

Learning from the Past  
Teaching for the Future

**Handbook**  
for  
**Field Study in Europe**

**July 29-August 22, 2001**

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# Learning from the Past – Teaching for the Future

## European Field Study Handbook 2001

### A. General Information

#### 1. Introduction

This handbook is addressed to participants in the 2001 European Field Study portion of the project “Learning from the Past – Teaching for the Future.” It has two purposes. First, it gives you practical information that will help you plan for the Field Study. Second, it raises some issues we will all want to think about. Particularly crucial information is **highlighted**.

The handbook will not (and should not) answer every question you may have. We will have the opportunity to formulate and discuss questions during the orientation sessions and the Field Study itself. And of course, there is always the [Listserv](#) (p. 4).

The handbook exists in both printed and electronic form (as a pdf-file). The latter version includes active hypertext links. Feel free to make a copy of this handbook to leave with friends or relatives.

This first Field Study makes us all into both experimenters and subjects of the experiment. We are grateful for feedback on all aspects of the project, but in this context especially on the handbook. Please send us corrections, additions, and suggestions for changes.

The project is a joint initiative of the Centre for Jewish Studies and The Canadian Centre for German and European Studies at York University (Toronto, Canada). Contact information for the project coordinators is on the [front cover](#) of this handbook.

#### 2. Thanks

This project would not have been possible without the advice, support and hard work of many people and institutions. In addition to the individuals listed below in the section [Who's In “the Group”?](#) (p. 2), we want to thank the universities involved along with their officials, the Heinrich Böll Foundation (particularly Dr. Andreas Poltermann and Ms. Marianne Zepp), the Department of Canadian Heritage in Ottawa, the Landeszentrale für politische Bildung of Baden-Württemberg, the Stiftung Topographie des Terrors (particularly Mr. Thomas Lutz), Aktion Sühnezeichen Friedensdienste (particularly Dr. Christian Staffa and Ms. Ulla Kux), the Deutsches Historisches Institut in Warsaw (particularly Prof. Klaus Ziemer), the Jewish Historical Institute in Warsaw (particularly Dr. Jürgen Hensel), the International Youth Meeting Centre in Oświęcim (particularly Ms. Katarzyna Uroda), Lufthansa German Airlines (particularly Mr. Torsten Berndt and Ms. Bettina Pasewaldt-Armstrong), Consul General Mr. Jacek Junosza Kisielewski, the Deutsch-polnisches Jugendwerk / Polsko-Niemiecka Współpraca Młodzieży, and our colleagues and friends at York and Konstanz (particularly Ms. Gloria Temkin, Ms. Sandra Gerbrandt, Prof. Alex Pomson, Prof. Myra Novogrodsky, Prof. Harry Smaller, Prof. Reingard Nischik, and Dr. Caroline Rosenthal). Very special thanks go to the private donors – Allan and Hinda Silber, Mrs. Joe Lebovic, Mr. Al Schrage, and Mrs. Gerda Frieberg – whose support allowed the project to go forward. You will get a chance to meet most of these people (and many more) in Europe and Canada between July 2001 and February 2002.

### 3. Timeline

Please note carefully these important dates and deadlines:

Dates and Deadlines	Item
April 18	Dates and locations for <a href="#">orientation</a> announced
April 25	European participants confirm their ability to attend orientation
Late April	Canadians obtain valid passports
May	Canadians obtain visas for Poland;* other participants obtain valid passports
mid-May	Passenger names for group flights needed by Lufthansa
mid-June / early July	Orientations in Konstanz, Berlin, and Poznan
June 8	All participants fax copies of the first pages of their passports to project coordinators
June 29	Lufthansa issues group tickets

*We will announce dates and deadlines for the February 2002 symposium during the Field Study and will also give full information on how Polish passport holders can obtain a Canadian visa.*

### 4. Orientation

In planning for orientation sessions, we have tried to balance (1) the wish and need to have advance information with (2) the goal of bringing everyone together as *one* group on July 30.

