in both chambers to dismiss the executive. The final proposal (and the majority of the schools) in this way give the executive a more protected position vis a vis the parliament.

Legislation process

The legislation process in the Final Constitution takes place with the parliament in the central position. A law is passed with a majority in both chambers. Most of the other proposals are minor variations on this theme. In the proposal of Askov the first chamber is being given more weight. Here proposals that have been accepted in the first chamber will be law if there is not a 2/3 majority in the second chamber.

If the two chambers do not agree the Final Constitution provides for a conciliation procedure with negotiators from the two chambers. According to the Final Constitution a compromise from this procedure must be accepted by a 2/3 majority of each chamber. It is not quite clear why the compromise has to be carried by qualified majorities in both chambers. If no compromise is reached the Final Constitution provides the option of a decision carried only by the first chamber – Chamber of Citizens – by a majority of 3/4.

The citizens have the right to propose legislation if 1% of the population petition for it. According to the Final Constitution such proposals have to be placed on the agenda of the Chamber of Citizens. In the proposal from Rønshoved it is possible for a number of citizens to initiate a referendum on local and EU levels.

Opting out

In the Final Constitution it is possible for a Member State to temporally opt out from decisions – provided it can convince 2/3 of the members of the Chamber of States that it is a justified vital national interest.

Other institutions

A number of advisory bodies are proposed in the final constitution as well as in the schools' proposals. Among the first of these are the European Youth Forum, the Committee of the Regions, and the Social-Economic Committee.

The Ombudsman institution deals with maladministration and protects citizens and legal personalities in the Union.

The European Central Bank is an independent institution in charge of the monetary policy.

One of the more radical proposals is the one on a common European armed force. In the Final Constitution there is an opt-out provision for any member state on this point.

The final few presenting the Constitution

There are no major differences over the Constitutional Court (CC) – with the function of defending the constitution and ruling on conflicts between the institutions and member states. A couple of the proposals combine the functions of the CC with the functions of a supreme or higher court.

The European Court of Justice is in charge of judicial matters in the Union. In the final constitution potential conflict with the European Court of Human Rights (ECHR) is taken care of by the ECJ recognizing decisions taken by the ECHR. There will probably be a number of cases dealing with human rights if the charter becomes an integrated part of the constitution as proposed.

The Court of Auditors deals with the revenue and expenditure of the Union and its institutions – thus securing sound administration.

Citizen's involvement

The Final Constitution stresses the obligation of all institutions to involve citizens in the work of the institutions. In the Ask proposal this intention is very specific with the provision of European Houses, in the Askov proposal there is a demand for the involvement of civil society actors in policy and law making.

Language

The administrative language of the Union in the Final Constitution is English – possibly supplemented by others after decision in the two chambers. At the same time all national languages within the territory are recognised. In a number of the schools' proposals it is specified that all official documents of the Union shall be translated into all national languages.

Competence and legislation

In the Final Constitution the principle of subsidiarity is underlined – that decisions should be made at the lowest possible level. The first eight themes "Union competences" are reserved for Union decisions unqualified. Some of the schools introduce other principles. Ask opens for other cooperation between member states. IUC adds proportionality to the principle of subsidiarity – and a Subsidiarity Committee. Ry introduces the concept of a mixed economy as a principle for the Union. Rønshoved the 4 freedom flows: capital, services, products and people – and sustainability as the overruling principle.

Union competences

1) The first of the Unions areas of competence is <u>Foreign Trade, Aid and Foreign Policy</u>. In this way the Union regulates its foreign relations unanimously.

2) The second area of Union competence is <u>Environmental policy</u>. If we look to the texts of the schools' proposals sustainability is at the centre. In the proposal of Ry it is explicitly stated that member states are free to introduce higher standards – and at Rønshoved the same concept is introduced under the headline of minimum regulation standards.

3) The final constitution provides for a common <u>asylum and immigration policy</u>. Askov supplements with the demand for a framework for a global police organisation. Rønshoved proposes a common police force that handles violation of federal law.

4) <u>Agricultural and fisheries policies</u> are under the common Union policy in the final constitution. Askov stresses the need for encouragement of ecological production and minimisation of additives. Snoghøj proposes sustainability as a fundamental value, together with social standards, technological advancement in accordance with health considerations.

5) <u>Structural and regional policies</u> are under the common jurisdiction. In the Ask proposal it is specified as a commitment to support and develop the underdeveloped regions within EU.

6) In the final constitution corporate tax and community VAT is under the Union jurisdiction. Giving the Union independent governance over taxes is a big step. It is contradicted by Ask, that reserves taxation for the national states – but allocates a fraction of national VAT for Union needs. Ry proposes VAT, tobacco and environment taxes for the Union. Snoghøj is the most radical – making taxation possible and decided upon by normal Union legislation.

7) <u>The single market policy.</u>

8) The Union is responsible for the <u>labour market policy</u> in the Final Constitution. In the proposals from Ry, Rønshoved and Snoghøj this is specified in the areas of unemployment benefits, employability, competitiveness and work conditions.

Co decision areas

In a number of areas the constitution foresees co decision between the Union and the member states.

Education and culture is mentioned as a co decision theme in the Final Constitution. This is specified in some of the schools' proposals. A number of those deal with transfer of credits especially for higher education. Askov proposes minimum levels common to all subjects and syllabi. Rønshoved and Snoghøjs proposals discuss educations role in securing coherence - Snoghøj through lifelong learning. It is clear throughout the proposals that education should be diverse and decided upon in the national states.

The Final Constitution has Social Policy as one of the co decision areas. In Snoghøjs proposal this is specified as the Union ensuring that the member states take adequate measures for adequate social assistance and that Union can assist in the financing if necessary. Ry goes in the same direction in the establishment of a European wide minimum living standard.

Information and media policy is yet another co decision area in the Final Constitution. In the proposal of Snoghøj it is exemplified in freedom from censorship, freedom of information, ensuring of the provision of telecommunications, intellectual property etc.

Health care and insurance is yet another area of co decision. In the Snoghøj proposal this is specified as the obligation of the Union to take ensure that the national states provide free health care services, and sufficient food and water. At the same time the Union should ensure adequate public services.

Scientific research is an area parallel to education, health care etc. in the Final Constitution. All citizens should have access to science - and the Union shall promote ethical development, research and application of results of research.

The Common Security Policy is the last area of co decision in the final constitution. In the proposal of the IPC there is a clear demand for humanitarian values also in this area of politics - and for cooperation between the Union and the National States.

The 13 proposals

The text of the Final Constitution and 9 of the schools' proposals are available in an excel-sheet with a synoptic ordering for detailed comparison (http://www.iaed.info/).

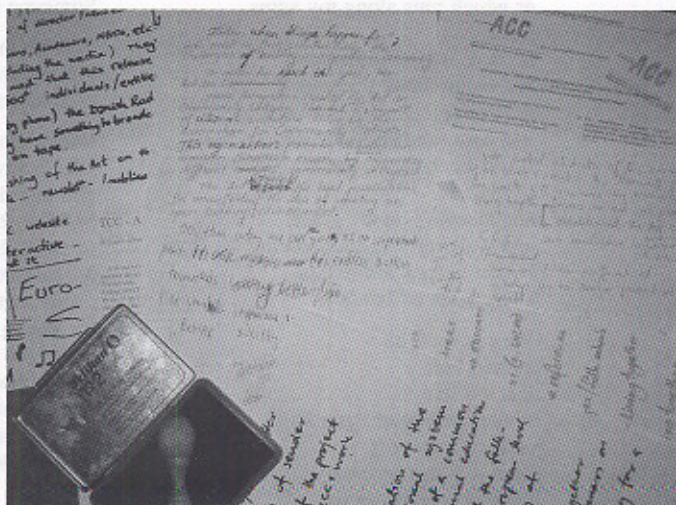Comments are more than welcome –

Jakob Erle: je@iaed.info
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IAED

International Academy for Education and Democracy

Opening new windows to a new realities

by Miguel Angel Arenas

There are conventions that last without question, the roots of these cultural features built through custom.

The immobility of these conventions is due to the strength of the traditions more than the difficulty of making changes, to water the trees with another water, and to prune their branches or guide their trunks in another direction.

