POLICY SUGGESTIONS REGARDING SUPPORT OF THE WORK OF EUROPEAN CIVIL SOCIETY ORGANISATIONS

Abstract

The paper is based on the research “The Evolution of European Identity: Using biographical methods to study the development of European identity” which dealt with various types of practitioners of Europe. Part of the research was closely focussed on civil society activists and professionals (CSO) who are especially sensitized by European frames of reference, but who also work under the humble conditions of local circumstances. They have to consider the local conditions and local affairs that support or hinder their life and their work projects. In terms of not having to do with abstract-procedural and general policy decisions, they stand in analytical contrast to the social category of Eurocrats, which is closely linked to the category of the elite European Union policy makers. The paper discusses the basic idea for policy suggestions regarding the support of CSO work e.g. intensified learning processes of intercultural communication, of transnational cooperation work and of transnational work for the protection of the natural environment.

Key words: civil society organizations, European mental space, learning programmes.

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A) INTRODUCTION: THE GENERAL EMPIRICAL RESULT OF OUR RESEARCH REGARDING CSO WORKERS

Our research on the topic of “The Evolution of European Identity: Using biographical methods to study the development of European identity” dealt with various types of mundane, but well informed practitioners of Europe, who have much to do with European regulations and who are sensitized to European issues: e.g., activists and professionals of civil society organizations; transnational workers; educationally mobile school students, apprentices, university students and academicians; cultural contactors; and farmers. We call them “mundane” or even “humble”, since they are spread out over the regional and, partially,
even peripheral areas of Europe and do not live and work in the main assembly places of Europe, i.e. in Brussels, Strasbourg, Luxembourg and Frankfurt, nor in the national capital cities of Europe. Instead, they have to consider the local conditions and local affairs that support or hinder their life and their work projects. In terms of not having to do with abstract-procedural and general policy decisions, they stand in analytical contrast to the social category of Eurocrates, which is closely linked to the category of elite Brussels and Strasbourg policy makers who attempt to shape the affairs of the European Union from the centres of Brussels, Strasbourg and Frankfurt as well as to the category of the elite policy makers in national and regional capitals. They must also be analytically differentiated from the “everyday citizens of Europe”. In the life and work of the latter Europe doesn’t play a topically focussed role although even they are comprehensively affected by European provisions and affairs. In crisis situations the everyday citizens of Europe even get some topical interest in Europe as an alleged trouble maker or, to the contrary, as a rescue possibility, but they are normally not well informed citizens of European matters.


3 The well-informed citizen in the sense of Alfred Schütz (1964) knows quite a lot about complex topics and issues of her or his society and its social worlds. He is not an expert of (most of) these world(s), but she or he knows where to get the necessary special knowledge about their topics, issues and means to handle them. In this sense the well-informed practitioner of Europe is sensitized where to get the necessary knowledge of Europe from. Although she or he doesn’t know the details about many of the special areas of European institutional realms, affairs and programmes, she or he understands the general logic of European procedures and where to search for special knowledge, if it becomes necessary. In addition, in her own or his own special work field of European engagement, she or he might even become a professional expert of Europe. This professional knowledge also introduces her or him into the general logic of European proceedings. – Instead, for the “everyday citizens” (Schütz 1962: 208f; 1964: 92f) of Europe, Europe normally remains in the non-focused, non-reflected background of their everyday life. European phenomena, regulations and procedures are normally “of course” provisions and expectations, not to be thought about and not to be mistrusted (like the liberal border regulations, the use of the Euro, the European exchanges schemes for students and apprentices, the assistance programmes for “target one” regions, etc.). Such an “of course” attitude might change in times of crisis like the present crisis of national budgets. Part of the attention of the everyday citizen can then become a general criticism of Europe as enticed by “maledictic” speeches of national politicians who would like to avert the attention of the everyday European citizens from their own serious mistakes, for example those ones of balancing the national budget. In an easily manageable form of window bashing, the national politicians then direct the criticism of the European everyday citizens towards the “Brussels people” as the scapegoats for all of their own mistakes. (Schütz, Alfred: Collected Papers, Vol. I: The Problem of Social Reality. The Hague 1962: Martinus Nijhoff. Schütz, Alfred: The Well-Informed Citizen:
Part of our research was closely focussed on civil society activists and professionals (CSO) who are especially sensitized by European frames of reference, but who also work under the humble conditions of local circumstances: NGO activists in historical memory work, reconciliation work and cross-border work as well as NGO activists in all types of environmental work. The second generation (born in the Fifties and Sixties of the 20th century) and especially the third generation of these activists (born in the Seventies and Eighties of the 20th century) underwent the intensive experience of being supported by European education and funding programmes like Leonardo, Grundtvig, Youth in Action, Peace III. As institutionally supported learners, they had the privilege to find out about in a guided way as well as to be circumspectly taught to act in “life situations” in concrete European project contexts that had been institutionally ordered and organized already, when they started their work as voluntary activists or as half-time or full-time professionals. Contrary to the first generation of the CSO activists (born in the Thirties and Forties of the 20th century) and partly to the second generation (born in the Fifties and Sixties of the 20th century), too, European support programmes und project frameworks played an important role in shaping the live histories of the younger of our CSO informants we collected by means of autobiographical narrative interviewing.

In a former EU research project of Ursula Apitzsch, Lena Inowlocki and Maria Kontos on the “Self Employment Activities of Women from Minority Groups” it was said:

>The instrument of the autobiographical narrative interview takes into account the agency of the self-employed and their expertise in the field, as well as the constraints they encounter and have to deal with. We can reconstruct their experience of the effects of relevant policies and their implementation [I. F. S., add here: through the analysis of autobiographical narrative interviews]. Thus, the cumulative impact of policies as well as their effects over a longer period of time can be understood through what we have termed biographical policy evaluation.5

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Instead of the term „self-employed (women)” we can just substitute “activists in civil society organisations”. Taking this general methodological idea of Ursula Apitzsch, Lena Inowlocki and Maria Kontos into regard, we can similarly claim that the analysis of our autobiographical narrative interviews with CSO activists in the fields of cross-national reconciliation and protection of the environment can be seen as a “biographical policy evaluation” of the respective support and educational programmes of the European Union.

Our biographical policy evaluation on the work of CSO activists done by means of the collection and analysis of autobiographical narrative interviews came to an astonishingly positive assessment regarding European international-mindedness. We will just quote two paragraphs of one of our official research papers:

7. Although involved in strenuous cooperative work projects with all their red tape (especially writing the pivotally necessary applications and reports to the Brussels administration), one does not witness, as might be expected at first glance, that the unfolding professional identity of the CSO workers is more and more shaped – or distorted - by a bureaucratic or even cynical mentality, not interested in the content of the inter-cultural work of enhancing understanding and cooperation between nations, minority and majority groups or ethnic-religious groups in Europe. The persistence and strengthening of their inner biographical identification with Europe as a mental space for inter-cultural communication, transnational cooperation and joint project work is the best empirical proof for the enormous pedagogical impact of European programmes of cross-border and intercultural understanding.

8. Although they continuously have to fulfil the tasks of application and reporting to European and national agencies as mediators of the European administration, in the main CSO workers neither experience nor envision Europe as set of bureaucratic institutions. Instead, they understand it as a structural frame for offering possibilities: as an opener of new ways to overcome the narrow restrictions of national bureaucracies and as a provider of new work and life chances in dead-end situations of work and life.

6 Schütze, Fritz; Schröder-Wildhagen, Anja; Nagel, Ulrike; and Treichel, Bärbel (2012): Discoverers in European Mental Space: The Biographical Experiences of Participants in European Civil Society Organisations. Will be published in: Robert Miller, Graham Day et. al. (eds.): The Evolution of European Identity: Biographical Approaches. London: Palgrave
First we would like to give an assessment of the very positive general results of our research project regarding the international-mindedness and European-mindedness especially of CSO practitioners compared to the orientations of the other Europe-sensitized groups that we had looked at in our Euroidentities project. For this assessment we must take into account that most of the members of civil society organisations are even more involved in explicit transnational work projects than most of the incumbents of the other Europe-sensitized groups. Generally speaking, compared to migrant workers, educationally mobile persons and farmers, CSO workers are much more experienced in, and sensitized towards, transnational work projects in Europe, and they much more take the chances provided through the organisational and supportive programme structures of the European Union. (Only one other Europe-sensitized group of our sample has a similar intensive international-mindedness and European orientation as CSO workers have: the cultural contactors, and they do similarly intensive practical work as CSO workers do.) In addition, the CSO workers are much more outspoken regarding the European topics within their work field and regarding the interactive trust base of their specific work projects and support programmes than most of the members of the other Europe-sensitized groups are. They formulate their European orientation quite explicitly, although, at the same time, they are critical towards certain power and control aspects of the European conditions of their work and life. This criticism is especially focussed on the “fortress character” of the outer borders of the European Union, on the restrictive laws and ordinances of how to treat refugees and immigrants coming from the outside of the European Union and on the absence of a systematic and effective European instrument for social politics and social policies in Europe. But in many regards – including the latter critical stances, which appeal to deeper and more universal European values – the CSO workers are the avant-garde of Europe-minded citizens within the territorial confines of the European Union.

Motivated and even forced by the very nature of the work topics of searching for and presenting the historical truth and accepting its responsibilities, of caring for the victims of the Nazi crimes and their children, of transnational reconciliation, of bridging the borders and reducing border conflicts as well as of protecting the natural environment belonging to all European citizens, CSO workers permanently have to deal with tasks of trust-inducement and cooperation
for the establishment and development of the specific cooperative and at the same time essentially transnational character of their work. In addition, as a necessary condition of all of these types of transnational cooperative work, CSO workers always have to consider the European institutional frames of enabling and supporting their work. And – last, but not least – they must take into account the specific European horizons and sources of sense making of their work. By necessity, the practical involvement of the CSO workers within the substantive tasks and problems of their joint transnational work creates a cooperative, Europe minded mood of relating to their cross-national interaction partners; it establishes elementary schemes of social relating and cooperative orientation within the orientation framework of a European mental space. In starting and evolving social relations with transnational others, these elementary schemes of orientation within a specific European mental space become an interaction base of mutual trust and mutual taking the perspective of the interaction partner (“role taking” within the understanding of George Herbert Mead). The interactive trust relationship also applies to the task of a circumspect handling of difficult cross-national conflict topics. Such a very intricate relationship between the level of content in social interaction (e.g., dealing with content questions of cross-border cooperation), on the one hand, and the level of social relating to each other in terms of mood, emotion and style (if we would like to use the concepts of Watzlawick et al. for a moment) in dealing with transnational and trans-cultural questions in Europe, on the other, produces the cooperative “personality type” of the CSO worker (comparable with the “liaison”, “mediation” or “intersection of social worlds” worker type in the understanding of Everett Hughes and Symbolic Interactionism in general). In the future this “personality type” of the CSO worker could possibly become a role model for everyday citizens of the European Union in dealing with cross-cultural and cross-national and even more: with trans-cultural and trans-national questions of their work and life.