These sessions will be held as follows:

Universities	Date	Place
York	April 18	Toronto
University of Konstanz	June 15	Konstanz
Other German Universities	June 29	Berlin
AMU	July 1	Poznan

These sessions will give you the opportunity to clarify any issues in good time, so that the Field Study portion of the project will be more productive and enjoyable for all concerned. To ensure continuity, Mark Webber will help conduct all four sessions. If you have not already done so, please inform the project coordinators of your attendance.

### 5. Who's In "the Group"?

There are two ways to think of the group. It could be seen as students on a field trip, accompanied by professors and other educators. It would be preferable, however, to see us all as educators, each with her/his own background and areas of expertise, coming together with a shared focus and purpose. According to this second perspective, we all constitute the group, contribute to it, and draw knowledge and support from it. For many reasons, both ways of thinking about the group will probably co-exist during the life of the project. But those of us organizing the field study hope the second vision will develop in strength and importance.

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\* Holders of Canadian passports do not need a visa to enter Germany as visitors; they do need a Polish visa. To apply, you need a signed valid passport, a completed application form filled in with CAPITAL letters, and two passport-type photographs (3.5 cm wide by 4.5 cm high). We will submit all the visa applications together; the Polish Consul General has generously agreed to waive the visa fee for project participants.

In the following list, the abbreviation “AMU” stands for the Adam Mickiewicz University in Poznan and “EUV” stands for the European University Viadrina in Frankfurt on the Oder.

The participants in the European Field Study, their academic disciplines (in most cases, in addition to Education), and their affiliations are:

Name	Academic Discipline(s) and Affiliation
Aleksandra Boroñ	Faculty of Educational Sciences: AMU (Poznan)
Michael Brown	Humanities, Jewish Studies: York (Toronto)
Melissa Carrara	Environmental Studies, Geography: York (Toronto)
Dana Cohen	History, Jewish Studies: York (Toronto)
Beverly Collins	History, English: York (Toronto)
Frédéric-Guillaume Dufour	Political Science: York (Toronto)
Jörg Ehrnsberger	German Literature, Biology: Osnabrück (+ Heinrich Böll Foundation)
Tanya Ferguson	History, English: York (Toronto)
Britta Frede	Catholic Theology: Tübingen
Jennifer-Lynn Gerwlvch	History, English: York (Toronto)
Carla Girvitz	Religious Studies: York (Toronto)
Jaya Gosyne	Psychology: York (Toronto)
Matthias Hass	Heinrich Böll Foundation (Berlin)*
Johannes Heger	History, German Literature, Philosophy: Konstanz
Dörte Lerp	History, Political Science, Sociology: Free University of Berlin
Annika Lux	Political Science, Linguistics: EUV (Frankfurt)
Kamila Klemenska	Sociology, Political Science: EUV (Frankfurt)
Arkadiusz Koz <sup>3</sup> owski	German Language & Literature: AMU (Poznan)
Przemys <sup>3</sup> aw Ł <sup>1</sup> czynski	History: AMU (Poznan)
Marta Ma <sup>3</sup> ecker	English Language & Literature: AMU (Poznan)
Zbyszko Melosik	Educational Sciences:AMU (Poznan)*
Michael Minkenber	Political Science: EUV (Frankfurt / Oder)*
Anja Mittermaier	Polish Studies: Anne Frank Center (Berlin)**
Janine Nuyken	Faculty of Cultural Sciences, EUV (Frankfurt / Oder)*
Naomi Pfeffer	Religious Studies: York (Toronto)
Wojciech Puppel	Media Studies: AMU (Poznan)
Ewa Rajewska	Polish Studies, Translation: AMU (Poznan)
Jory Scherer	History, Jewish Studies: York (Toronto)
Peter Trummer	Baden-Württemberg Office for Democratic Education (Stuttgart)
Mark Webber	Humanities, German Studies: York (Toronto)

\* *participating in their institution's city only*  
\*\* *participating in Poland.*

## 6. Listserv and Website

We have established a listserv for members of the project who have indicated they want to participate. This will allow members to post questions and comments to everyone else without entering individual e-mail addresses. You should have received an automatically generated notification with instructions when you were registered; and of course you can opt out of the listserv at any time. If you have not received such a notification but would like to be part of the listserv, please let Mark Webber know. (Whether or not you are on the listserv, the project coordinators can still communicate with the group by e-mail using another form of list.)