Education is the tree. A tree with as many years as Humanity, with so much History as each one of the civilizations and cultures which have given life to this world.

Nobody can doubt that the society we have, is a reflection of the principal systems of socialisation, the Formal Education system our different states have. Nobody can doubt that our societies are not the best, either in values, solidarity, equality or freedom. If somebody had any doubt, reading a newspaper would be enough.

The different Formal Educational Systems we have today are the product of the evolution which adapted the contents and topics to the necessities of those, who always moved the wires of society and built a certain reality. In this evolution some attitudes like those which along the History gave to poetry, friendship, ecology, etc. an important paper in the formal and non formal education have been bit to bit unconsidered in our systems.

It is possible to see how the same Educational Programs are applied in the richest centres of the cities and in the districts and villages with more needs with the excuse that this is the way for make them equal in alternatives and possibilities of choice. I really have doubts about the importance of knowing Tales' theorem for a child who hardly has something to eat in the day.

Our Occidental cultures have Education Institutions which are useful for its system which, everyday more clearly, are based on Individualism, Economics and Competition. The topics and the contents just make a person into a piece of the product chain. This is what we would have to change. And a very efficient way to start is introducing new topics and contents in the Formal education or developing the potential of Non Formal education in order to open new windows to a new reality for every single human being. ■

Education for Adults

by Miguel Angel Arenas

"I live, therefore, I exist"
said someone
who is not born yet:
– There is no more philosophy
than that of being alive
and knowing it,
and flying
and make new paths
        – there –
where they always tell us
not to walk by.

Because there is no more certainty,
better demonstrated,
than what we say
when we're born.
It is a pity that no one
can understand us
because we're saying screams
the only truth
that exists and that we know;
with the first breath we say:
– I'm someone new –
truly new,

with all my freedom
and my chains.
I'm the future which is
in my hands
or which runs along my veins.
I ask
them to let me be myself
and counting all the stars
of the sky,
and being the Grey Prince,
if it is needed,
of my tale.
and sleeping on the grass,
and walking without touching the floor.
I want to look at the East
every sixth of January.

We say we'll be
eternal kids,
that we live
in the country of Peter Pan
and we believe it.
That it is not necessary
that nobody shows us

the comments of a notebook
to teach us the consciousness
and to steal passion
to dream.
Someone said it already:

it is not that clear
that we are not bits
of someone else's vision.

Because of this I feel sorrow,
I feel sorrow they did not hear me,
although I cried it out,
and they bit a bit transformed me
in this fisherman without a fishhook,
in this witness, or an actor, or a poet,
n this writer of the pain I feel
for seeing they do not understand
those, the only ones,
who know – in brand -
what is this of being alive,
without having to search for it
in an encyclopaedia.

Shaping the Future

by *Fabian Johr,* Germany

The following article is that of a participant in the SECC II, in which he presents his ideas on the importance of education for youth, the need to take over responsibility in a globalizing world in order to have a positive influence on it. This article does not claim to be complete or scientific.

At present one can realize how difficult it is for human beings to recognise the worldwide problems they are confronted with, to analyse them and finally solve them. In order to do so, it is necessary to scent out the complicated relations. Man and women, therefore, will need to learn to combine different aspects, sources, facts, ideas, viewpoints, etc. of reality. This is not an easy task that requires focus and will take time until humankind uses this as a resource to "manage" the world.

There is no time to waste anymore. Things have to get started!

In this sense I want to invite you to a little excursion, which I hope is comprehensible to at least some of the readers…

Today's youth is the biggest stakeholder and the most affected representatives of future generations. Actions and non-actions of present-day decision makers, affects them more than any other living generation.

It is therefore very important to enable young people to take part in these decisions, especially on questions regarding the future by offering the means of participation and, what is even more important, to provide them with a high quality of inclusive education. As knowledge is the fundament to raise awareness of rights and responsibility towards the common society, education should also provide the means to use it and to transfer it into daily life, so that young people have a realistic chance to actively be involved in those processes.

The Agenda 21[1] for instance demands "The involvement of today's youth in…development decision making and in the implementation of …programmes"[2] . It declares personal involvement and the ability to actively shape the future are key attributes that should be developed and supported with young people as an important aspect of modern education.

"Shaping the Future"

Youth have to realise that education shapes their fundamental view of the world and that there is the potential that allows educated youths make more sound, deliberate and forward thinking decisions that lead to the development of more sustainable practices in whatever field of life.

Even though the people in the so-called developed world learn a lot through formal education, presently they are not sufficiently aware of the fact that there are still big parts of the world, where humans do not even have access to basic knowledge.

Fortunately the United Nations attempts to change this by the implementation of the Millennium Goals

which has as it's second aim the target "to ensure that by 2015 children everywhere will complete a full course of primary schooling."[3]

It is certainly a positive aspect, which shows the urgency of this issue, that the UN members could manage to agree upon a fixed timetable to implement this goal. Many regions (Northern Africa, Latin America, the Caribbean, Eastern Asia, Central Asia and the Pacific) are on track to achieve the target before 2015, but nevertheless lower levels of achievement and progress persists in sub-Sahara Africa, Western Asia and Southern Asia. Nevertheless one shall bear in mind that this program covers only primary education.

In contrast "the European Council of Lisbon set the strategic goal of becoming the most competitive and dynamic knowledge-based society in the world" in March 2000. "This was reaffirmed at the Stockholm European Council in March 2001."[4]

Because of the better education special responsibility of the developed regions towards developing parts of the world is what should come along with the creation of this elite. Indeed this sounds very idealistic, but in fact this is a pragmatic necessity.

A new dimension and importance is gained if thoughts, questions, and results are compared and shared among students and young people living in different countries. To know about each other to exchange ideas, hopes and problems, to identify similarities and differences will help establish a consciousness to young people that the world's problems can only be solved by international solidarity and cooperation. Of course this must be done with actions on a local scale, but this local action only makes sense if it is placed into a global context and come along with the intermediation of the worldwide connections of present problems.

Europe's part in achieving solutions for global problems is growing bigger and bigger, but is the European Union as a main political player ready to take over a leading role in determining globalization?

Romano Prodi, president of the European Commission recognizes "that globalisation and interdependence are offering new opportunities to trade, investment and capital flows and advances in technology, including information technology, for the growth of the world economy, development and the improvement of living standards around the world. At the same time, there remain serious challenges, including serious financial crises, insecurity, poverty, exclusion and inequality within and among societies. The developing countries and countries, which economies in transition face special difficulties in responding to those challenges and opportunities". New policies need to be, "formulated and implemented with the full and effective participation of developing countries and countries with economies in transition... All of this presents an enormous challenge. We must enable young people in Europe to see themselves as more as supportive, responsible, active and tolerant citizens in plural societies."[4]

By widening the focus on the global point of view again, we can include the vision of the Association of World Education, which says: "Today, the global and the local are interconnected and interdependent in ways that humanity has not experienced before. Today, the many different local communities around the world share a common destiny. Today, humanity is a geo-ecological entirety within the same biosphere.

The word global is also connected to a concept of one earth, one world, one planet. We live on a globe which has limits. This way of understanding the world is...new.

This understanding will, in time, place the globe in a new form of togetherness. It will not extinguish the conflict between rich and poor but define it in a new way based on the global limit as a common denominator."[5]

An attempt to implement these ideas can be the "First European Community College", which will be introduced later in the journal.

Endnotes:

1 Agenda 21, a global Programme of Action on Sustainable Development, which was signed in Rio de Janeiro, June 1992 by more than 170 countries all over the world, however it is not binding under international law. It is designed from a longterm perspective and presents an outline of sustainable development in the 21st century.

2 Source: Introduction chapter 25.1 of Agenda 21, Rio de Janeiro, June 1992

3 Source: Report of the Secretary-General on implementation of the Millennium Declaration. Data based on UNESCO estimates.

4 Source: Taken from a message from Romani Prodi, President of the European Commission, www.yois-europe.org/activities/EYC_2002_Romani_Prodi.pdf

5 Source: Vision of the Association of World Education (AWE), http://www.world-education.org/

Interviews

by Participants of SECC II

What do you think about the role education plays and MAY play in the integration of Europe?