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7 Mead, George Herbert (1934): Mind, Self and Society. From the standpoint of a social behaviorist. Chicago: Chicago University Press, chapters 19 and 33
The Brussels Eurocrates might be seen as another avant-garde group and as another role model for a Europe-minded life and work style, but they live and work under extraordinary conditions in terms of networking, in terms of nearness to the centres of European decision making processes, in terms of being expected to explicitly declare their European allegiances and in terms of living on a comparably affluent economic platform provided through salaries and remunerations of the European institutions. In addition, Eurocrates work on a higher – and sometimes even “meta” – level of communicating and social relating that is concentrated in the European assembly centres. Their communications with each other tend to have only indirectly to do with the work problems of locally based CSO workers who are intricately embedded within the local and mundane situations of work and life “out there” in the European regions – although, in the last regard, the work of the Eurocrates might be extremely important for CSO workers living and working in distance to the centres of European decision making. On top of that, after a few years of the Eurocrate’s working in Brussels, the general problem might emerge that reference groups and social arenas in the Brussels perimeter of the European institutions become much more relevant for the work and life orientation of the Eurocrate, than her or his local reference groups and social arenas “at home” still are for her or him. But exactly for these groups and arenas at home the Eurocrate is expected to work in the last instance, and by them she or he might even have originally been sent to Brussels. Last, but not least: compared to the socialisation and career history of the classical CSO worker, who normally is socialized and influenced in her or his orientation by the values, work styles and interactive procedures of topically focussed and locally situated social initiatives and social movements, the socialisation and career history of the Eurocrate might be much more influenced by central, that means national and Brussels, political and administrative power hierarchies: Compared with typical CSO work, their logic of general orientation is much more characterized by exerting power while shaping and controlling fields of politics and in terms of defining the situation, of preparing their personal turf of activities and of taking decisions. Instead, a classical CSO worker sent to Brussels for a shorter while in order to rise the voice of her or his voluntary association normally remains to be obliged to her or his voluntary civil society organization or NGO. She or he normally stays related to the substantive and locally situated value orientations that she or he acquired on her or his socialisation path and during her or his biographical identity development; she or he doesn’t easily change to the value orientations and work styles of Eurocrates.
Taking all these differences between the Eurocrates and the CSO workers into account, we can state that, although the everyday European citizen can easily relate to the typical CSO worker, who is locally based and works under locally situated conditions, she or he has lots of difficulties to relate in the same way towards the Brussels based Eurocrates, and that this is the reason, that the Eurocrates can never provide a role model for the everyday citizens of the European Union in order to orient oneself towards the “entity” or “entities” and institutions of the European Union. Therefore, although in important respects the work of the Eurocrates can be quite productive and important for the citizenry of the European Union, they cannot become the European avant-garde activists and motivating role models of Europe-mindedness for the everyday European citizenry. But, instead, the CSO activists can get into such an imagining and orienting position.

C) THE BASIC IDEA FOR POLICY SUGGESTIONS REGARDING THE SUPPORT OF CSO WORK: INTENSIFIED LEARNING PROCESSES OF INTERCULTURAL COMMUNICATION, OF TRANSNATIONAL COOPERATION WORK AND OF TRANSNATIONAL WORK FOR THE PROTECTION OF THE NATURAL ENVIRONMENT

The basic orientation of our upcoming remarks is as follows: Although CSO workers are involved in lots of work difficulties and although, in addition, they make not only situationally conditioned, but also systematically caused mistakes, they basically do intriguing work and, in addition, in the near future, they may serve, and partially they do serve already, as European role models for the everyday citizens of the European Union. Out of this reason the work of the CSO workers should be supported, reflected and even improved by specific measures and programmes of the European Union in order to overcome their work difficulties and to circumvent systematic tendencies towards mistakes at work.\(^{11}\)

In addition, most of the two first generations of CSO workers had been encountered, and had been involved in, extremely intensive and biographically pivotal event constellations of their life histories that were totally intertwined with a disastrous collective history. These personal experiences, both biographical and collective-historical, induced them to transnational and trans-cultural

learning and to the adoption of European horizons of orientation throughout the future phases of their life courses still to unfold. In the course of these learning processes they were motivated and basically enabled to enter and develop their own CSO work. Taking into regard this basic fact, it is sensible to formulate the additional suggestion that the institutions of the European Union should entice and enable NGO organizations and educational institutions to collect the life histories of experienced CSO workers of the first and second generation and present them to interested citizens – children, adolescents and even adults – of the European Union and let them be studied by them. In addition, connected to these studies of biographies of European CSO protagonists, one should also involve interested citizens within experiences of work processes and of types of biographical learning that all three generations of CSO workers had been “lived through” already. Supported by institutions of the European Union, these study and learning processes should establish and also broaden a solid base for the motivation of, and socialisation towards, engagement of future cooperation-minded and Europe-minded CSO workers as well as for their acquisition and unfolding of specific CSO-work competence.

We will outline our policy suggestions within two general steps of presentation: The first step will just state some procedural ideas regarding the practicality and the possible improvement of EU institutional programmes for education and learning towards a European transnational orientation as well as for strengthening cooperative European work projects, especially activities of civil society. The second general step of presentation will offer more concrete suggestions how to encourage and support specific activities of inquiry and learning towards transnational European cooperation of those persons who are, or at least could, become CSO activist.

D) PROCEDURAL IDEAS FOR THE IMPROVEMENT OF EUROPEAN PROGRAMMES OF RELEVANCE FOR CSO WORKERS

Here are some procedural suggestions coming out of our autobiographical narrative interviews regarding the practicality and the possible improvement of programmes of education and of the system of funding and counselling support for transnational cooperative work projects within the European Union. Some of the suggestions were explicitly stated by our informants, whereas others came out of our analysis of the interviews as dim ideas, while the informants were not
able to formulate them in an explicit way, although they indirectly expressed the features of their helpfulness, the conditions for their functioning and their specific preferability through their narrative and descriptive rendering in the course of ongoing interview communication. – Here are six of these suggestions for improvement:

(1) EU programmes should strengthen the European public awareness regarding problems and possibilities of transnational reconciliation work and environmental protection work. This can be accomplished through the establishment, support and improvement of social arenas for the discourse, mutual informing about, and critical assessment of CSO activities. However, support should be done in a non-exclusive way: humble initiatives (e.g., regarding the transnational work for assisting the mutual intercultural understanding, project cooperation and societal integration of adolescents with disabilities) should get a fair chance, too, and the programmes should be accessible as much as possible for activists from countries of the “near outside” of the European Union, e.g., from countries of the former Soviet Union, from the Balkan states and from Turkey. And the programmes should abstain from strong claims towards “world power” competitiveness of Europe seen as a political “grand power” on the same level with other grand powers, for example, the U.S., China, India or Russia.

(2) EU programmes should bridge the gap between the Eastern sphere of the Union and its Western sphere with their totally different historical experiences and essentially different levels of life standard. The same holds true for the gap between the South and the North of the Union territory and for the gap between member states that are severely affected by the debt crisis of European economy and those that are not. EU programmes should bridge all these gaps.

(3) The support should not mainly go to fancy “lighthouse” projects (as, e.g., simulation trainings of the Strasbourg-Brussels decision processes for highly educated people, which in itself is, of course, highly worthwhile), but in a considerable degree also to humble initiatives (like cross-national exchanges of young persons with learning disabilities or cross-national exchanges of apprentices of the trades and of industrial production and like the support of transnational programmes of vocational education).

(4) The general applicability, intensity and duration of support for the establishment and keeping of a plain and humble stable organizational infrastructure (for example, the office facilities and office services) of small NGO outfits – as in contrast to the short-lived “organizational knots” of single European work projects, which those NGOs would apply for and carry through – should be enhanced. In addition, in favour of the protection of small NGO groups, support
measures for the sustainability of their precious networks of cooperation with their voluntary supporters, with arenas of civil society, with other NGO groups and with national and EU-political bodies should be established; these networks have been developed in the course of actually ongoing single work projects that are always short-lived because of typical harsh time limitations of their EU-financed support.

(5) As far as possible, CSO activists should have direct – and not just administratively mediated; especially not just mediated through national bureaucracies – access to the application procedures of the European programmes. Their access to the European programmes – specifically their “eligibility”, but also the information they get and the procedures of application they have to undergo – should not be obscurely filtered by the representatives of local, regional and/or state authorities.

(6) The European education and support programmes and their application and assessment procedures should take into account, that there is always a tendency towards the advantage and even preferability of business-like skills over soft skills (like educational sensitivity) in the application and assessment procedures and that this could lead to the danger of neglecting the intrinsic content orientation of the project activities.

E) GENERAL SUGGESTION TO ENCOURAGE AND SUPPORT SPECIFIC LEARNING ACTIVITIES OF PERSONS WHO ARE OR COULD BECOME CSO ACTIVIST

An outstanding feature of the “modal personality type” of CSO workers is their permanent, their “life-long” (to put it into the words of Bishop Grundtvig) intensive learning, which very much shapes their unfolding of biographical identity. CSO workers always must overcome the limits of and demarcation national administrative procedures as well as the cleavages between various socio-structural lines between different national, ethnic and local cultures and the confines of milieus. They always have to “take the roles or perspectives of the others”, i.e., their cross-national, cross-cultural and cross-milieu interaction partners, and to triangulate the contrastive standpoints of interaction partners of different national and/or cultural backgrounds – of course, including one’s own – from the third perspective of the neutral observer (or generalized other in the
understanding of George Herbert Mead\(^{12}\) or from the third perspective of the liaison worker (Everett Hughes\(^{13}\)). CSO workers always have to be aware of, and have to remember, the abysses of the atrocious European history, which for a long time had basically been a history of contending nation states and especially of the wars between them. This history finally enticed and enabled – or at least did not hinder – one of them to perpetrate the most atrocious crimes against humanity by attacking the other nation states with its military machinery causing sixty million deaths and by killing more than six or seven million individuals in quasi-industrial compounds in order to exterminate the “others”, who allegedly did not belong to one’s own national “we-community”, i.e., “other” religious groups, “other” ethnicities, groups with “other” life styles, persons with (“other”) physical or mental disabilities and political groups with “other” political world-views. And in addition, CSO workers always must be aware of the trans-border continuity and cross-border connections between natural environments on both sides of the demarcation line of national borders, since the natural environments to be protected transgress the typically narrow confines of the small territories of European nation states. Therefore, they must be aware of the shared trans-border issues of protecting nature and environment in Europe. Particularly, they must focus and fulfill the task to establish, form, conduct, build up, shape, and support special European social worlds and social arenas (in the understanding of the “symbolic interactionists” Anselm Strauss and Adele Clarke\(^{14}\) of nature protection in order to effectively and successfully tackle the border-transgressing environmental problems in Europe.