The project website ([www.yorku.ca/tftf](http://www.yorku.ca/tftf)) remains one of the best ways to remain informed. In the “Participants” section, the page for “Latest News” gives updates.

## 7. Participants’ Responsibilities

Participants are required to:

- Arrange and pay for adequate insurance coverage (see the section on [Insurance](#), p.7);
- Obtain, in good time, a passport and any necessary visas;
- Be on time for departures and meetings, and stay with the group unless the schedule allows for individual time;
- Participate actively in the work of the group;
- Pay for incidental expenses such as snacks, entertainment, phone calls from hotel rooms and other items not part of group activities;
- Respond promptly to requests for information from the project coordinators.

## 8. Kit of Readings

We will provide you with two “Readers” – photocopied booklets of readings for the project. **The first will be for both “before” and “after” the Field Study part of the project: we suggest you leave it at home. The second, smaller kit will be for you to bring with you during the Field Study.** A list of readings, starting with two books you should obtain in advance, is obtainable from the [website](#). If you have suggestions for readings for the group, please let one of the York organizers know.

## B. Cultural Issues

### 9. Culture Shock

We will probably encounter various “flavours” and phases of culture shock during the project. The North Americans will be on another and more-or-less unfamiliar continent, surrounded by languages which they may not understand. The Europeans will be more “at home” part of the time, but operating to a large extent in English. (For more on this topic, see the section [Language](#) on p. 5.) Culture shock can have both psychological and physical manifestations; the important thing is to recognize it as a normal part of intercultural experience, and to give yourself and others the time and comfort to adjust.

Don’t be surprised if you experience a “re-entry” shock when you return to “normal life” after the Field Study.

## **10. Stereotyping and Stereotypes**

Among the issues on which we'll be working are the process of stereotyping in general and the history and form of specific stereotypes. These words usually have negative connotations. As we will discover, however, stereotyping is a normal and necessary cognitive function, and probably there is no human being who does not engage in it. We will all be bringing stereotypes with us to the project. In the course of our time together, we'll be trying to make the process and specific images visible so that we can deal with them, both individually and as a pedagogical approach.

One of the consequences of this approach is that we may encounter things we don't like – about ourselves and about others. The crucial thing is to confront them honestly and with an underlying spirit of respect and openness. This is much more important and positive than suppressing them in the name of a pretended harmony. If this spirit is present, even moments of embarrassment and anger can be transformed into stages in the learning process. We urge project participants to be generous to themselves and to others and to regard the project as a “safe space” for critical and respectful inquiry that will allow for real advances in mutual understanding.

## **11. Language**

The “working language” of the project is English. The fact that nobody in the project is fully competent in all of English, French, German and Polish means we'll all have to work to ensure mutual understanding. Even and especially where word-meaning appears to be transparent, cultural significance is often more complicated, important, and interesting.

For the Anglophones, the situation imposes the need for special sensitivity: We are asking the majority of the group, who will be in their own countries for half the trip, to work primarily in English. Think about learning enough German and Polish to be able to greet and thank people; there are good small language guides available for both languages.

For the majority, it means being patient with others as well as with themselves. Experience in foreign countries and speaking foreign languages teaches that a time will come when an inner voice cries: “Enough! If I never hear another word of English (French, German, Polish), it will be too soon.” There is nothing wrong with this, and it is probably unavoidable as a form of Culture Shock (cf. p. 4). Respect the need to speak your own language at times, and respect others' needs to do the same.

There are enough group members who are fluently bilingual in English-German, German-Polish, French-English, or Polish-English, to help in any situation. And if, during a conversation or discussion, you need to say something in your first language, go ahead and say it – someone will translate.