"Education can create among people the feeling of a sharing culture... But we don't have to restrict this only to a certain "elite", but we should create projects for those of them that have less chance... Because of the importance of education in all different aspects of life I strongly trust that education can really "move mountains" but we need to want it... The current education system is wrong one... If we want to have different results, I believe we should transform this situation and start thinking not in an elitarian and traditional way. We need to find new strategies for our action. Otherwise we will continue to maintain in Europe a sub-cultured and non-educated part of the society, ready (as Primo Levi wrote) to follow the "monsters" without understanding or asking... All for a more conscious society!"

Riccardo Pisani, Italy
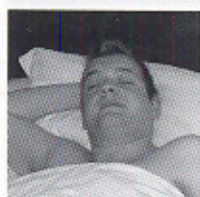
"It is my view, that education should provide people with the tools to decide on important matters, not merely to direct opinion or promote political ideas. Indeed, in many countries there is large EDUCATED elite that does not believe in further integration of the EU. Education, particularly at the first European Folk High School, should be about meeting new people, hearing new ideas and seeing from different perspectives. I have found time spent in such schools hugely rewarding without it encouraging me to be pro-integrationist, and such moves could only detract from the experience of learning in this environment."

Tregarran Percival, United Kingdom

"THE MORE WINDOWS HAS GOT A HOUSE, THE WIDER IS THE LANDSPACE WE SEE FROM IT. Education is the way we all get socialized in a society. Depending on it we have one society or another. Formal and Non formal education are the best instruments for avoiding some unfortunate features of a society. I am talking about fanatism, social insensibility, and political irresponsibility. With European Community Colleges we would open many new windows to new rooms of a reality, that today are closed, and they'd be able to represent new possibilities for jobs.

Another very important effect is that with those activities and new atmosphere, we would be helping many people that do not have fulfilled such a natural and necessary rights in their lives."

Miguel Angel Arenas, Spain

"I think that education should play an important role in informing all Europeans about their fellow Europeans. Only when you have knowledge about a topic, will you be able to really discuss it and this is certainly true for Europe. Education will not only make the integration easier but it will also show the rich diversity that exists in Europe."

Marchien Kuijken, Netherlands

"Education has a crucial role in the contemporary society. An appropriate and good quality education is vital for shaping a good and safe future for the continent in particular and world-wide in general. The education is the basis for the economic, cultural and political stability.
In the context of integration within the EU, I think education has a very important role for the countries applying to the European membership. Education can solve the conflicts but more important, right education can help preventing all kinds of conflicts regarding both national and international dimensions.
Promoting and making education accessible for the people of different countries, who usually could not afford it, consists in a part of the materialization regarding the European public realm."

Danut-Adrian Casoinic, Romania

Interviews: **What do you think about the role education plays and MAY play in the integration of Europe?**

"Education has to reinforce the learning of foreign languages and the exchanges between young people. Europe has not to be reduced at a single day, the 9-th of May, as something external to us: 70% of the national are now European law that is just translated. Europe is not just our future, is also our everyday life. Meanwhile, Europe will be made by young generations; open-minded citizens are the key of our European future."

Anne-Laure Faubert, *France*

"Integration in Europe?? That from my point of view is some kind of "mental mess" when people with different mentalities are trying to make some new one what anyway someday can become as the basis for all of Europe."

Raimonds Upelnieks, *Latvia*

"All people need to be continuously educated and informed; otherwise democratic systems in Europe become a tool in hands of the few informed and educated making decisions about life, future and happiness of the uninformed and uneducated. We all have the responsibility for what Europe is and is going to be."

Tomas Balco, *Czech Republic*

"It is sometimes hard to see concrete results when we talk about such an abstract term as "education", and an even more abstract concept that is the "European integration". I believe that this is why sometimes we find difficult to explain this direct relationship that I consider that education has on the European process. An easy way to get a concrete and more understandable answer it would be slightly changing the question, being as follows: Do you think that there can be a real European integration without education? I consider that this is even easier to answer."

Conchi Gallego, *Spain*

"I'm convinced education should and has already proved to be very important for the whole process of building a mutual European home, so to say. The huge cultural and economic differences between the North and the South, as well as between the East and the West of the continent, have been developing and becoming more and more complex for quite some time now, so the reverse process, the one of understanding and standing together for one particular cause may take some time as well. Therefore education plays an important part in reducing or even erasing the frontiers of misunderstanding. For the misunderstanding and lack of knowledge brings forth prejudice. Prejudice leads to chauvinism. Chauvinism leads to tragedy. And we don't want any of those now, do we?"

Nikola Shahpazov, *Bulgaria*

"An important dimension of education is the social contact between people of your age. It's the friends you have, the fun you make. That friendships are not bound by borders is an experience I don't have to elaborate on. Though conflicts can appear, and disagreements between cultures might always be inevitable, we Europeans have to realize that we share a common destiny in future's world. We can only make a change if we take our responsibility as students, and our responsibility as friends."

Bart Woord, *Netherlands*

Interviews: What do you think about the role education plays and MAY play in the integration of Europe?

"As time run fast, we have to be visionary and intrepid. Which are the problems of today? Which are the possible solutions? Why are we separated when we would have to try to understand the others? Probably, factors like our educational systems could solve them, at the same time these systems seem not to be functional in integration except for preparing you for your future work.

What about a new model? What about if we study together in new ambience? It has been proven that new youth understands better his new fellows when they share educational periods during their first ages."

Álvaro Martínez Barrio, Spain

"I think that the role of Education is tremendous in this century. Even that we passed the Enlightenment century long ago we need to enhance and to improve the education. Nowadays education gives you power to guide your future and to obtain values. It helps you to have knowledge for the things around you. Knowledge leads you to conceive the diversity. So at the end of this process you can understand the other cultures and to be more and more tolerant. The Education gives you values, which can contribute in the integration of the different cultures of Europe."

Nataliya Nikolova, *Bulgaria*

"I think, the more we know about other countries and cultures, the more familiar they become. It's impossible to feel really "integrated" with something or somebody totally strange for us. Education can also help us to understand people having different cultural background, different customs.

My idealistic vision is that each European country has its own community college – a place where people from all over Europe can learn about this country's culture, history or language."

Agnieszka Sobczyk, *Poland*

"The education can play very important role in the integration of Europe.
We should promote students´ exchanges from different countries. Nobody should care where students come from. In this way students from different cultural background have a possibility to share their experience, points of view and to have creative workshops.
Nowadays we have many new sorts of education – not only traditional ways but sorts of non-formal education that we should promote. Actually, there are no borders or frames, and what was impossible 5 years ago is quite normal these days. Who would have supposed that one-day Internet would be an ordinary medium for learning?"

Ewa Bobowska, *Poland*

"By having had an associated impression during a discussion in our working group, I was recognizing myself saying: "Education (as we know it) is the deodorant of society".
It would steal my breath if this image would mirror the reality...
I can smell there is a sense of truth in it…
Unfortunately it's not an odoriferous one."

Fabian Johr, *Germany*

"Education is very important for the integration of Europe. Through a wide-open and non-formal education we will lead our cultural evolution instead of being submitted to it. Sharing experience, beliefs and knowledge will allow us to develop tolerance and peace for a better future. In this way we will be able to choose for ourselves and make decisions consciously cooperating with the others involved.

Silvia Piccini, *Italy*

Part 3   *Legislative Frame:*
Works for the Future

Living in a globalizing world, new challenges have to be faced. We are recognizing new local, national, regional, and global problems, which can be solved only, if we understand the connections between them.

Many parts in Europe for example provide a quite high quality of (formal) education but by looking around the world, one will recognise that there are still some areas where the people do not even have access to basic knowledge. They do not have equal chances and this way they are not able to be on the same level (compete) with people who have received a high quality education. What is needed is an education, which on one hand includes the backgrounds of the past and which is looking foward on the other hand. An education system in general also supports individuals to become sensible, conscious personalities who are aware of the value of being well educated, who are many-sided and able to accept different points of view. This way the individual as well as the society would have a great benefit.