The life-long learning of the CSO worker is very creative and precious: It clearly brings out features of trans-cultural cooperation, social concern and awareness of responsibility for collective historical memory as well as a shared feeling of obligation for the protection of the natural environment. The learning mentally takes place within a European frame of orientation and ethical consideration which, in its integrated gestalt, has not yet been addressed by others.


\(^{13}\) See footnote 9.

– partly even including the social scientists. Actually, the life-long learning of the CSO worker even educates and refines the conceptual orientations of social scientists who are analytically working on the features of possible productive orientations towards the “entity” or “identities” of Europe. And, therefore, the values and principles of life-long learning of the CSO worker and its implication for mutual transnational cooperation will probably become the core of the value orientations and of the principles of cooperative work within the emerging European civil society.

In addition, the life-long learning principles of CSO workers with their focus on transnational cooperation have the “spiritual” power to educate the Europe-related orientations of the everyday citizen of the European Union: The orientation principles and the knowledge-generating social-epistemic mechanisms of the life-long learning of the CSO workers might become the role model for “learning Europe” – at least amongst children and adolescents in Europe.

But we have to take into account, that the interviews with the CSO workers also made clear that conditions for finding life paths and ways to vocational learning in order to become a CSO worker are highly prerequisite-rich, very improbable and extremely contingent. The future CSO worker must undergo specific peripheral, i.e. non-institutional and professionally non-focussed, learning processes\(^\text{15}\) in childhood and in later adolescent socialisation regarding trans-cultural and transnational interaction of reconciliation and protection of the natural environmental. In addition, they also must undergo formal learning processes with the double focus just mentioned in nursery school, in elementary and secondary school as well as in university, in order to get into European trans-cultural and transnational cooperation and environmental protection. These complex basic learning processes of trans-cultural and transnational cooperation and environmental protection are early personality-shaping prerequisites for the more specific motivation and learning processes occurring biographically much later to become a CSO worker and to creatively develop and shape one’s CSO work. This especially holds true for the first and second generation of CSO workers: In the first generation the motivation for CSO work is very much shaped by the atrocious experiences of World War II, the German war crimes and the German crimes against humanity. In the second generation the motivation is shaped by the experience of having been entrapped within the confines of state socialist societies and their control system of secret service as well as within the

“closed mind”\textsuperscript{16} connected with the life in it. Or the second generation is shaped by the experience of civil wars provoked by the resurgence, new focussing and re-formulation of ethnic-national or ethnic-religious cleavages and issues after the demise of the universalistic meaning canopy of the British empire or of the supra-national realm of the union of states and the socialist party power of former Yugoslavia. (The same holds true for the demise of the meaning canopy of the homo sovieticus in the former Soviet Union; “outcomes” of it are the civil war in Chechnya and, too, the intermittent conflict between Russia and Ukraine.) The experience and suffering of having been personally involved within these mighty collective-historical situations of mass crimes or mass conflicts have triggered and supported clumsy, but extremely intensive and deep-reaching learning processes. In effect, these learning processes constituted the basic layer of orientation of the later CSO workers for becoming sensitized and circumspect regarding the future historical memory and remembrance work, regarding the future atonement and reconciliation work, regarding the future border-transgressing cooperation work as well as regarding the future work of protecting the natural environment. The deep interest for environmental work at least partially stems – as some of our interviews show – from experiences of mass killing of human beings and of mass destruction of natural environments in World War I and II, especially from the experience of the impact of vast conventional shelling and bombing and the connected mass destruction of nature, from the experience of killing power of the nuclear bombs of Hiroshima and Nagasaki, from the experience of being separated “from the others” through outstretched border fence constructions and of being entrapped within the confines of these encircling border fences, i.e. by being prohibited to transgress them, and from the experience of the real or at least assumed danger of the looming impact of nuclear plants on the health of the population and on the integrity of the natural environment and from the experience of the real impact of the nuclear waste and pollution resulting from their production activity, from their break-down and from their dismantling.

Expectedly or at least hopefully the third generation of CSO workers will not personally encounter most of these devastating experiences anymore, but the very nature of the humanistically spirited reaction to these experiences and the concomitant learning principles are pivotal for shaping the basic outlook on transnational reconciliation and cooperation work as well as on environmental protection work and for being aware of the danger that perpetrations of cruel, inhuman and nature-neglecting deeds can basically happen again. Therefore it

\textsuperscript{16} Rokeach, Milton (1960): The Open and the Closed Mind. New York: Basic Books
suggests itself that the third and following generations of CSO workers should be socialized into the learning principles derived from the atrocious historical and biographical experiences of the first and second generation of CSO workers and their humanistic reactions to them.

In addition, caused by the vanishing of the gloomy historical and biographical memories of the first and second generations of CSO activists, for the future we have to expect that the motivation base for entering the vocational socialisation processes of transnational reconciliation and cooperation work as well as, in addition, perhaps even of protection of the environment will shrink. Due to the vanishing of historic-biographical experiences, we have to expect for the future that the number of young persons interested in CSO work will become smaller and smaller. In addition, we have to take into account that the CSO work is dramatically badly paid, since it doesn’t belong to the activities of the inner economic sphere of society. Not having been confronted with personal historical experiences of suffering in the two world wars and in the 44 years of post-war times of divided Europe that became the rock-bottom of European solidarity orientation and protection of the European environment, young people to the millions will tend to enter the – at least seemingly – easy-going venues of making money in the fields of economically oriented management and financing. Therefore it is even more a quite plausible expectation that in the future there will be a dangerous lack of CSO workers in Europe, who’s activities are so extremely important for the coming together of the citizens of the European Union and for the growing together of institutions of the European Union and especially for the establishment of a lively transnational European civil society. And, therefore, the conclusion seems to be even more cogent that the teaching to children, young people and adults of the life-long learning principles of transnational cooperation and environmental work, which the first and second generation of CSO workers had explored and created, will be a basic means for fighting the upcoming danger of dramatic lack of CSO workers in the near future and/or of an increasing shallowness of their orientation. (The mentioned adults to be taught should especially be parents and grandparents of motivated children and adolescents as initiates for future CSO work in order to support their learning and vocational career.) – The teaching of the learning principles of transnational cooperation and environmental work will entice at least some young persons to enter CSO work proper and to get a thoroughgoing orientation towards it.

Of course, the very proposal that the CSO workers themselves should be included within the learning programmes could understandably cause their anger. They could be irritated and could (wrongly) feel that they should be
forcefully subjected to learning programmes which they themselves not only have learned to a full-fledged extent, but, on top of that, that they themselves or the members of a former generation of them, which memory they cherish, have even invented, explored and developed for the first time. In order to calm down such a possible anger, it should be clearly stated, that the suggested initiative for learning programmes is mainly meant for children and adolescents, who still could become CSO workers in the future to come. It is also meant for their parents and grandparents in order to accept and support the first hesitant or euphoric, but in any case insecure steps of their children and grandchildren to cross the cultural and national borders and to start types of solidarity and nature-protection work that brakes with traditional assumptions and ordinary work routines and that, moreover, is disrespectfully looked upon, since it doesn’t belong to the social realms of post-modern easy-going money making procedures.

But, nevertheless, we have to admit, that our initiative for learning programmes also aims at inexperienced initiates of the third or even fourth generation of young CSO workers themselves in order that they would get enriched by the narratively recollected intensive experiences of the first and second generation of CSO workers (and even of the more informed and emotionally more compassionate members of the third generation of the CSO workers). Instead, the more informed and more compassionate members of the third generation of CSO workers grew up with the experiences and narratives of their parents and grandparents who told them about the atrocities of war and about crimes against humanity, on the one hand, and about the wonders of mental strength to fight and overcome these atrocities and crimes to be found in systematic attempts of trans-cultural understanding and transnational project cooperation, on the other. They do not need additional teaching, but they may help as co-teachers. – We got most of the ideas leading to our concrete suggestions for learning programmes to be spelled out below from the autobiographical narratives of our experienced CSO interview informants – partially even from informants of the third generation of CSO workers. Therefore an eventual intention to teach these experienced activists something new about the suggested learning programmes would be absurd.

Here is a final caveat against the misunderstanding that we would like to unduly instruct the so knowledgeable CSO activists themselves: Our insight might be agreeable for them, that all of the CSO workers can learn from analytical investigations and reflective supervision-type consultations how to deal with the
systematic difficulties of their professional work. These difficulties especially become visible in the course of handling obstinate problems of organizing their cooperative work projects (including the spheres of financing, application, reporting and accounting), in being irritated and reflecting about systematic paradoxes of their work (e.g. serving as organisational representatives of their CSOs in international business meetings and in Brussels negotiations and, in this role, being forced to temporally ignore the requirement of having one’s own personal voice of authenticity) and in considering, and working on, the intricacies of building suitable social networks, social worlds and social arenas for their own content-oriented CSO work, whereas there aren’t any of these social elements or social building blocks in the beginning. – In looking at our autobiographical-narrative interviews, we have learnt a lot of these systematic difficulties from stories of problematic developments of project actions as arcs of work with a lack of articulation and from stories of the unfolding of problematic situations of work projects; some of them were expressed in a remarkably reflected way, others were just narratively expressed as a matter “seen but unnoticed” without any reflective consideration. Still others were even partially faded out of the awareness of the narrator and had to be reconstructed through our text analysis. It seems to be sensible to suggest to the inexperienced younger CSO workers to participate in reflective supervision type or Balint group type of social arrangements for focussing and working through these work difficulties.

F) LEARNING PRINCIPLES THAT REPRESENT THE ORIENTATION ESSENTIALS OF SOCIALISATION FOR CSO WORK AND THAT, IN ADDITION, PROVIDE THE BASIC RULES FOR ORIENTATION OF ACTUAL CSO WORK

Having formulated all these caveats, we would like to state that in terms of content, the gist of our policy proposal is to encourage and support several kinds of learning activities and learning arrangements among European professionals, activists and common citizens: types of learning to cooperatively move within a “European mental space” and to become and identify oneself as a cooperative “European”.