## **12. Teacher-Student Relationships**

One of the more interesting possible topics of conversation during our time together may be patterns of teacher-student relationships in Canada, Germany and Poland. (Note: In North-American English, the word “student” applies to primary, secondary, and post-secondary education; the word “pupil” has almost fallen from use.) For the “students” on the trip, this includes the relationships that (1) they experienced in school and are likely to encounter and shape in the classroom during their future teaching careers, (2) they have known as university students with their instructors, and (3) come about within our group as a whole.

One of the linguistic/cultural features of English is that it has only one word for “you.” In contrast, German and Polish have maintained the ability to distinguish between the “familiar” and the “formal” words for “you.” These two languages also have rules about the use of first names (versus titles and last names) that differ from those in English and from each other.

The linguistic forms both reflect and shape notions of professionalism, courtesy, and power that are worth examining in their own right (see also the section on Conduct, p. 10).

It will be interesting to see (1) how we negotiate these issues and (2) the criteria, implicit and explicit, that we employ to explain these negotiations. (For those intrigued by the effect of speaking a foreign language on such relationships, the Walpurgisnacht section of Thomas Mann's *Der Zauberberg / The Magic Mountain* offers wonderful insights.)

### 13. Religious Observance

One of the main themes of the project is that people of differing backgrounds, religions, and ethnicities can live together. Obviously, the project also grows out of the recognition that, throughout history (and more particularly, in the twentieth century), humanity has all too often fallen far short of this potential.

Inherent in the project is a respect for religious belief and observance in general and for particular beliefs and observances, including unbelief. We will be examining, from an academic perspective, Christianity and Judaism and their interrelationship in various shapes and at various times in history. And we will have the opportunity to see and participate in current aspects of religious life. Religious observance may take the form of a service in a church or synagogue; activities that are considered required or forbidden at certain times; or meals, dress, and the like (see also the sections on [Food](#) [p.8] and [Clothing](#) [p. 7]).

We will explain and discuss aspects of religious observance that may not be familiar to you, but if there is something you would like to know about, please ask. Questions and comments that reflect the genuine desire to know and understand more are always in order and contribute to the project.

As you know from the questionnaires, our schedule attempts to take into account the religious needs of participants. Group visits to religious sites and services are part of the itinerary. We shall also need to consider, as a group and as individuals, whether and how we wish to commemorate the victims of National Socialism and other forms of racism and intolerance.

## C. Trip Preparation and Logistics

### 14. Checklist for the Trip

Here, in alphabetical order, is a checklist of some of the things you should bring with you (or at least consider bringing with you). Note: **The list is not comprehensive; items in bold are essential.**

- “Dress” outfit** (long-sleeved shirt / blouse; possibly: skirt/dress or jacket & tie; appropriate shoes)
- “Reader” for the Field Study, notebook, pens etc.**
- Bathrobe or light sweatsuit
- Camera and film
- Earplugs (in case someone in your room snores)
- Glasses prescription and/or spare glasses
- Hat**
- Insect repellent / Afterbite [lotion in case you get bitten]
- List of addresses and telephone numbers
- Memorial candles and/or other items for commemoration
- Passport with visa(s) as needed**
- Pictures of home/family etc.

- Pocket dictionaries
- Portable alarm clock
- Pouch for passport and money
- Prescription medications** and over-the-counter medicines
- Raingear and/or umbrella**
- Sanitary needs and toiletries
- Slippers or moccasins for inside
- Small combination knife
- Sunglasses and suntan lotion
- Swimsuit
- Towel and washcloth
- Travellers' cheques
- Water bottle

## 15. Itinerary

You will get a copy of the latest schedule at an [Orientation](#) session (see p. 2), and a final updated version when we meet as a full group on July 30. As the Field Study comes nearer, we will also put a more detailed schedule onto the [website](#), which already lists arrival and departure information as well as where we will be staying. In all cases, the itinerary is subject to change.

## 16. Insurance

**It is essential that you have adequate insurance while on the Field Study.** This relates to:

- health and accident insurance (including, for Canadian participants, out-of-province coverage and benefits);
- liability insurance;
- personal property and baggage insurance; and
- trip cancellation and interruption insurance.