By focussing on a European context there is also a necessity to include topics that will offer chance to look to the future of Europe. Not only because of the need to understand which place Europe takes as a player in the world but also to engage individuals and make them active citizens in these political processes on European levels.

This comes along with the demand that education should lie on principals, equality and tolerance of cultural diversity that includes values as well as the integration of a variety of individuals. As knowledge is the fundament to raise awareness of rights and responsibility towards the common society, education should also provide the means to use it and to transfer it into daily life.

It is obvious, that the formal education as it is presently in Europe cannot fully provide a sufficient amount of skills and experience. It is not completely able to help people understand what are the developments in the world nowadays, or enable them to effectively take the initiative to act.

In order to achieve the previously mentioned, an additional education format is needed. This format introduce new methods for constructive debates, where arguments instead of statements lead to a reflected dealing with the future and its problems.

The ACC took over the Format of the Danish folk high school system and is developing the idea of the "First European Community College". That is why ACC made statutes for a European Community College and the frame where this project will function (Act supporting European Community Colleges). You will find these documents in this chapter. ■

Works for the Future

*by Fabian Johr, Miguel Angel Arenas,
Mihaela Aleksandrescu, Mjellma Mehmeti,
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During recent years the ACC has, time and again, proved the viability of the concept and it also proved the positive effects among European youngsters of gathering in the frames of the Community Colleges.

- **The Campaign for Community Colleges** / Working Camp at Rite was carried out in one week in August 2000 in Latvia. The project had two aims: (1) the very close and concrete aim was to help repairing the Rites Tautas augstskola, (2) the more abstract aim was to work on a campaign for Community Colleges throughout Europe.

- **The Final Editorial Conference (FEC)** of the youth magazine "*Das Haus – La Maison – The House*" winter edition 2000 had the theme "*Schools for Europe*". The aim of the conference and of the theme issue was to stimulate a common European debate on questions and political problems shared by Europeans.

- **Transylvania Community College 2001** was a two-week community college for 50 young Europeans, engaged in NGO's relevant for the topics of the event. It dealt with the future perspectives of the Central Eastern-European minorities in the context of the EU-Enlargement.

- **Schools for Europe Community College** was organized in order to (1) draft a possible "*Act on European Community Colleges*" as an attachment to the discussion of a European constitution, (2) systematically kick-start the European discussion on an eventually decentralized European policy of Education and within this endeavour (3) focus particularly on the Danish public, since it bears latently a heritage to be exploited for the common best of Europeans.

- Within the preparation of *Youth 2002* event the volunteers connected to the project organized a summit – **The Experimental Constitution CC** – in order to make a rehearsal or a pilot-test for the upcoming activities. The task was to try to foresee the troubles of pedagogical kind, which would come up, when the 1000 Europeans were going to meet in July 2002.

In parallel with the discussions in the European Convention, *Youth 2002* had the purpose of involving the youth in the debate on the future of Europe. 1000 young people from 33 European countries were hosted in Denmark in 13 different folkhighschools in order to reply to one question: "*If a European constitution comes into being, what then, would we want it to contain?*"

Visions for the First European Community College

The First European Community College describes an idea, which naturally follows up on the activities and initiatives of the Association for Community Colleges (ACC).

It belongs to the very point of the endeavours to work on a new format for constructive political debate on our common future. The establishing of community colleges and community college courses should be seen as an alternative to the confrontational parliament of the streets as it has been developing in recent years (Gothenburg, Genova, Alegre, Portugal).

We would like the non-elitist format of community colleges to be developed into a regular system, as it has proven to be difficult to reach all social classes of especially European youth, when organizing common events of all kinds.

The idea of European Community Colleges is inspired by the Nordic concept of folk high schools, and are developed by the so-called minority courses at the Højskolen Østersøen (Aabenraa, Denmark). They are defined in the ACC statutes as schools (1) taking as their point of departure an idea and an object defined by a non-governmental group of people (this could be interpreted as a principle of subsidiarity), (2) having as their ideal long lasting (preferably minimum one month) boarding-school courses, (3) organizing courses on topics of common (European) interest, (4) "governed by culture" in the sense that life at the school is characterized by local traditions and culture, and (5) having adults as their target group; adults having the will to learn and who for that reason are paying part of the courses themselves.

The word "community" has a double meaning, since it refers both to the European Communities but also to the fact, that what is created during a community college course is in fact a small community, which in itself guarantees the richness and the diversity of shared values.

Therefore the purpose of the establishment of the European Community Colleges is not to replace but to complement the formal system of education by filling in the existent gaps.

Our perception of Europe is dialogical. This is to be understood in opposition to any kind of essentialism claiming a straightforward European common culture, which accordingly should only be presented or replayed. We would like to involve ourselves and the course-participants in current political and practical problems to be solved rather than claiming a renaissance of some hidden European destiny, history, culture or the like.

Why?

The EU-commission white papers on European governance as well as the one on youth politic, the Nice-protocols, reports and memoranda en masse all describe a very crucial and basic problem within the European integration process, namely that of a gap between the institutions materialising the European integration on the one side and the citizens of Europe on the other. The political identification is short of a European level, whereas national and local level identification to a much larger extent is already a fact. This has been met by a range of endeavours to propagate, to inform, and to involve citizens. In our opinion the main challenge of peoples enlightenment in a time of European and global integration should be met by the simplest mean of them all, namely to situate the debates about concrete political and common questions among common Europeans. The lack and problem of European integration is not mirroring a lack of information but a lack of space and forums to discuss issues to an end together with those who are affected by the concrete questions. The concept of dialogue, understood as a cultural, a philosophical as well as a political-institutional concept should then play a major role in the establishing of the First European Community College.

All this has to do with elaborating the civil society of Europe just as it has to do with qualifying both the European politicians and the citizens of Europe to take part in the political life at a European level. The main purpose of the establishing the First European Community College is to contribute to the development of a European public realm as a necessary complement to the institutionalised-bureaucratic political realm.

As we expect the First European Community College to be placed in Denmark, it is obvious, that the local/Danish public realm is going to be the first to harvest the benefits of an institution that should be in close and active contact with its surroundings functioning as a dialogue centre not only for participants of courses. Through conference and public meetings the First European Community College should serve as a cultural, local centre as well as a European one.

Multiplicity

There is a strong reason to believe in the concept of "learning and living together" as a mean for the purpose described.

There is reason to believe that the layer of young people created through events like the *Youth 2002* and similar events organised throughout the years by the ACC and other partners is the layer which is going to form the non-formal educators of tomorrow. The enthusiasm emerging from these events should be the driving force in the establishing of the First European Community College.

That is why we want to build further on the multiplying effect. We would like young people, who have experienced the concept of the community colleges, to become the personnel of the First European Community College.

Young people should be the facilitators of young peoples endeavours to become European citizens qualified and encouraged to make a difference in nowadays Europe. We may even give them the title "community candidates".

Target groups

Community College Courses are in principal addressed to all interested ones in the common matters and are more than 18 years of age.

It targets in the first round the young people, who are already building up a kind of European public realm.

Each participating group should consist of Europeans from all over. There should be representatives of North and South, from East and West, from city and countryside, from centre and periphery and from different social layers, just as there should be a gender balance.

Contents

What could be the main basic education offered?
What should fill in the long lasting courses?
- Europe's composition, identities and belongings

(presented to a high extent by participants themselves)
* Europe's political powers, the elected and the marketplace
* European political forums, COE, EU, parliaments, NATO etc.
* Europe as a player in the world
* The future of Europe
* Environment
* Human Rights in the European political sphere
* European political dilemmas
* European Business and Economics
* Immigration – Europe and the World
* Europe and the third world

The contents of the courses are not strict but flexible according to the special interests of the participants. There will be no exams and no diplomas at the end of the classes in order to encourage a self-motivated system of education.

Approval

In order to be able to function it is necessary for the First European Community College to be approved by the Danish administration. Approval under the Act on Danish Folk High Schools would allow the school to function with permanent state subsidies insofar as it could obtain a permanent exception from the rule, that more than 50% of participants should be Danish citizens. In the longer run, other countries should be encouraged to follow the example and establish similar institutions.

It should be investigated, if the First European Community College could get status as an approved institution within the European countries systems of subsidising general education abroad.