Here an explanation of the concept of mental space is required. In order to transgress the demarcation lines – or the “borders” – between the very different national cultures and institutional realms of Europe, a quite fuzzy, but – at least in times of a “smooth flow” – productive and helpful phenomenon of epistemic procedures and knowledge for European integration work has emerged: the European mental space. It is an overarching stock of knowledge and shared mindset that enables European citizens to transgress all types of borders between the national realms. In addition it is an assortment of social arrangements and social organisations. The European “mental space” provides horizons of competitive or emulative comparison between achievements in terms of the standards of living or excellence of education in different European nations and in terms of chances for biographical plans and undertakings. It opens up a developmental space of new possibilities and opportunities, and it shapes the socialisation towards the acquisition of an open mind for seeing the space of new possibilities and for daring to enter it. The European “mental space” offers ideas, standards and procedures for cooperative projects of civil society organizations and professional work in and with various European nations. It provides for cross-national European arenas of professional discourse and the pertinent criteria of authenticity and critique. It asks for and strengthens cross-national moral orientations and quasi-transcendental beliefs in Europe (e.g. “No more war in Europe.”). It stresses the value of basic solidarity between the economically weak and the economically strong countries, and it underlines the importance of fairness and equity of transnational redistribution mechanisms (for example, the

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principle that “paying countries” can sell their goods in “receiving countries” without restriction, but vice versa they have to help financially in times of severe crisis), and in this context it also supports the trust in a liminal reconciliation between the logic of moral responsibilities and the logic of economic markets. The European “mental space” asks for common ordering procedures in certain fields of public and private life in order to make transnational occupational mobility and transnational family life possible, e.g. in terms of excluding double tax payment and to provide for transnationally integrated social security and health insurance. Critical assessment of shortcomings of the democratic achievements in Europe notwithstanding, the European mental space nurtures basic trust in the politicians’ obeying to central democratic principles within the processes of cooperation between the political processes of the national and the European levels, for example regarding the division of powers and the subsidiary principle. It also backs trust in the cooperative outcomes of the proceedings and the negotiations of the European Parliament, the Brussels Commission and the European Council of national government representatives in the specific sense that various actors of different nations with their very different perspectives can accomplish better analysis and decisions than just mono-national actors with their nationally confined perspectives can do. On the other hand, the European mental space entices critical assessment of the democratic shortcomings of these political processes.

These kinds of mental activities and social arrangements for them can be fostered in different ways: by legal regulations and administrative ordinances, by constructing organizational platforms and rules, by establishing and financing European support programmes and educational projects, by creating transnational social worlds and social arenas of the professions (the “humble” ones as, for example, elementary and primary education and social work might especially profit from such arena building), by constructing training and educational programmes, by establishing procedures and social arenas of comparison and critique, including stating substantive and procedural criteria for critique, as well as by the counselling and reflective supervision of professionals and activists. Two principles are central for the European mental space: taking the perspective of the national other and mutually believing in the cooperative attitude and habitus of the national other. In normal times the orientation towards these

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21 Matthes, Joachim (1964): Gesellschaftspolitische Konzeptionen im Sozialhilferecht. Stuttgart: Enke, pp. 31-45
two principles and their social arrangement provide a basic trust relationship towards European spheres of activities, but it is a trust mechanism not stemming from the assumption of a strong unified collective identity, but from the mutual trust decisions and projections of separate interaction partners who deal with each other, accommodate to each other and partially understand each other in a sufficient degree.

Everyday citizens of the European Union are mentally affected by the orientations and social mechanisms of European mental space and partially move within it (in fact, in times of absence of inner-European severe cross-national conflicts they provide biographically relevant orientations), but the everyday citizens are not used to reflectively state its categories and principles. On the other hand, such achievements of reflective thought can be observed among activists of European integration like, for example, reconciliation workers and the members of transnational schoolbook commissions, and among the activists and professionals working in European programmes like Comenius, Leonardo, Erasmus, and Grundtvig. For them the European mental space becomes a focussing device for new, creative biographical developments. And vice versa, these activists of European integration additionally nurture the European mental space of orientation with some definite categories and networking procedures. – However, the European mental space is much less than an integrated set of values and beliefs of a defined European culture and collective identity. Nevertheless, exactly this feature of “loose binding” makes it sufficiently flexible, so it can be used in many difficult situations of new cooperative beginnings. (On the other hand, the question is, if this “soft power” of “loose binding” will also function in very critical situations and states of crisis. But there are some hopeful signs that it will do.)

Just to give an example for one of the learning programmes within the orientation framework of the European mental space, which we got informed about by (pseudonym:) Zofia Pajak, a middle-aged Polish CSO worker of the second generation, whose father as an adolescent had been forced by the occupying Nazi Germans to work as a slave labourer on a farm. This CSO worker developed a training course for simulating the proceedings of an international court of criminal justice in order to let the alleged perpetrators of hate crimes (for example the mass killings of Tutsis by Hutus in Rwanda), the alleged perpetrators of war crimes (like the killing of children and women in My Lai by American troops in the Vietnam War) and the alleged perpetrators of crimes against humanity

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(like the German ones against Jews and Sinti and Roma or the mass killings in Kampuchea) be legally accused, treated, convicted and sentenced. The Polish CSO worker used to especially concentrate on the role of individuals perpetrating those hate crimes, war crimes and crimes against humanity or being responsible for them in terms of planning them and/or giving order for conducting them, and she would also give special attention to intellectuals who triggered the violence through the writing of articles or books and through the production of audio and visual mass media broadcastings oriented by hate, anger, contempt and ideology.

Her aim behind developing this learning and training course and organizing and supervising it for several years was to raise the level of awareness of young people towards the personal responsibility of collective mass murder crimes and towards the special individual responsibility of intellectuals for laying the mental grounds of such crimes (and fighting against the assumption that they are just naturally triggered from a potential of ready-made “cruel” or “bad” human nature for violence and atrocities). Specifically for German adolescents the learning programme for the simulation of an international criminal court proofed to be educationally important. They were enticed to develop the ability to differentiate between the collective and individual responsibility for, and connectedness with, the hate crimes, war crimes and crimes against humanity of the Germans in Nazi times. Instead of having the experience of being automatically ascribed and fixed as individual members of a criminal collectivity and passively accepting this ascription, the young Germans could learn to actively find out about the individual and personal guilt of many Germans of the Nazi generation perpetrating these collective crimes and about the ways to hinder new individual and collective beginnings of similar crimes that mostly start with intellectual sins.

— Here is the excerpt from the interview transcription23:

N: Eh, the the problem of of the masterminds behind the scenes of the, of a crime. For instance, with journalists who call up to murder. To what extent is someone like that responsible and burdened eh eh with guilt, to what extent can you convict him? And then also the level, to what extent can the judge really punish? To what extent are processes, inter- like international criminal proceedings able to punish genocide? Because, of course, this is a question which exists since the First World War. Since then there have been the

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23 The interview with Zofia Pajak was conducted in German by Anja Schröder-Wildhagen. The German transcription of the interview was translated into the English language by Erika E. Gericke. As far as possible, the translator attempted to reproduce the exact equivalent of the transcribed spoken German interview text in her English translation with all its self-interruptions, self-corrections, fashions of speaking, etc. Of course, every hint to the identity of the informant and her organization was eliminated.
first attempts to create an international penal jurisdiction. And eh this this simulation is part of the event. - These informations and deliberations are always done in the mornings. And in the afternoons there is, there is the phase of personal reflection of the participants. There is so-to-speak human rights training. Then there are discussion groups.

I: And these are always also experts who then differentiate it a bit, well this/ for instance, the judicial background?

N: Yes. Yes. They always have the work// Well, there is a preparation phase first, and then there is the simulation phase and reflection phase.

I: Hm.

N: And there is, well there are two formats. One for university students; an abstract case will be done there. But which has to do with true cases. It is more judicial-focused. And one for school pupils // Well there is the former group of sixteen- to eighteen-year olds and the university students; there are true cases. Where there are also the names and so forth. Which you know from the newspaper or which you recognise, right.

I: Mhm. Mhm.

N: Well, also to spark interest in such things. Hm, and I mean, by the end of the day it’s not about the fixation [of young individual members of later generations of a nation that had perpetrated collective crimes against humanity in former days]. But surely it’s not about, for instance, to remember present day German teenagers on what bad things Germans have done. Because it is simply so far away from them.

I: Yes. That’s right.

N: And it is not about to always affix the guilt somewhere and someone to.

I: Right.

N: But it is about that you develop sensitivity, right. That you#

(Zofia Pajak: Page 36, lines 1-26)

In our empirical interview materials we already discovered quite a lot of varieties of such “European” learning activities and learning arrangements that were invented, introduced, developed and practiced by CSO workers. And in fact, even social scientists can learn from them; by those imports from the social world of CSO work they are enabled to enrich the body of theoretical scientific knowledge on cooperative behaviour, on taking the perspectives of the others as well as on encountering, interpreting and handling the culturally strange and approaching the cultural stranger. They can also learn how in adjudicating contexts young people deal with the contrasting behaviours of hate, criminal violence and crimes against humanity. – But nevertheless, such varieties of already
existing practices amongst CSO professionals and activists can additionally be strengthened and supported by focussed meta-learning programmes and additional educational considerations of social science and by accompanying material, organizational and social measures of special political support that enhance the learning opportunity and intensity of young people, including initiates to CSO work, within such learning arrangements of the European mental space and its universal moral principles.

The following general kinds of learning dimensions are important for European mental spacing and identity work:

- learning how to deal with collective over-abstractions, resulting in prejudices, regarding the social categorization of members of other nations\(^{24}\) (e.g., as seen from, for example, a British perspective: “most German are without any humour”). – One of the learning mechanism regarding social categorization is ironical playing with those over-abstractions and letting them become absurd as it is the case with the novels of the Scottish author Alexander McCall Smith about German scientists and their lack of humour (“Portugese Irregular Verbs”, etc.) or with the Austrian joke about the tube of Tauern tunnel as the most favourite picnic place of Dutch caravan-vehicle tourists visiting the Austrian Alps;

- learning how to deal with aggression and violence in cross-national and cross-cultural relationships as seen as relationships between collective we-communities (collective identities) with all their potentials for collective abstraction and conflict-escalation mechanisms. - The task is here to see the very personal responsibility of individual actors, including oneself, for aggression and violence, although it seems to be mentally exerted just on the level of relationships between collective identities (and not on the level of generalized relationships between individual actors) and their abstraction mechanisms;

- learning to search for, to recognize and to use the European opportunity space. – This includes all its regulations (like the mutual acceptance of university certificates by virtue of the Bologna process), deregulations (for example, the quitting of border controls), exchange programmes (like those about the exchange of apprentices within the Leonardo educational scheme), ways of financially supporting (for example, giving seed money for the development of an international initiative of collaborative environmental work) and application procedures for material assistance (e.g., for the yearly EU remuneration of farmers), etc.;

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• learning to compare (for example, the level of agrarian techniques and technology in Eastern and Western countries) and to think within the comparative European mental frame of benchmarking and assessing. – This implies: to search for criteria (e.g., for the standards of national and transnational nature parks), to use criteria of European excellence in a sophisticated, circumspect way (in order to understand which criteria are applicable, and which are not, under certain given circumstances), to engage in criticism and self-criticism regarding one’s individual and collective national routines and mistakes, to circumspectly use fair adjudication procedures for individual and national achievements as well as to search for promising ways of one’s own individual or national improvement of work achievement in certain social arenas (e.g. as an ecological farmer or as a country with excellent ecological agrarian products);
• learning to communicate cross-culturally and to take the perspectives of the nationally and culturally other. – This includes to do social relating to cultural others and to find the culturally other, or even the many culturally others, in oneself and in ourselves, too; to learn cross-cultural and cross-national understanding and how to overcome its difficulties; as well as to learn to establish social arrangements for trans-cultural and transnational cooperation and for dealing with its specific misunderstandings;
• learning to do work projects together in transnational25 collaboration. – This covers: to find and establish features and provisions for demarcation and for tying in order to establish a fruitful division of labour and a productive articulation of work lines, work sorts and work steps between the members of various types of occupations and professions and to establish a dependable mutual trust relationship