Canadian participants will be required to provide photocopies giving details of their insurance coverage. We will discuss insurance issues at the orientation sessions.

## 17. Clothing

Dress will generally be informal, and the weather will probably be warm (but bring at least one sweater just in case). You will also need at least one “dress” outfit for visits to houses of worship (see the section on Religious Observance on p. 6) or for other more formal occasions (e.g. receptions).

In packing, try to find the right balance between (1) packing light; and (2) preparing for the fact that we may not have the opportunity to wash clothes.

For a list of some of the specific items to include, see the section Checklist for the Trip on page 6.

## 18. Money

Your scholarship covers most of the group activities of the Field Study in Europe. This includes transportation between cities in Europe, accommodations, and group meals. It does not include individual (free-time) expenses and incidental costs, and you will have to pay for beverages in restaurants even when the meal itself is part of your scholarship. To be on the safe side, we suggest you have available the equivalent of at least CAN-\$ 500 (approximately DM 700, Z£ 1300) for the 23 days of the Field Study.

Credit cards or bank cards that can access automatic teller (ATM) machines provide one easy way to get local currency, although there is a charge for each transaction. Travellers' cheques are also recommended (Canadians: it may be worth your while to get them in US-dollars).

## **19. Food**

The group meals will include vegetarian choices. We will clarify options with participants who have informed us of other dietary needs and wishes.

Dietary aspects of Jewish observance will also play a role during the Field Study. From the traditional Jewish perspective, food preparation and eating must respect and preserve holiness. A key rule is that food that was once "alive" must (1) come only from certain animals; and (2) be prepared and served in ways that recognize the sanctity of life. We will have the opportunity to learn more about the "whys" and "hows" of ensuring that food is kosher during the Field Study (see also the section on Religious Observance on p. 6).

When we have group meals in restaurants, the project will pay for the food, and individual participants will pay for their own drinks.

## **20. Accommodations**

Most of the time, we will be staying in dormitory-like educational centres: clean, modern, but not fancy. Usually there will not be phones or mini-bars in the rooms (if there are, the costs of using them must be paid by individual participants; they are not covered by the project). Sometimes the toilets and showers will be "down the hall" (hence our suggestion that you bring a bathrobe or light sweatshirt). Most of the time you will be rooming with one or two other members of the group.. The non-students will be assigned single rooms; where other single rooms are available, they will usually be assigned by lottery.

## **21. Communications**

Before we see each other in Europe, the best way to communicate will be electronically, using e-mail and the project's Listserv and Website (see p. 4).

Once in Europe, communications to and from the group become a bit more problematic. North American dual-band cellular phones will not work in Europe, so the Canadians should leave theirs at home. E-mail may be available from time to time, but do not count on it. We will provide the fax numbers for hotels and hostels where we have them, but the opportunity to send faxes may be limited.

The most practical way to call from Europe to Canada is to use a "Calling Card" from Bell Canada. Typically this has your home phone number plus a PIN number. It allows you to call Canada by dialling a toll-free number from Europe and then charging your call to your home number. You can also make collect calls. From Germany, the access number is 0-800-888-0014. From Poland, it is 0-\*0-800-111-4118 (\* = wait for a second dial tone; in Poland you may need to use a coin or a phone card to get access to this number).

For other calls within Europe, it may be most convenient to use a pre-paid phone card obtainable most places. One of the group members from the country in question can help you.

Certain members of the group will have their own European cellular phones; please do not overburden those with phones by asking to use them, especially for out-of-country calls. We will issue a sheet with all the cellular numbers that group members allow us to list.

So far, the following numbers are known:

Name	Number from Canada	Number from Germany	Number from Poland
Britta Frede	011 49 171 / 455-0032	0171 / 455-0032	0049 171 / 455-0032
Mark Webber	011 49 175 / 147-7073	0175 / 147-7073	0049 175 / 147-7073

## 22. The “Working Day”

Most days we will be breakfasting early. During those breakfasts we will want to hold short briefings on the schedule for the day. Often we will be taking box lunches with us during the day. It will be important to be punctual for group sessions, especially those that involve travel, and most especially those that involve travel by regularly scheduled airlines and railroads.