It should be investigated, if the First European Community College could get status as approved one way or the other within the EU educational and/or Youth Programmes.

Organization

* General Assembly
* Board of Representatives elected by the General Assembly
* Employees Council (principal, teachers and technical staff)

It is foreseen, that the working body of the ACC is going to be active and employed in the preparatory phase as well as in the first years of the existence of the First European Community College.

What exactly is ACC´s role in all this?
Most radical: ACC could simply be the General Assembly, but then we would need to call for a General Assembly to approve, that suddenly members are also members of a school circle / General Assembly.

Less radical: ACC could consider the First European Community College as a project only and withdraw formally as soon as it is in play.

Personnel

* The operational staff (principal, teachers, facilitators)
* The technical staff (food, cleaning operators).

The operational staff has to be open minded because it will contribute to the creation of the community between the participants. It will have to be familiar with the system of the folk high school although it is not compulsory to have experienced it.

The students will be involved in practical maintenance of the school contributing in this way both to the decreasing of expenses with the technical personnel and also raising the responsibility and the discipline of participants.

Cooperators

As the First European Community College is probably going to appeal to young peoples interest in particular, a closer cooperation with the European Youth Forum is a natural step.

The First European Community College hopes to cooperate with the Danish University of Education in order to plan the specific contents of the "Community Candidate" courses just as common recruitment may be a possibility.

The First European Community College hopes to cooperate with the Centre for European Cultural Studies at the Aarhus University, Denmark. Especially concerning the Multicultural Studies courses, just as common recruitment may be a possibility.

The First European Community College has already established contacts with the folk high school Initiative in Brussels, the "Nordic Academy of Dialogue." ∎

I

(Acts whose publication is necessary)

DECISION No 17882/2001/EC OF THE EUROPEAN PARLIAMENT AND OF THE COUNCIL

of 31 December 2001

Establishing the "Act on European Community Colleges"

THE EUROPEAN PARLIAMENT AND THE COUNCIL OF THE EUROPEAN UNION,

Disregarding the Treaty establishing the European Community and in particular Article 149 thereof,

Having in regard proposals from the Commission,

Having regard to opinions of the Economic and Social Committee,

Having regard to opinions of the Committee of the Regions,

Having regard to opinions of other European states,

Acting in accordance with the procedure laid down in Article 251 of the Treaty, in the light of the joint text approved on 9 March 2000 by the Conciliation Committee,

Whereas:

(1) The Treaty provides that the latter's action shall, inter alia, contribute to the development of quality education and training. It states that the Community is to promote the development of the highest possible level of knowledge for its peoples through a wide access to education and through a continuous updating of knowledge.

(2) The European Parliament and the Council set up an action programme regarding cooperation in the field of youth, by their Decision No 818/95/EC of 14 March 1995, adopting the third phase of the "Youth for Europe" programme([1]). It is appropriate to pursue and strengthen cooperation and Community action in that field on the basis of the experience acquired from that programme.

(3) The extraordinary European Council on employment held in Luxembourg on 20 and 21 November 1997, states that life-long education and training have a fundamental role to play in implementing the guidelines set out in the Council-resolution of 15 December 1997([2]). This should enhance employability, adaptability and the culture of entrepreneurship and promote equal opportunities in the Member States.

(4) The Commission set out guidelines on the creation of an open and dynamic education area capable of achieving the objective of life-long education and training in its communication "Towards a Europe of knowledge".

(5) The Commission states in its White Paper "Teaching and learning - Towards the learning society", that the emergence of the learning society encourages the acquisition of new knowledge and to this end provides motivation to learn at every opportunity. Moreover, it highlights the advantages of mobility for people and competitiveness in the European Union in its Green Paper "Education, training, research: the obstacles to transnational mobility".

(6) There is a need to promote active citizenship, to strengthen the links between measures pursued under this programme and to step up the fight for respect for human rights and against racism, and exclusion in all its forms. Special attention should be focused on removing discrimination and on promoting equal opportunities for women and men.

(7) The actions of this Act should reach people in general and not just those associated with

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[1] OJ L 87, 20.4.1995, p.1

[2] OJ C 30, 28.1.1998, p.1

organisations. The Commission and the Member States should therefore provide an adequate circulation of information and appropriate feedback for those actions.

(8) Exchanges are crucial for the integration and development in the European Union, since they contribute to mutual trust, strengthening of democracy, tolerance, willingness to cooperate and solidarity between people.

(9) The European Parliament states, in its resolution of 14 May 1998 on the information and communication policy in the European Union('), that the selection of projects should be more transparent and the reasons for the choice should be clearer to those who submit the projects.

(10) The European Parliament and the Council, in their Decision No 253/2000/EC on education, and the Council, in its Decision 1999/382/EC of 26 April 1999 on training, have established Community action programmes for the education and training fields respectively, which contribute to a Europe of knowledge.

(11) The policy of cooperation in the youth field needs to be further developed, since it contributes to the promotion of non-formal education and life-long learning.

(12) The European Parliament adopted a resolution on 2 July 1998 on promoting the role of voluntary organisations and foundations in Europe ('). The voluntary sector should also play an important role in enabling people to participate, particularly those with the greatest difficulties.

(13) The Commission and the Member States should foster cooperation with non-governmental organisations active in youth and social fields, as well as in the areas of the environment, culture, sport and combating various forms of exclusion.

(14) The Agreement on the European Economic Area (EEA Agreement) provides for greater cooperation in the field of education, training and youth between the European Community and its Member States and the States of the European Free Trade Association (EFTA). It lays down procedures for the participation of the EFTA States in Community programmes of education, training and youth.

' OJ C 167 1.6.1998, p.230
⁴ OJ C 226, 20.7.1998, p.66

(15) This Act is open for the participation of other states.

(16) The Commission, the Member States and the states accessing themselves to this Decision should monitor and continually evaluate this Act in order to allow for readjustments.

(17) The objectives of the proposed action concerning the development and strengthening of a cooperation policy in the field cannot be sufficiently achieved by the Member States because of the complexity and diversity of the field (in accordance with the principles of subsidiarity and proportionality as defined in Article 5 of the Treaty of Amsterdam). Therefore, they can be better achieved by the Community owing to the transnational dimension of Community actions and measures. This Decision does not go beyond what is necessary to achieve those objectives.

(18) The Commission should adopt the measures necessary to the implementation of this Decision in accordance with Council Decision 1999/468/EC of 28 June 1999. This will lay down the procedures for implementing powers conferred on the Commission (').

HAVE DECIDED AS FOLLOWS:

Article 1

Establishment

1.   This decision establishes the possibility for the citizens of the European Union and of the states accessing themselves to this Decision to set up European Community Colleges. This establishment is hereinafter referred to as the Act on European Community Colleges.

2.   The Act on European Community Colleges may be complementary to the Youth Community Action programme from 1 January 2007 and the European Union Life-long Learning policy.

3.   The Act on European Community Colleges shall supplement actions taken by the Member States and the states accessing themselves to this Decision while fully respecting their cultural and linguistic diversity.

' OJ L 184 17.7.1999, p.23

Article 2

European Community Colleges

1. The European Community College is an institution that promotes debates on common European issues by offering courses of general educative nature.

2. European Community Colleges are independent institutions offering courses in pursuance of 3.

3. European Community Colleges are boarding colleges in which participants and educators live and learn together.

4. European Community College educators are those having knowledge, skills and experience relevant for the courses offered at the Community College and do not have to be academically qualified.

5. European Community College offer courses on particular and general subjects on common European issues.

(1) The courses have a minimum duration of one (1) week. It is pre preferable that the courses last for four (4) weeks as a minimum.

(2) The courses function through various non-formal learning methods (debates, workshops, excursions, lectures etc.).

(3) European Community Colleges do not conduct examinations as the main objective of the courses is learning by living together.

(4) The European Community Colleges shall issue certificates of participation, on request, to those who have attended and finished a course.

6. The participants of each European Community College course represent different geographical, cultural and social backgrounds.

Article 3

Objectives

1. In order to enable the citizens of European Union and the states accessing themselves to this Decision to acquire knowledge, skills and competences and to exercise responsible citizenship with the aim of becoming an active part of society, the objectives of this Act by establishing European Community Colleges are as follows:

(1) To contribute to the education of general nature by learning and living together during Community College courses. The idea of each individual Community College has a European basis and dimension.