25 For the concept of transnational relationships, transnational networks, transnational space and transnational cooperation see: Smith, Michael Peter, and Guarnizo, Luis Eduardo (eds., 2003): Transnationalism from Below. New Brunswick and London: Transaction. Faist, Thomas, and Özveren, Eyüp (2004): The Border-Crossing Expansion of Social Space: Concepts, Questions and Topics, Aldershot/England: Ashgate. Souti, Irini (2011): Von Gastarbeiterkind zur Transmigrantin. Eine biographieanalytische Untersuchung über Transmigrationsprozesse bei der Nachfolgegeneration griechischer ArbeitsmigrantInnen. PhD. Dissertation of Johann-Wolfgang-Goethe-Universität Frankfurt (will be published in Bielefeld: Transcript). – In regard to the analysis of migratory processes on the two American continents and on the European continent, the concepts of transnational space and of transnational networks are normally applied to the relationships of influence and cooperation between the activities of migrant populations in their countries of destinations, on the one hand, and the activities of their families, relatives, friends, communities and local politicians – and, quite often, their own activities, too – in their “home” countries of origin, on the other. But the basic idea of cooperative trans-border relationships can also be applied to the analysis of concrete collaborations of citizens of different European nations in general without a clear-cut migration history.
between the cross-national or cross-cultural project members. The latter can be accomplished through one’s believing in the willingness of the other party to cooperate and through the other party’s believing in the willingness of oneself to cooperate. Both sides of the interaction relationship must authentically present oneself as really assuming that the other party would and will cooperate and moreover that the other party would and will believe in the trust and cooperation orientation of the first party (what is called “social idealisations” or “interaction postulates of cooperativity”\textsuperscript{26});

- learning how in national (or even transnational) conflict constellations between two parties (especially in the relationship between the national government and the electorate or in the relationship between two opponents in national politics) it is manageable to hinder the overwhelming tendency that a “third party” factually uninvolved in the conflict situation - in our case: Europe - is the convenient object to blame, and that means: has to serve as the collective scapegoat (for national politicians, for the common citizen, etc.). - This tendency to blame the scapegoat Europe ironically comes up especially within situations, where European laws, procedures and ordinances are not involved at all;

- learning to do cross-national networking and to communicate in transnational social worlds and social arenas (like transnational arenas for claims of labour unions). - It seems to be especially important to construct and establish new transnational professional social worlds and to develop international quality criteria and international educational standards of professional work within these social worlds. The latter can be, for example, standards for nursery school education or for social case work or standards for the work of running national environmental parks (e.g., would it be o.k. that private farms are allowed to operate in such a park; would it be o.k. that artificial lakes and water power plants are allowed to be established in such a park?). The discussion of such standards can lay the grounds for the professionalization of substantive (content-focussed) work in a certain social world and for the related arena (“meta”) work. (Arena work basically consists of the definition of the central concepts and of the general

nature and overall limits of topics and contents of the specific higher-symbolic stock of knowledge of the professional social world and its relationship towards single cases. It also contains the definition of criteria for the differentiation between authentic activities within the professional social world and inauthentic quack activities beyond it, of setting the standards for assessing the quality of the required work within the professional social world, as well as of providing procedures and criteria for the critique of these work activities and their products. It finally establishes institutions and procedures for the enactment of formal education regarding the acquisition of the specific competences of professional work within the social world.27) as well as

- learning to take into regard the physiognomy of European space (that means: the territorial, natural, mental and social dimensions of it) for the protection of the natural environment. This concern for the physiognomy of European space can be witnessed in the establishment of the international green-belt park within the “no-place lands” of the former Iron Curtain border areas crossing the European continent. It can also be seen in the provisions for a European cooperation structure of national or bi- and tri-national nature parks with their problems of acceptance or non-acceptance of farming and operating water power stations, on the one hand, and of setting the standards for recreating, reconstructing and/or protecting “untouched nature”, on the other. The concern for the physiognomy of European space can also be watched in the improvement of the conditions of several Northern European estuaries flowing into the North Sea regarding the protection of their embankments and their surrounding natural environments. Focussed on the question of the further economic and technical development of the estuary regions in terms of harbour, dockyard and shipbuilding industries, the emergence of comparable national and regional social arenas can be observed for discussing an acceptable modus-vivendi relationship between big ship movement, on the one hand, and protection of the river bed and its banks as well as of keeping alive the fishing businesses, on the other, under the economic pressures of mutual and world-wide competition; etc.).

- At the very end of this list of stating basic learning principles for European mental spacing and identity work, we would like to quote just one additional piece of transcript from our autobiographical narrative interviews – a piece of transcript that expresses several of these learning principles in combination. Again it is from the already quoted interview with Zofia Pajak, the Polish CSO worker of the second generation of CSO workers. (For the advantage of simplicity of

27 See footnote 14.
presentation, throughout this article we will stay with excerpts and examples from this very impressive interview for further quotes and discussions of empirical examples.) The middle-aged informant with a Ph.D. in history is working in a Polish-German reconciliation organization of civil society that does a lot of work in conducting European programmes of mutual understanding, transnational cooperation and historical memory work. She is personally working very hard in filling these programmes with substance. Her NGO is especially focused on detecting and fighting harmless looking beginnings of bi- or multi-national or bi- or multi-ethnic conflicts that later turn out to become dangerous and difficult to control. These conflicts are always stirred up by the individual manipulation and intensification of processes of mutual abstract categorization of collective, especially national and ethnic, identities that escalate and end up in stereotypes and prejudices. The Polish-German NGO fights any beginnings of hate crimes and crimes against humanity which are always started and carried through by individual criminal deeds and individual involvements and which by personal manipulation and personal reaction to it can escalate into atrocious conflicts).

First of all, the transcript excerpt deals with the problem of how to transmit and mediate the historical and biographical experiences of former infelicitous generations, who were subdued by, partially even succumbed to, and generally had to suffer under the impact of collective trajectories of mass crimes and mass destruction (e.g., of the Nazi era and of the Stalinist era), to the following generations living under much more felicitous historical circumstances. The informant knows that special learning and training programmes using the authentic autobiographical voices of individual members of the experiential generation(s) can become very supportive for fulfilling the task to transmit and mediate the historical and biographical experiences of mass crimes and mass suffering and of the personal fights against it.

Via the medium of training courses and learning programmes the historical teaching of the Polish-German NGO also conveys the understanding that socio-historical event constellations which develop into deathly wars and into the escalation of mass hate crimes can again and again arise from tiny instances of writings of nationally or ethnically minded intellectuals and of stereotyping articles of journalists who are focussed on their own we-communities (nations or ethnicities). They are always interested in emotionally inflaming news about escalating conflict issues between one’s own and other we-communities (especially national and ethnic ones) as well as in drawing unfair comparisons between the virtues and achievements of one’s own and the vices and shortcomings of other, (nationally and ethnically) different we-communities. (E.g., during the
emergence of the Greek debt crisis the German “Bild-Zeitung” had started an unfair comparison between the allegedly easy-going and lazy Greeks and the allegedly hard-working Germans – fading out of awareness the still vigorously existing Greek recollections of the German war crimes in Greece seventy years ago.). An important additional favourite condition for these dangerous escalation processes is the absolute we-centeredness (within a contrast-set to “them”, the other nations or ethnicities) of national politicians stressing the allegedly legitimate national interests or sacred claims of “our” nation and its history and disclaiming any legitimizing references to a larger all-encompassing European we-community including the other European nations and ethnicities.

But the transcript also deals with the power of cooperation work, of taking the perspectives of the others and of triangulating third and more standpoints of view in order to reach at a fair and “objective” perspective of the “generalized other” (in the understanding of George Herbert Mead28). Through this triangulation of perspectives one can arrive at a fair assessment of mutual claims. Then it even becomes possible that the interests and requests of contending we-communities (especially nations and ethnicities) can unanimously be weighed against each other. In our transcript, the two aspects – that one of the potential for cross-national or cross-ethnic conflict, collective violence and collective hate crimes, on the one hand, and that one of mutual transnational and trans-ethnic understanding and cooperation, on the other – are sensitively brought together by virtue of the metaphorical picture of the “difficulties in a marriage relationship” and of the ways for overcoming them by means of understanding, cooperation and working them through.

N: Well, these are all things where you really have to approach very – from different sides. And and and it really does work, I find the past being very valuable, how much we can reclaim for the future, right.

I: Great, yes. Yes.

N: And I mean, that’s why I tell you: I am worried about what will be, if it isn’t anymore// Because these older people they can still talk in a matchless emotional way about their biographies. And that is authentic. And the teenagers notice that, right.

I: Yes, right. Hm.

N: And it is simply about that they see this can be the case.

I: Hm.

28 See footnote 12.
N: And we are not immune of that once and for all. But it is always an effort; we have to see how we get on with each other. That already is so difficult in a marriage. How shall this be among the nations? How shall this be if// You have noticed what has happened between Germany and Poland, Poland and Europe by both Kaczinskys at the moment. [The interview was conducted just after the peak of conflict between the Polish and German government regarding the voting power of the two nations in the European Parliament and regarding the representational weight of the two nations in the other governing institutions of Europe; the interview was done after the Lisbon decisions and after voting Jaroslaw Kaczinsky out of his office as prime minister of Poland. It was done before the tragic death of President Lew Kaczinsky]

I: #Yes, how the relationship has changed.

N: how, how this is dependent of so many// There are always people who who who will insist on that you only push through your own interests. We have had the experience again and again. With England, with France, also with Germany. – And to find a compromise there, and not to forget the little ones there. But not to give the big ones only the feeling that they only give [Pajak is referring to the contributions of smaller and larger national states of the European Unions to the overall budget of the EU; she is also dealing with the “problem” of large and affluent nation states to become overall “net payers” or “Nettozahler” as it is coined in German].

I: Yes.

N: That is a highly difficult thing. And the youth has to exercise that. The things don’t come by themselves.

I: Yes.

N: Right? And to give a place there where they can exercise this, that is great. And that will be// You know, this is done by many trusts, many organisations, meeting places on many levels with different projects. And that is the hope, right. – That is really the hope.