One of the major temptations for organizers is to try to cram too much into each day’s schedule, and into the schedule as a whole. We have tried to resist this temptation on the theory that “less can be more.” We especially want to leave time for group members to meet together, discuss, and reflect on the project in its day-to-day and larger shape. Please let us know if you feel the schedule needs adjusting.

The schedule contains some free time for individuals to engage in rest, recreation, or exploration on their own or with others. If you have suggestions for sport (frisbee, jogging, or whatever), this might be something to discuss on the [listserv](#).

One thing you should plan on (and leave time for) is keeping a daily journal. This will be one of the requirements for the York students, but we think it should be part of everyone’s participation. We can talk about what a “journal” can be at the orientation sessions or when we meet in Bad Urach.

There may be themes or issues that participants feel are particularly appropriate to particular sites or days. We could schedule them into the program, and participants could prepare at home as necessary and present them. Again, this is something that could be discussed via the [listserv](#).

Often we will have the benefit of talking with guest experts. On those occasions we should think about sharing responsibility for thanking those speakers on behalf of the group.

## D. Other Issues

### 23. Safety

You have signed a release that indicates you are taking responsibility for your own safety and security while participating in the project, and especially during the Field Study. Our major concern is not with legal liability, however, but with everyone’s safety and well-being. Remember that your safety affects the entire group, not just you alone.

As you may know from your own home or university town, almost every city has sections or neighbourhoods that local people avoid because of an increased risk to safety or health. During the trip, most of us will be in unfamiliar surroundings most of the time. That means we cannot always rely on our own sense of what is likely to be the wrong place at the wrong time. Please use due care if you want to go off during “free time.”

Railroad stations in large European cities, like those in North America, attract pickpockets who are adept at spotting tourists. Please be especially careful in such surroundings. You may wish to keep your passport and most of your money in a money pouch that is not accessible. On occasion, we may give you a special alert about pickpockets; please heed it.

If you feel threatened in any way, please tell one of the organizers immediately (see also the section on [Emergencies](#), p. 10).

## 24. Conduct

The fact that a section on conduct even appears in this handbook reflects a cultural difference between Canada and Europe. In comparison with most of Europe, English-speaking Canada tends to (1) define the relationship of the university to its students differently; and (2) be more puritanical towards things like sex, smoking, and drinking. Even if – as we assume – the “rules” outlined below are not needed for our group, they may be a good topic of discussion on the “comparative ethnology of teaching.”

In this project, we assume that all participants are adults. That means that, within the limits described below, we are free to make our own decisions, but we must also take responsibility for those decisions. Part of the responsibility is to ourselves, and part is to the group. The main thing we would emphasize here is that we must all be aware of and respect these responsibilities, as well as the cultural and legal frameworks from which we come and in which we are travelling.

In specific terms:

- Do not buy, sell, transport, or use prohibited drugs; or engage in other illegal activities. Anyone who breaks these rules will be required to resign from the group and the project immediately and to leave the Field Study.
- Please do not smoke on the buses (we’ll take smoking breaks for those who need them). If there are incompatibilities in room assignments with smokers and non-smokers, please let us know and we will try to accommodate both groups (but there may well be rules prohibiting smoking in rooms).
- York University and other Canadian universities have detailed policies on sexual harassment. The basic principle is: “No” means “No.” (See also the section on [Teacher-Student Relationships](#), p. 5.)

See also the section on [Participants’ Responsibilities](#), p. 4.

## 25. Emergencies

We are, of course, hoping that there will be no emergencies during the Field Study. But we want to be prepared, and we want you to be prepared, too.

Everyone on the trip is responsible for having adequate medical insurance (see the section on [Insurance](#), p. 7). If you become ill, please tell an organizer and we will arrange for you to be seen at a doctor’s office or clinic.

In an emergency, the number to call for help is 112 in Germany, and 999 in Poland; you don’t need a coin or phone card.