(2) To increase active citizenship competences at a European level by means of non-formal education.

Article 4

Approval and supervision of European Community Colleges

1. Each European Community College shall receive approval by the Community College Council once the following conditions have been fulfilled:

(1) The European Community College shall be a private institution and its statutes are subject to approval by the Community College Council.

(2) The European Community College shall conduct its activities as a private independent institution.

(3) The funds of the Community College must exclusively benefit the European Community College's educational activities.

(4) The European Community College promotes the dialogue on common European issues in respect to democratic principles and human rights.

(5) A General Assembly supporting the establishment and activities of the European Community College should be established.

(6) A Board shall be in charge of general management of the European Community College. It is responsible both to the General Assembly of the Community College and to the Community College Council.

(7) The European Community Colleges during their courses should have at their disposal, suitable and sufficient accommodation, facilities and equipment for participants, educative and organizational staff members.

(8)   The European Community Colleges should have the ability to carry out activities on a fairly sound financial basis.

(9)   The European Community Colleges should not own buildings in joint ownership.

2.   The Community College Council shall lay down detailed rules concerning the provisions of 4.1 including rules on the contents of such statutes, and on closing dates of applications as well as application procedures.

3.   The Community College Council shall withdraw the approval of any European Community College, which does not comply with the provisions foreseen in this Act.

4.   The Community College Council is entitled to withdraw the approval if there is not a sufficient guarantee that the European Community College complies with the requirements 4.1(2) concerning independence and administration of the Community College funds.

5.   The European Community Colleges are subject to supervision by the Community College Council. The European Community College is entitled to provide any information on the request of the Community College Council.

Article 5

The Community College Council

1.   The Community College Council consists of double the number of the Members States of the European Union and of the states accessing themselves to this Decision plus one (1).

(1)   The government of each European Union Member State and the states accessing themselves to this Decision may appoint one member of the Community College Council. Each appointed member should have a background in the adult education sector.

(2)   Governments of European states not mentioned above have the right to appoint observers to the Community College Council.

(3)   The European Parliament shall appoint the rest of the members of the Community College Council. They have to be Members of the European Parliament with a background or an interest in the adult education sector.

2.   The Community College Council constitutes itself every fourth year. The governments and the Members of the European Parliament either have to confirm their sitting members of the Community College Council, or have to appoint new ones.

3.   The Community College Council elects a Board of 5 persons that represent the Community College Council and prepares sessions of the Council.

(1)   The rights, duties, responsibilities and composition of the Community College Councils Board are defined in accordance with this Act.

4.   The Community College Council supervises the European Community Colleges and approves their statutes (cf. 4.1(1)).

5.   The Community College Council has the right to withdraw an approval (cf. 4.3-4).

6.   The Community College Council has the right to outline the distribution of finances and decides about the organisation of the European Community Colleges in general in accordance with this Act (cf. 6.5).

7.   The Community College Council supervises and advises the European Community Colleges in accordance with this Act.

8.   The Community College Council together with the budgetary authorities of the states involved decide on the payments of the states to the Community College Fund (cf. 6.2(1))

Article 6

The Community College Fund

1   The Community College Fund subsidises European Community Colleges.

2.   The Community College Fund derives its means by payments of the European Union Member States and by the states accessing themselves to this Decision.

The payments are equal to a percentage of the GDP of the states involved.

(1)   The percentage is changed by the Council, in cooperation with the budget authorities of the states involved (cf. 5,8).

3.   Grants of the Community College Fund shall be applied to activities subject to this Act, provided the following preconditions are fulfilled

(1)   At least 24 participants per year must be registered with the independent boarding European Community College (cf. 7.5) in the Community College year ending in the calendar year before the financial year, or as an average of this school year and the two previous Community College years. The Community College year begins on 1 August and ends on 31 July. The requirement is proportionally reduced if the Community College has less than 36 learning weeks during the Community College year.

(2)   Participants admitted at European Community Colleges must be at least 18 years old.

(3)   The European Community College shall register participation at the various courses. The Community College Council shall lay down detailed rules on these matters.

(4)   Courses have a duration of minimum one (1) week. Courses shall as a minimum include five (5) whole learning days per week.

(5)   The course should be conducted with a varied group of citizens of the European Union Member States and the states accessing themselves to this Decision. The Community College Council shall lay down special rules on this matter.

(6)   The course is open to any person complying with the requirements of 6.3(2) and (8). Participation may not be made conditional on certain knowledge, education, occupation or profession or by membership of certain associations or organizations. The European Community College may though require language knowledge.

(7)   The European Community College should generate income in addition to Community College Fund subsidies.

(8)   Participation in any course is subject to payment of a fee paid by the participants. The European Community College shall decide the amount of such a

fee. The Community College Council is entitled to lay down rules on minimum participation fee.

Grants towards operational expenditure

4.   The Community College Council may require that salary expenditure accounts for a minimum share of the grant.

5.   European Community College grants are provided on the basis of the number of participants per year (cf. 6.3(1)). For European Community Colleges that have carried on activities during the entire Community College year ending the year before the financial year, the average number of participants per year in the Community College year ending in the financial year and the preceding Community College year is applied. The number of participants per year equals the sum of participants in each teaching week of the Community College year divided by 40. For other European Community Colleges, the annual number of participants of the financial year is applied. For European Community Colleges in this category the annual number of participants equals the sum of participants in each learning week in the financial year divided by 40.

(1)   The annual appropriation act stipulates the average grant per participant per year.

(2)   The Community College Fund shall allocate grants hereof to the European Community Colleges subject to their application. The Community College Council may lay down detailed rules on the distribution of the grants.

(3)   European Community Colleges are granted pro rata subsidies on the basis of number of participants per year.

Accounts and audits

7.   The financial year of the European Community College is the calendar year. The accounts are drawn up and audited according to rules laid down by the Community College Council. The accounts are subject to auditing by a state-certified or chartered accountant.

(1)   European Community Colleges provide an annual report once a year to the European Community College Council on its financial situation and the accomplishment of the goals.

Article 7

Local grants

1.   The municipality, county, state or region in which the European Community College is situated may subsidise construction work and similar investment expenses when the European Community College is established or when it is expanded in future.

2.   The municipality, county, state or region in which the European Community College is situated may subsidise European Community Colleges operational costs. (*)

(*) This Act was produced by the participants at the Schools for Europe Community College, which was hosted by the Association for Community Colleges (ACC) in December 2001, Aabenraa, Denmark.

Andrzej Pater, Warzaw, Anna Nielsen, Ølstykke, Dainis Lasmanis, Riga, Dasa Bolcina, Trieste, Eva Valvo, Pisa, Helena Soares Silva, Espinho, Jan-Christoph Napierski, Haan, John Petersen, Aabenraa, Klara Tjernberg, Linköping, Levente Geczi, Brasov, Linda Jakobsone, Riga, Ljupco Efremov, Kratovo, Marzia Pistolesi, Ponsacco, Mjellma Mehmeti, Skopje, Orsolya Arros, Odorheiu, Peter Ciaccio, Rome, Rebeca Pavon de Paz, Collado Villalba, Sandra Salmina, Riga, Siebren de Boer, Ljouwert, Silvia Cárdi, Pisa.

[These are the proposed statutes for the First European Community College and are designed to be geographically neutral. They are loosely based upon the Danish law on folk high schools (folkehojskole)]

Bylaws of the
First European Community College

Article 1
Home, mission and value basis

1. The college is a private, independent institution for education.
2. The institution is founded at …, and is domiciled at ….
3. The institution owns the property … which is situated at ….
4. The **purpose** of a European Community College (ECC) is to facilitate the creation and development of a common European realm.
5. The **value basis** of the European Community College is as follows:

To encourage the principles of cultural diversity by increased interaction and understanding between diverse individuals, in order to foster a common European awareness. Knowledge of other cultures leads to greater respect, and there will be no discrimination on grounds of religion, race, age, gender or qualifications in the European Community College. Every student has equal opportunities. The school will help to create a new generation that harbours a desire for peace, tolerance and a respect for Human Rights. Learning and living together in a non-formal framework creates motivation through an inspiring and challenging environment. The European Community College has exclusively educational aims and so is void of political and commercial interest.