(Zofia Pajak, p. 47, lines 14-41)

The just quoted transcript excerpt combines some of the above listed elementary learning principles, i.e. those of dealing with cross-cultural aggression, of dealing with collective over-abstractions, of taking the perspective of the culturally (or nationally) other, of winning the cooperative mood through joint trans-cultural work projects as well as of taking third positions and doing fair comparisons and assessments.

Basically we can say that the CSO activists and professionals who are mentally and socially moving through the European mental space, somewhat know about the learning dimensions listed above, they have acquired a general
attitude and stance towards the European mental space, and they also practice the principles and mechanisms of it to a certain degree. But most of their orientation and activities just are of the quality of “seen but unnoticed”\textsuperscript{29}, i.e. adopted and done in a routine way and without much reflection during the ongoing work. CSO practitioners somehow know what to do, but they are not prone to think about it all the time in a way that explicitly triangulates the perspectives of all the interactants involved and gives systematic reasons for what one is used to do. – But this also means: contrastively, by intentionally and consciously focussing and reflecting on these “seen but unnoticed” practices they could be done much more circumspectly and much more “socially arranged” than it is possible before such a reflective focussing has been done. – This is quite pivotal since not only everyday citizens but even some of the (younger) activists and professionals working on European CSO topics are still quite far away from a systematized general attitude and stance towards a European mental space as well as from circumspectly practicing and from reflectively rethinking at least some of the learning dimensions listed above.

Now, of course, taking the basic learning principles and procedural mechanisms of the European mental space into account, the question is: what could be offered as more concrete policy suggestions for the several areas of European CSO work? At first glance, we see six types of policies:

1. developing general formats of training courses in European understanding and trans-national cooperation and supporting these courses by financial means and professional counselling,

2. developing general formats of programmes for the short exploration of European history and supporting these courses by financial means and professional counselling,

3. developing general formats of programmes for exploring the European natural space in favour of the protection of nature and supporting these courses by financial means and professional counselling,

4. developing training programmes for the improvement of handling the practical circumstances of the work of CSO workers and for the accomplishment of the accompanying organizational and logistic tasks,

5. developing support programmes for the supervision-type self-reflective and self-critical focussing and reflecting on European problems and paradoxes and on the difficulties connected with them, and finally:

\textsuperscript{29} See footnote 18.
(6) developing support programmes for social world training and social arena training.

**G) FIRST SUGGESTION FOR LEARNING PROGRAMMES IN FAVOUR OF CSO WORK: TRAINING COURSES IN EUROPEAN UNDERSTANDING AND TRANSNATIONAL COOPERATION**

*Training courses in European understanding and transnational cooperation* for younger and even older everyday citizens of Europe should be proliferated and strengthened. In addition, they should serve not only as exploration and exercise in transnational understanding for the general populace, but also as a specific biographical orientation background and competence base for later CSO workers. The following programmes are conceivable:

1. Programmes of ethnographic excursions

   Ethnographic excursions serve the task for exploring different national cultures and for learning to do transnational comparisons on the empirical base of newly and personally collected empirical data (e.g. reports of the observation of intriguing situations, autobiographical narrative interviews, collected pieces of cherished national literature, etc.). This should always be done with students from at least two nations travelling around within the country of a third nation and doing an ethnographic excursion together, where they meet their host interaction partners from the third nation. Under the guidance, witness and interpretative and critical reaction of the latter the visitors from (at least two) different nations will mutually focus, describe, wonder about, interpret, discuss, and criticise features of the national culture under study. – The triangulation of at least three perspectives of looking at the country of ethnographic interest – two perspectives coming from outside cultural circles and one coming from the interior culture and its general worldview – is permanently necessary, and through the process of permanent trans-cultural triangulation the universalizing perspective of assessment from a “third position” of standpoints is established and becomes effective.

   Ethnographic excursions have additional general features as for example:

   a) When looking at a whole gamut of unknown socio-historically specific phenomena of a foreign national culture that should be newly approached, one should firstly focus on the strangest ones (as seen from the distant and different cultural background brought-in by the visiting participants of the excursion).

   b) One should then look at phenomena collectively focussed by the host national society and its discourse arenas – that means: at central problem areas, at places
of intensive collective self-presentation and at difficulties in relating to traditional cultural traits and their historical legacy. (c) One should also look at features of everyday culture (like the interior outfit and the routine proceedings of a nationally typical local pub or like culturally specific sports). And (d) finally one should look at work situations of “best practice” and their socialisation mechanisms (as, e.g., master craftsmen’s presentations and the dual vocational education in Germany). The collected empirical material has to be analyzed and worked through in the above mentioned triangulating epistemic mood and ethnographic style using the social arrangement of an “exploration adventure” or even of a tri-national research workshop.

(2) Programmes of short-term excursions of school children to other countries connected with visiting a school there.

On the one hand, they should be enacted quite early within the school career of school children, in order that the flexibility and energy (or “malleability”) in young children regarding their encounter with, and productive relating to, culturally strange peer children could be harnessed. On the other hand, there are two sorts of problems involved. (a) Because of the early age of the school children, in which the excursions should take place, it should be considered that it is difficult for younger school children to stay away from home for a longer time. Therefore the excursions should be of really short duration (e.g., three to five days), or there should be social arrangements that parents or grandparents would accompany the school children and would have their own programme of transnational education, but would stay most part of the day apart from their children or grandchildren (in the course of their own agenda of education and on the base of their accommodation in a hotel nearby). (b) And it has to be taken into account, that such a short-term exchange visit could also strengthen non-circumspect trans-cultural social categorization or even misleading trans-cultural stereotypes of the visiting school children towards the members of the host national culture that they have inherited from their own parents and/or grandparents or that were handed over by peer school children of their own nation and then being enforced by their own misleading circumstantial experiences.

Special social arrangements and procedures for the “liquefaction” or “fluidisation” of such possible simplifying social categories or misleading stereotypes should be invented and developed. One simple arrangement would be the foreign school child’s participation within the everyday family life of her or his foster family. But even this measure could cause new misunderstandings. E.g., younger school children quite often don’t like unfamiliar food, and this could entice crude stereotypes in them about strange food habits of the host...
culture. Or the visiting school child would like to participate in the cooking or in other daily chores of the host family, and the host mother is not used to this habit and misunderstands it as “mistrust” or “flattery” of the visiting child. Therefore, a supervising counsellor should collectively teach the school children and the involved adults about the occurrences and the handling of trans-cultural misunderstandings and, in addition, should individually counsel in cases of special difficulties. It might even be sensible to conduct a research project regarding the typical problems, paradoxes and misunderstandings involved. (Some of them already came out of the autobiographical narrative interviews with high school and university students having been abroad with one or the other of the well-known exchange services.)

Generally speaking, in dealing with the proposed short-term excursions of school children, it seems to be necessary to go beyond the normal type of “school-class travel” by means of formats of quasi-ethnographic intercultural adventure trips and to make sure that for the involved school children those excursions do not become just another institutionally requested awkward routine. – In addition, as a very first step, there should be border-transgressing internationally shared work projects of children from different nations without full-grown exchange visits or even without a border-transgressing travel of involved children at all; that could even be transnational work projects of nursery school children as reported in the “Ewa” interview of the Lodz team of our “Euroidentities” research project).

(3) Programmes of learning to take the perspectives of national others and of accomplishing cross-national mutual understanding.

All types of historical stories of national conflicts, which look utterly different from the various standpoints of national cultures involved should be retold, interpreted and commented by at least discussants from three different nations including the nations involved in the conflict story. The perspective of a third or even fourth national standpoint is always pivotal, since it can turn out to be a neutral one in its general tendency, or it can at least hint to the detached point of view of a generalized other, or it could be even lively embodied by a very circumspect co-discussant from the third or fourth nation not having been involved in the historical conflict story. Such a mutual mirroring of standpoints would also include the self-experience and self-reflection of detecting the otherness in ourselves and in one’s personal self and of dealing with it in a self-critical and, at the same time, self-encouraging way.

Stories to be analyzed or discussed can be actual or recent political conflicts like the Polish-German conflict about the right and fair procedure of weighing the national numbers of votes for the European Parliament during the time period of
public discussion before the Lisbon conference. In methodical terms, the training of taking the perspective of the cultural or national other and doing a triangulation of the national points of view could be done by looking at and analyzing newspaper articles from the involved nations reporting or commenting about the conflict of the involved two nations. The empirical material for taking the perspective of the other can also be historical stories of bi-national conflicts stemming from the cherished national literature of a country like that one of Konrad Wallenrod by Adam Mickiewicz. (Wallenrod was a displaced Lithuanian child living in the Marienburg of the Teutonic Order of Knights, became the grand master of the order and led the army of the Teutonic order in a war theatre, where it could only lose the campaign).

In addition, all stories of persons behaving differently as expected by the dominant trans-national categorization could be suitable for the exploration and training of taking the perspective of the national other and doing a triangulation of the involved national standpoints. A good example would be the life and conduct of the German officer Wilm Hosenfeld, who protected the Jewish-Polish pianist Wladislaw Szpielman in the Warsaw Rising. Empirical materials are the personal documents of Szpielman and Hosenfeld and also the famous film “The Pianist” by Roman Polanski. – Further on, the empirical material could be all types of bi- and tri-national encounter stories dealing with dramatic misunderstandings and misinterpretations – some of them experienced by the participants of the learning programme themselves.

Finally, the task of taking the perspective of the nationally and/or culturally other and of handling the systematic communicative misunderstandings involved could also be explored, trained and demonstrated on the empirical base of problems of coming to terms with cross- national and/or cross-cultural misunderstandings and conflicts of how to protect a cross- or even trans-nationally shared national environment. (Such a conflict can happen in transnational environmental parks, and it can be focussed on endangered locations and on endangered species, etc.). The basic national concepts of treating and protecting of the natural environments can be totally different. (As an example one should consider the very different national and cultural concepts of how to exert one’s property right of and on one’s own soil and territory.)

(4) Programmes of learning reconciliation work in connection with historical remembrance work.

Joint programmes of learning reconciliation work in connection with historical remembrance work are not only connected with historical places of outstanding atrocities and collective crimes against humanity, but also with tragico-ironical
war events between nations. (On example for the latter might be the battle of Langensoulzbach between French national and German coalition forces in August 1870, where 20,000 young men died on a beautiful summer day and in a beautiful summer night on a lush meadow underneath trees abundantly carrying apples and plums in a delightful countryside).

(5) Programmes of integrating ethnic minorities.

Programmes of integrating ethnic minorities should be focussed not only on gaining the acceptance of members of the majority group in order to make them willing to accept the cooperation with members of minority groups. They should also be addressed to the task that members of the majority group gain the acceptance of the members of ethnic minority groups, who might tend to hate visitors from the outside wider society as members of the subduing majority group.