Article 2
General Assembly and the Board of Representatives

1. The following can become members of the General Assembly and the Board of Representatives: persons of age, associations etc. and public authorities having bonds to the school and who are willing to contribute financially to its founding and operational costs.
2. Private persons, not public authorities, should make up the majority of the General Assembly and Board of Representatives.
3. The following associations can become members of the General Assembly and Board of Representatives with the following number of members.
   Name _____ Number of members_____
4. Membership is subject to approval by the General Assembly.
5. A fee is charged at the founding of the school and an annual fee thereafter. Members´ contributions do not guarantee the right to a share of the surplus from the school. Members are not liable in person for debts of the school.
6. Membership allows the right to sit in the General Assembly with one vote. Letter or letter of attorney cannot represent a vote.
7. The annual accounts are sent, or handed over, at least fourteen days before the General Assembly. Members have the right to view the operational costs, construction costs and liquidity, building accounts, information for the calculation of subsidies, which are sent to public authorities. The employees at the school have a right to view the aforementioned material.
8. The General Assembly appoints and dismisses the principle following the recommendation of the Board of Representatives.

Article 3
Operation of the school

1. Public subsidies, student contributions and contributions from the General Assembly or Board of Representatives finance the running of the school.
2. Assets are for the exclusive use of the school in regards to educational purposes.
3. Any surplus from the activities of the school should be put aside for future deficits and for the benefit of the school, e.g. for the purchase and maintenance of educational material, buildings etc.

Article 4
The General Assembly

1. The General Assembly consists of all members.
2. The General Assembly decides upon changes to the statutes, in accordance with Article 13, and decides upon the closure of the school, in accordance with Article 14.
3. The General Assembly employs and dismisses the principal following the recommendation of the Board of Representatives.
4. The annual General Assembly takes place before the end of .... The Board must announce it in writing to the members and in the local press, at least fourteen days in advance. The minimum agenda must be:
     i.   Election of a Chair
     ii.   Statement by the Board
     iii. Statement by the Principal
     iv.   Approval of the revised accounts
     v.   Decision about the fee/contribution
     vi.   Election of board members and substitutes
     vii. Election of a treasurer
     viii. AOB (Any Other Business)
5. Issues to be addressed at the General Assembly must be given to the board at least ... days before the General Assembly. Issues are announced to the members at least ... days before.
6. An Extraordinary General Assembly is called when a majority of the Board or twenty five percent of the General Assembly demands it. It is called as an ordinary one, with an agenda. Where the agenda includes an evaluation of the school's financial situation, extraordinary accounts must be made available for scrutiny.
7. Decisions are taken by majority vote. The General Assembly is decisive regardless of attendance.
8. Members can demand a secret ballot.
9. Minutes are taken at the General Assembly and are signed by the chair of the meeting. They are to be kept at the school.

Article 5
The composition of the board

1. The board consists of a minimum of five members. Each member has the right to vote with the exception of the representative of the Employees Council. The majority are elected at the General Assembly. Other members can be appointed from associations by the General Assembly.
2. Board members are elected for one year. Re-election is permitted.
3. If a member no longer fulfils the conditions of membership (according to the law) he must withdraw from the board. A new member will then be appointed for the rest of the period.

4. Employees and students at the school cannot become members of the General Assembly or take part in elections of board members. The representative of the Employees Council will sit on the Board of Representatives without the right to vote.
5. Board members have to be of age.
6. The Board elects its own chairman and vice-chairman.

Article 6
Tasks and responsibilities of the board

1. The Board of Representatives takes responsibility for the leadership of the school and its finances. The Board shall manage the school for its benefit. The Board is responsible to the General Assembly. It is also ensures that conditions and rules for allocation of subsidies are met.
2. The Board of Representatives employs and dismisses the teachers following the recommendation of principal.
3. The Board decides about the sale, purchase and mortgaging of property.
4. The Board sets the student fees.
5. The Board approves a plan for the overall running of the school with an "education plan" for each individual course.
6. The Board is responsible for keeping correct running cost records and balance sheet/status
(Article 11.1).
7. The Board approves a plan for the annual evaluation of the operations in keeping with the value basis and statement of purpose.
8. The Board informs the appropriate authorities regarding the closure of the institution.

Article 7
The working of the Board of Representatives

1. The Board meets when the chairman or a quarter of its members find it necessary.
2. The chairman calls in writing for a meeting, enclosing an agenda.
3. The chairman leads the meeting and voting, whilst ensuring that procedure is followed.
4. The Board is decisive when at half the members are present. Decisions are taken by majority of vote. The chairman has the casting vote where there is parity of votes.
A qualified majority is required on matters concerning the sale, purchase or mortgaging of property.
5. A member of the Board of Representatives must be made exempt from a vote in which is his objectivity is brought into question.
6. The members of the Board of Representatives are subject to rules regarding confidentiality.
7. In specific circumstances the Board can keep information confidential where it concerns the private matters of employees.
8. Voting Board members cannot be personally held responsible for the debts of the school and may not receive a salary from the school.
9. The Board decides upon its own procedures.
10. Members of the Board of Representatives will be reimbursed at least fifty percent of their travel expenses to the General Assembly and official meetings of the Board of Representatives.

Article 8
Leadership of the school

1. The principal takes charge of the daily running of the school having moreover the pedagogical responsibility.
2. In situations where the principal is absent for more than one month, a principal should be substituted.
3. The principal can authorise a substitute to act inside the field of day-to-day leadership of the school
4. The principal employs and dismisses employees with the exception of teachers.
5. The principal must adhere to rules of confidentiality concerning disqualification and professional silence.

Article 9
Employees Council and Students Council

1. The Employees Council consists of the principal and the permanent staff.
2. The employees must adhere to the rules of confidentiality about disqualification and professional silence.
3. The Employees Council elects a representative to sit on the Board of Representatives.
4. Students may establish a Student's Council to which a sum of money must be provided to run initiatives to foster the inner democracy and social life in school.

Article 10
Honorary Board

1. An Honorary Board should be created by the Board of Representatives, consisting of well-known and established people.

Article 11
Accounts and auditing

1. The running cost accounts and the balance is elaborated every year before .... The accounts are composed and audited in accordance with valid rules about accounts and auditing.
2. The auditing shall be concluded every year before ..., and thereafter sent to the chairman of the board. All members of the board shall sign the revised accounts before it is presented to the General Assembly. Members shall at the same time declare to fulfil the preconditions for membership of the board (Article 7).
3. "Annual accounts" represents the accounts for that calendar year.
4. Extraordinary accounts must be made available when the board so requires, or in the instance of an Extra General Assembly being called (Article 4.6). They must show the finances of the college to within two months of there being required.

Article 12
Signature of subscription

1. The school is represented by the chairman of the Board together with [number] members of the Board.
2. A qualified majority is required, as well as the chairman's signature, on matters regarding the sale, purchase and mortgaging of property.

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Article 13
Revision of the statutes

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1. The authorities must approve statutes and changes in the statutes.
2. Revision of the statutes is subject to approval by an absolute majority in the General Assembly.

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Article 14
Dissolution of the school

</div>

1. Decisions about the closure of the school shall made by the General Assembly with a two-third majority of all members. If such a majority cannot be reached, the decision about the closing down can be taken at yet another General Assembly at fourteen days after and with an absolute majority of the members present.
2. If the school ceases to carry out its mission in accordance with its statement of purpose, it will be closed.
3. If the institution is closed, the Board shall continue to function until financial statements have been finalised and handed over to either the court of probate or a bankruptcy court recognised by the appropriate authorities.
4. The Board is responsible for the preservation of all records of the institution and for financial statements, done for making use of the net capital, in accordance with subparagraph 5.
5. Surplus means can be used with the recognition of the appropriate authorities for purposes of the school.

As decided at the General Assembly _____

Signed:

_____

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A View for the Future

</div>

*by **Mjellma Mehmeti** and **Naomi Woltring***

In the previous chapter you could read the act on Community Colleges and other facts which have been already established by the ACC. In this article we will make clear why the ACC has not yet been able to carry through a real European Community College and we will draw possible solutions for this problem.