(6) Programmes of integrating members of third parties

Integrating programmes are focussed on and include as the majority of participants persons with disabilities or on ethnic or religious minorities, etc. These integration programmes must be conducted by members of at least three different national work parties cooperating and competing with each other in order to realize how the differences in capacities or in ethnic or religious features look different from different perspectives and how transgressing the barriers of differences reveals the underlying communality of a shared interactive work logic.

(7) Programmes of learning to do networking as well as of conducting intercultural project management and transnational cooperative arcs of work.

Such networking programmes could include quite mundane work projects in schools of general education, in occupational schools and in universities with tasks like: to mutually work together and to prepare a paper on an interesting phenomenon in the country of the cooperation partner or to do a comparative exploration on such a phenomenon in both countries or to conduct a small joint construction project via using skype and e-mail and perhaps via additionally embarking on short reciprocal visits. The problem is that in most cases only quite a small amount of willingness and energy potential is locally available to support those mundane projects. It is difficult to find enough locally situated support at local schools or to get it from local parents as well as from local professionals and local voluntary activists in civil society associations. For most of the local potential for willingness to support and for investing energy is already absorbed by large international exchange organisations in favour of longer lasting “real exchanges”. In the attempt to tackle this problem, special European competition programmes that announce small prices to be won could become quite helpful.
For now, there are seven types of learning and training programmes for European understanding and transnational cooperation. – It should be considered that most of the existing learning programmes for encouraging the European mental space are focussed on adolescents, late adolescents and young adults. Of course, the rationale behind this is that the financial spending should create long term results, which is to be expected from young learners with an assumingly long life in the future. But, on the other hand, the influence of mothers and grandmothers (or parents and grandparents in general) on how it will be possible to apply, to contextualize and to re-specify to one’s own local reality what the homecoming child or grandchild has learnt abroad in another European country might be pivotal. That means: not only the children, but also the parents and grandparents should be involved within the proposed learning process. This fits very well with the live-long learning perspective of the overall Grundtvig programme scheme of the European Union.

The Grundtvig-inspired educational programmes as applied to the fields of CSO work should enable trans-generational learning processes and focus on their special procedures. European learning programmes can be speeded up or, just to the contrary, retarded or even hindered by parents, especially by mothers, as transmitters and guardians of family culture and – through the medium of family transmission– of local and national culture. Parents, especially mothers, can stylize family, local and national culture as endangered by other-national, cross-national and European experiences. – A special focus should also be on the home comer her- or himself, i.e. on her or his after-programme re-working of what she or he has experienced and learnt abroad and how she or he can apply it to “home stuff” (being in the situation of an enthusiastic, euphoric or irritated or even depressed home comer).

H) SECOND SUGGESTION FOR LEARNING PROGRAMMES IN FAVOUR OF CSO WORK: PROGRAMMES OF SHORT EXPLORATION OF EUROPEAN HISTORY

Programmes of short exploration of European history for younger and even older everyday European citizens should be developed and locally offered. The first type of topics for history courses must be topics of the recent infelicitous, atrocious, crime-laden European history, especially:

(a) inter-nation violent conflicts as that one having resulted in the extinction of the Polish-Lithuanian statehood caused by the Prussian kingdom, the Russian
Empire and the Austrian Empire at the end of the 18th century, the three wars between France and Germany between 1870 and 1945 and similar war conflicts in Europe; as well as

(b) the Fascist and Nazi movements and the atrocious deeds effected by these movements: The crimes of holocaust, other crimes against humanity, war crimes and the mass destruction of World War II have been final results of these movements; as well as

(c) the rise and fall of the Stalinist dictatorships and state-socialist party oligarchies: This led to the cutting-off and seclusion of individual citizens and political resistance groups in the countries of the Warsaw Pact from the liberties and the cultural movements of the “Free World” of Western democracies, as it could be watched from distance as taking place especially in the nearby Western European countries; as well as

(d) the ethno-religious conflicts after the demise of the “sacred canopies” of the Homo Sovieticus, the Homo Yugoslavicus, the Homo Britannicus.

The second type of topics for short explorations of European history should be synergetic cross- and transnational processes within European history (like medieval scientific exchange; like the development of European music; like the development of transnational social arenas of art; like former supra-national umbrella and unification processes, which could be partially envisioned as non-colonial (e.g., the history of the Grand Duchy of Lithuania and the Kingdom of Poland or the later history of the Austrian Empire); like the pre-history and the history of the European unification process and its conflict-laden pre-processes (especially the invention of the nation, the quasi-divination of it and the resulting atrocious conflicts between the European nations); like the productivity of bi-national mutual cultural enrichments and the absurdity of the question paradoxically related to it of the “true” national identification or of the adequate national categorization and ascription of titans of European science and culture (for example: Was Copernicus Polish or German? Was Chopin Polish or French? Was Beethoven Austrian of German? Was Handel (or Händel!) English or German? etc.); like the especially fruitful and at the same time conflict-laden histories of certain bi-national relationships as the French-German, the Polish-German, the Czech-Austrian, the Hungarian-Austrian, the Finish-Swedish, the Scottish-English, etc..

In rounding this list of topics of the creativity of European history one can finally state: Especially intriguing would also be the historical and sociological exploration of earlier European collective migration movements of the lower social strata, e.g. the migration of Italian workers to Mannheim and Cologne in
the second half of the Ninetieth Century or the migration of Polish workers to the Ruhr area in the second half of the Ninetieth Century and in the first decade of the Twentieth Century. Here the question would be: What are the cultural remnants of these migratory waves in the areas of housing, cuisine, sports, language, work styles, recollection of cultural features helped by symbolic traces, etc.

In order to generalize regarding the adequate features of programmes of short explorative travels into the territories of the enigmatic creativity of European history one can state: In terms of the pick of topics and in terms of the story grammar of historical narration, such educational programmes of historical exploration should not be conventional national-history teaching courses with their focus on “we, the nation”), but non-conventional relational bi- or even multinational history teaching courses focussing on synergy and conflict in terms of trans-cultural and cross-national relationships and its implications for realizing a common European ground (see, for example, as scientific publications: J.H. Elliott: Richelieu and Olivares, Cambridge: Cambridge University Press 1984; Norman Davies: Europe. A History. Oxford: Oxford University Press 1996). The conventional national history teaching harnesses the “collective-egological” logic of a historical narration that is based on the deictic pointing to “we, the nation” as the basic story carrier. Instead, the unconventional history teaching of bi-national relationships harnesses the “collectively interactive” logic of a historical narration that is grounded on the interactive relationship between two or even more historically intertwined nations as the basic story carrier. In terms of method, it should not be conventional history teaching, but bi- or tri-national ethnographic journeying to historical places in two or three countries, bi- or tri-national exhibitions, bi- or tri-national TV- programmes, bi- or tri-national working groups cooperating together in locations of felicitous or tragic historical events and using the symbolic historical materials specifically linked to these locations, which have the capacity of sending out and radiating symbolisms that trigger collective recollections, etc.. In terms of epistemology, there should always be the representation of the third perspective, i.e. the involvement of cultural strangers to the field under study in order to start comparison and triangulation.

Pilot productions of general blueprints for such kinds of activities of historical exploration should be specifically asked for and supported by the European institutions. The handling of the proposed courses of ethnographic history encounters focussed on highly symbolic locations should be done by history and social science teachers in schools, in community colleges and in universities. Upcoming young professionals and activists starting to work in
European programmes should be involved in the teaching process as trainees and co-teachers.

Here is just one example for the deep insight of our CSO practitioners of the first and second generation dealing with the utmost importance and, at the same time, dangerous precariousness of historical memory work\(^{30}\). It is again a quote of an interview passage from the autobiographical narrative interview with Zofia Pajak, our Polish practitioner of CSO work which was quoted two times already.

The beginning and the end of the following transcript cut-out deals with the issues of the automatic loss of collective memory in the first non-experiential generation (i.e. the grandchildren generation) as it takes place at least in the lower, less educated strata of society. The transcript excerpt asks, what, in terms of the tasks of intergenerational transmission and of historic-ethical working-through, can be done against the loss of collective memory naturally caused by the dying away of the persons of the experiential generations. How could one arrive at an at least partial substitution or “replacement” of these impressively authentic and audacious protagonists? They are extremely important in terms of collective memory work, since they fought against a criminal dictatorial state system, against its war crimes and crimes against humanity and who later started campaigns of recollection and reconciliation.

Of course, as the interview excerpt conveys, we can collect and tape narrative interviews and then electronically replay the voices in these interview narrations and finally analytically work on their narratives with children and adolescents in historical learning programmes. On the one hand, we can learn from those voices, what the small beginnings of later giant steps towards dictatorship and extinction of political freedom, towards systematic discrimination against minorities and towards setting the sceneries for atrocious wars are. We can especially get insight from them regarding the specific hidden mechanisms of infelicitous learning: (a) succumbing to the powerful mechanisms of we-collective and cross-national collective abstraction, (b) succumbing to the related mechanisms of we-collective (positive or favourable) self-stereotyping and (negative or unfavourable) cross-national hetero-stereotyping and (c) succumbing to the related escalation mechanism on both sides of the national cleavage fuelling naïve competitions.

based on non-reflected “we-enthusiasm” with its naïve “sheer fun” and high spirits and on the non-reflected contemptuous devaluation of other-national collectivities and their individual members. On the other hand, the transcript excerpt is also stressing the positive experiences of cooperation in Europe: finding out about the common interest of the European nations and its citizens in the absence of war and ascribing to it utmost – even quasi-sacred – importance, as well as finding out about the common and shared predicament of the European citizens neatly tied to one another and working together through various kinds of division and articulation of transnational work lines.

But at the same time the interview excerpt from the interview with Zofia Pajak also reminds us, that even these positive experiences of Europe are very much connected with the recollection of the recent and older European history of fighting against each other and mutually causing atrocities against each other. The transcript cut-out conveys that the positive European experiences of the present can be properly appreciated only then, if and when they are “gauged” against the experiences of the so different, the gloomy, former history of Europe. (Again this especially refers to the devastating impact of the European wars.) Finally the transcript excerpt also addresses the upcoming danger of a secluded fortress or even “empire” of Europe. On the one hand, Europe should have its own “consistency of itself” (although not in form of a nation state). On the other hand, it should not lose a communicative and cooperative relationship with other realms of the globe, which easily allows the world-wide bodily and cultural transgression of borders and, at the same time, the mutual cultural and political influence on each other.