As pointed out before, the ACC wants to found and maintain a common European public realm. This can be reached by introducing Europeans to other Europeans (and in the future perhaps to a broader scale), just like it is done on the community college courses. This,

together with the common aim: debating a topic of common European interest. The more individuals have the chance to take part in and attend such a course, the more Europeans there will be interested in and concerned with the common future and common perspectives in Europe. This is how a European public sphere will be created.

Since its foundation in 1999, the ACC has had a very active and intense background in organising community college courses. These activities have been one of the main preoccupations, together with publicising the need for "non-formal education/community college courses/boarding school format for Europeans on European issues".

Unfortunately, we have not yet been able to find the bricks and walls of an European community college. This may be due to the very difficult circumstances created around this issue by the determination of the Article 149 of the Amsterdam Treaty ("…fully respecting the responsibility of the Member States for the content of teaching and the organisation of education systems …").

This prevents the European Union and other common political and civil entities in Europe to undertake, and at the same time be supported, in their actions to establish subsidiary educational systems /community colleges dealing with common European issues. Article 149 provides that the EU cannot form new educational structures itself, thus common European educational institutions (even non-formal Community Colleges) are almost impossible to be supported. The idea is, of course, to prevent the formation of a centralised educational system. We agree with this purpose. But in the same time this Article excludes a European non-formal education. We do not agree with that. We want to point out that the European Community College is complement to the existing school system, and its purpose is not to replace the formal system. When the difference between formal and non-formal education would be stressed in Article 149, the problem would be largely solved. When the problems around Article 149 have been solved, there will be different ways to set up a support programme for European Community Colleges. It's possible to make a multilateral agreement on non-formal education or a new EU policy. Making a new EU policy is easier, because it fits better to the nowadays agenda.

As far as the experience of the ACC is concerned, for the time European community College courses have been offered only to youngsters. This has been so because of the availability of the financial support that the EU and other European institutions distribute to NGOs in Europe. However, we consider that European Community College courses should be there for everyone, adults of all ages.
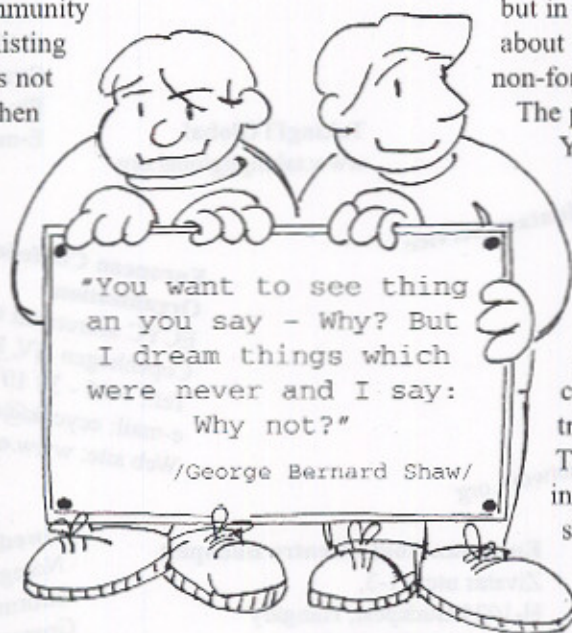
Since our aim to be available to all adult age groups may sound too utopian to be carried through right now, a temporary solution could be the founding of a new action in the Youth Programme. The current Youth Programme from the European Commission for Education and Culture consists of 5 so-called actions (Action 1 – Youth for Europe; Action 2 – European Voluntary Service; Action 3 – Youth Initiatives; Action 4 – Joint Actions; Action 5 – Support Measures). Action 1 offers an opportunity for groups of young people (age 15–25) from different countries to meet; under Action 2 young people aged between 18 and 25 are able to spend up to 12 months abroad as European volunteers helping in local projects; through Action 3, young people aged between 15/18 and 25 can obtain support to carry out a project at local level; Action 4 brings together the SOCRATES (education), LEONARDO DA VINCI (vocational training) and YOUTH (non-formal education) programmes; Action 5 consists of measures which bring together and complement the other Youth programme Actions.

So each action has a different goal, but in their essence, they are all about intercultural learning and non-formal education.

The problem of this part of the Youth Programme is that it is all about events. Each time one applies for financial support, one has to present his/her project as if it's something brand new, even though the concept has already been tried and proven to work. This is both frustrating and ineffective. As previously stated, the ACC has proven that the Community College format works. We would like to propose a sixth action (Action 6) in the Youth Programme. This should be the action supporting Community Colleges Courses, where a group of citizens or an association can start up a boarding school in which topics of common European interest will be debated. The courses will be partly financed with EU subsidies. This will ensure that the developing of an European public sphere is an ongoing activity and is enhanced by the EU. ■

> "You want to see thing an you say – Why? But I dream things which were never and I say: Why not?"
>
> /George Bernard Shaw/

Contact to the youth of Europe

A selection of useful organisations from across Europe

Council of Europe, Youth Directorate
30, rue Pierre de Coubertin
F - 67000 Strasbourg
Tel: + 33 3 88 41 32 19, Fax: + 33 3 88 41 27 77
Web site: http://www.coe.int

World Assembly of Youth
http://www.worldassemblyofyouth.org

European Youth Information and Counselling Agency
Secretariat: ERYICA, 101 quai Branly, F-75740
Paris, France
Tel : (33) 144.49.13.26
Fax : (33) 140.56.36.14
Email : sgeryica@aol.com
Web site: www.eryica.org

Alliance of European Voluntary Service Organisations
c/oEstYES
Wiedemanni 3,
10126 Tallinn,
Estonia
Phone: +372 6013098
Fax: +372 6013309
Web site: http://www.alliance-network.org

Danish Folkhojskolerne
Hojskolernes Hus
Nytorv 7
DK-1450 Copenhagen
Denmark
Tel: +45 3336 4040
E-mail: kontor@ffd.dk
Web site: www.folkehogskole.no

European Youth Observatory
Web site: http://www.diba.es/cyo

United World Colleges
Web site: http://www.uwc.org

TakingITGlobal
www.takingitglobal.org

European Youth Centre Budapest
Zivatar utca, 1-3,
H-1024 Budapest, Hungary
Tel: + 36 1 212 40 76
Fax.: + 36 1 212 40 78
E-mail: youth@coe.int

Norwegian Folkhögskole
Folkhögskolornas informationstjänst
Box 740, 101 35 STOCKHOLM
Besöksadress: Västmannagatan 1, 3 tr.
Telefon: 08-796 00 50
Fax: 08-21 88 26
E-mail: fin@folkbildning.se
Web site: www.folkhogskola.nu

European Youth Forum
Rue Joseph II straat, 120
B-1000 Brussels
Tel: + 32 2 230 64 90
Fax: + 32 2 230 21 23
Web site: www.youthforum.org

ACC International Programme Office
Flensborgvej 48, A6
DK-6200 Aabenraa
Tel (45) 24 25 30 68
http://www.acc.eu.org
office@acc.eu.org

European Youth Centre Strasburg
www.coe.fr/youth/home.htm
30 Rue Pierre de Coubertin
F-67000
Strasbourg, France.
Ph: +.33.3.88.41.23.00
E-mail: youth@coe.int

European Confederation of Youth Club Organisations
ECYC secretariat Ørnevej, 45 DK, - 2400
Copenhagen NV, Denmark
Tel.: + 45 - 38 10 80 38 Fax: + 45 - 38 10 46 55
e-mail: ecycdk@centrum.dk
Web site: www.ecyc.org

Swedish Folkehogskole
Noregs Kristelege Folkehøgskolelag
Informationoffice
Grensen 9a
0159 Oslo
Tel: 22 39 64 50
Fax: 22 39 64 51
E-mail: ikf@ikf.no
Web site: www.folkehogskole.no
Information office Folkehøgskolelag
Karl Johansgt. 12
0154 Oslo
Tel: 23 35 53 70
Fax: 23 35 53 80
E-mail: if@folkehogskole.no
Web site: www.folkehogskole.no

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