Here is the interview excerpt on the topic of the utmost importance of learning how to keep historical memory and deal with it:

N: And however, I have this experience how it is, if you live in a country which isn’t a democracy.
I: Mhm.
N: The young people with whom I deal with in X [Polish local community as one of the work locations of the reconciliation NGO, which the informant is working for; this Polish local community also is the place, where the German addressees of the organization’s programmes would normally come to], they, they don’t have#
I: #this experience, they don’t know anything. What they know, they know maybe from “Sonnenallee” [the informant is talking about a recent German film on the present impact and legacy of the former GDR and on the recollection of GDR history]. Although these
teenagers don’t go to „Sonnenallee“. Or to “Good bye Lenin” and so forth. [Another film on this topic: The informant is re-considering the fact that many of her young clients would come from education-distant milieus and/or would be affected by learning disabilities] That means, that they are young people who have maybe learnt something a bit somewhere at school. But for them#

I: #no idea#

N: #is the GDR or People’s Republic of Poland, the Third Reich, that is history, the ancient world, right? Because they don’t have a direct relation to it anymore. If I had children, - I couldn’t give them that anymore what my parents have communicated to us,

I: Yes.

N: also often through non-verbal gestures and attitudes, what had been their experiences, if people simply, if nations eh – are at war with each other. And for me it is simply – for me this experience of the parents is a very important thing, because it gives you the feeling that you have to do something.

I: Hm.

N: I ask myself, how this will be in the future. The generation, which grows up now. And the next generation where this isn’t known at all. Whether they might start to be eh at war with one another again out of sheer fun, high spirits. Or, on the other hand, whether you so-to-speak succeed, to tie the Europeans to one another, so that they, so that they simply see, it is our common interest that we live in peace. And that we get on well with each other. And that we solve certain eh animosities through dialogues.

I: Hm.

N: Or that we can simply pass them over in silence, defocus them, fade them out of our awareness or turn a blind eye on them. To prejudices which exist. And simply not to take this too seriously. And be able to laugh about it. And that at the same time don’t cut off ourselves, like behind a wall opposite to the rest of the world. Right? Not the Empire of Europe. But so-to-speak a Europe which has eh – a consistency in itself. But at the same time isn’t completely cut off or secluded like behind a wall.

I: Hm.

N: That is very difficult. And I ask myself how will this be, if, if people who have experienced the war personally and directly, like a (???)

I: Yes. Yes. Y [name of the forerunner of historical memory work and reconciliation work, who founded the organization where the informant is working for] has said this too.

N: How, how eh how these, how these, how all these people who got so much involved in it like Y [same name]], if she doesn’t live anymore, right?

(Zofia Pajak, page 28, line 39, up to page 29, line 26)
Training courses for the exploration of history can quite often gain from the intersection with training courses for European understanding and cooperation, since the latter demonstrate the necessary leap from systematic conflict to systematic cooperation within the most recent European history – or even the necessary leap of emancipation from the old conflict-laden European history. In this sense the just quoted interview excerpt combines aspects of training courses in European understanding and of transnational cooperation with aspects of training courses for the short exploration of European history.

I) THIRD SUGGESTION FOR LEARNING PROGRAMMES IN FAVOUR OF CSO WORK: EXPLORING THE EUROPEAN SPACE FOR THE PROTECTION OF NATURE

Exploration programmes of taking into regard the European mental space for the protection of nature should be created and offered in an impressive way in terms of social and natural situations of observing and learning. Such impressive natural situations and social settings could be: the learning arrangements for lay participants in watching the professional’s and activist’s work in bi-national border-transgressing nature parks, for looking at their work in conventions and discussion forums of the European national parks or for observing their work on the protection of nature regarding the quite comparable several North see estuaries (Maas/Schelde, Rhine/Waal, Ems, Weser, Elbe, Thames as well as Humber). The special impressiveness of such exploration programmes for the learning of lay participants stems basically from the geographical “instruction power” of the scenery, as it reveals itself to circumspect tourists, and from the cooperative mood of the environmentalists working together in joint projects of nature protection.

The suggested exploration programmes might also deal with the integrating and, at the same time, separating territorial aspect of the European space for the protection of the natural environment. One should attempt to bring the two aspects together as a tension-rich and ambivalent phenomenon to be worked on, since some of the national parks transgress the national borders like the North See mud-flats park (Wattenmeer-Park) of Denmark, Germany and Holland or the natural park of the Oder river (shared by Poland and Germany). The environmental exploration programmes also deal with the integrating and separating mental aspect of the European space for the protection of nature and its tension-rich and ambivalent features, since during the conferences and meetings of the professionals and activists of national parks the quality standards of European
national parks for the protection of nature tend to be discussed in a more or less fundamental or ferocious way. And the suggested environmental exploration programmes finally deal with the integrating and (sometimes, perhaps, on the brink of even more) separating social and socio-economical aspects of the European mental space for the protection of the natural environment and its tension-rich and ambivalent features, since the various attempts to reach at an equilibrium between the economy of the water street of the estuary, on the one hand, and the ecology of the natural habitats of the estuary, on the other, are taken into account. The latter calculus-like assessment has to be done under the condition of harsh international competition between ports and shipyards situated at the banks of the various estuaries in the different countries.

The bundle of central questions of the exploration programme for lay persons on the work of professionals and activists in bi-or tri-national parks could be: What are the ways and styles of cooperation and what are the misunderstanding and the difficulties of communication? What are the conditions for project cooperation and what are the social arrangements and measures to deal with their specific trans-cultural difficulties?

The agenda of the exploration programmes for lay persons on the work of professionals and activists which the latter do in conventions and transnational arenas of national nature parks in general would be: What are the nature-protecting standards of national nature parks: for example, would it be acceptable to have private farms (as in the Snowden park) and water power stations (as in Northern Swedish parks) in a nature-protection park or should all of this be strictly forbidden (as for example in the nature-protection park of the Bavarian Forest)? What are the basic understandings of the property rights of farmers (those rights can be very strictly and as very powerful defined as in the U.K. or very liberally and as less powerful formulated as in Sweden: for example, regarding public footpaths and settings for touristic picnics) and of the public accessibility of park areas (which can be very restricted as in some German parks or very open as in Swedish parks)? And what is the communicative style of proposing, promoting and discussing these standards and understandings among national activists as categorized by the activists from other nations and how do the national activists deal with such ascribed categorizations as originating from the other nationalities? (The communicative style could be categorized by the other-nationals as quite dogmatic and bellicose as it might be the case concerning the communicative style of German naturalists or as quite friendly and consent-oriented as it might be the case concerning the communicative style of Swedish naturalists or as
quite witty-ironical as it might be the case concerning the communicative style of activists from the U.K.; etc.)

The focus of a possible exploration programme for lay persons on the work of professionals and activists for the protection of the estuaries and their environment could be (a) the national and cross-national competition between the ports and ship-building yards positioned up-river of these estuaries and the different numbers of job offers provided by them, (b) the different natural conditions of the estuaries and the requirements for enhancing the depth and width of the river in order to make the passage of big ships possible, (c) the various tendencies of the estuary water streets to endanger the surrounding natural environment and to distort or even devastate the river banks and the river bed as well as (d) the attempts to find out about and to establish a precarious, but still manageable equilibrium between the necessary environmental, economical and technical considerations. These considerations and comparisons must be done in view of the socio-economical competition between the ports and shipyards situated at the various estuaries in the different countries. And such deliberations should also take into regard the control and management of the danger of pollution by ship travel for the river environment and for the respective sectors of the mud-flats of the North See stemming from traffic accidents on the various estuary water streets.

**J) FOURTH SUGGESTION FOR LEARNING PROGRAMMES IN FAVOUR OF CSO WORK: THE IMPROVEMENT OF HANDLING THE PRACTICAL CIRCUMSTANCES OF THE WORK OF CSO PRACTITIONERS AND HOW TO ACCOMPLISH THE ACCOMPANYING ORGANIZATIONAL AND LOGISTIC TASKS**

There should be, and there could be, second-order or “meta”-teaching programmes on European topics for CSO voluntary activists and for CSO professionals, i.e. programmes of teaching the teachers of reconciliation work and environmental work how to implement their practical work on European topics and how to deal with the systematic problems connected with it. It is reasonable to differentiate between meta-teaching programmes related to the handling of the practical circumstances of the work of CSO activists and professionals including those related to the accomplishment of accompanying organizational and logistic tasks, on the one hand, and meta-teaching programmes related to the reflective analysis of systematic paradoxes and “mistakes at work” involved in the substantive work as such of CSO activists and professionals, on the other.
One is able to recognize these latter paradoxes and mistakes in a systematic way only if and when being tuned into a self-critical reflective mood that presupposes the socially-arranged enactment of specific situations of looking reflectively and critically upon the activities of oneself from an outer point of view.

Firstly, we will just provide a short list of activities in the realm of meta-teaching programmes dealing with the practical organizational and logistic tasks of CSO work. – A first round of programmes for the practical support of handling CSO work could deal with:

- providing an overview over the whole gamut of European programmes, their philosophies and their leeway of interpretations;
- the procedures of application for European programmes and practical hind sights how to handle them;
- legal and ordinance regulations of the European Union and of the national member states of the EU in terms of procedural and administrative law, in terms of conditions of business negotiations and in terms of formulating contracts (e.g., in the field of environmental questions);
- the management and business administration of cross-national and transnational projects and other European projects as applied to a specific single country as well as to the national content and the national modus operandi of handling the European training and teaching courses including measures of circumvention, delay, obstruction, misinterpretation, favouring just the big players and even corruption and grafting;
- the difficulties of connecting and coordinating the different occupational careers and life streams of working and living in two countries simultaneously, intermittently or sequentially. - This includes logistic and organizational topics like the mutual transnational acceptance or the notorious devaluation of educational certificates and professional work licences of oneself and one’s children; like double providing for retirement and health insurance payments in the two frameworks of separate national work-pension plans and/or health-insurance plans or, to the contrary, single, integrated providing for those payments in a single, unified bi- or trans-nationally integrated work-pension plan and/or health-insurance plan; like being concerned about the integration of the educational careers of one’s children in two countries; like providing for two houses and two “heimats” (including the peer networks of one’s children), etc.
K) FIFTH SUGGESTION FOR LEARNING PROGRAMMES IN FAVOUR OF CSO WORK: SUPERVISION-TYPE SELF-REFLECTIVE AND SELF-CRITICAL FOCUSING AND REFLECTING ON EUROPEAN PROBLEMS AND PARADOXES AND ON THE DIFFICULTIES CONNECTED WITH THEM

The other general sort of “meta-teaching programmes” for European activists and professionals is the supervision-type self-reflective and self-critical focussing and reflecting on European problems and paradoxes and on the difficulties that the transnational professionals and activists experience while handling them. Especially the questioning parts of the autobiographical narrative interviews that we conducted with CSO activists and CSO professionals revealed problems like empty ritualizations of unrealistic idealizing stances regarding cooperation and solidarity in cross-national project work. On the other hand – under the impact of the experience of option-reducing and fatiguing necessities of cross-national working together with all its conflicts of interest and all its trans-cultural misunderstandings – our autobiographical narrative interviews, especially their questioning parts, revealed the cumbersome requirements of the necessary realistic analysis of the often discouraging problem matters of work, of the paradoxes involved, of the potentials and systematic tendencies for making mistakes and of the factual results of mistakes.

Here is a preliminary list of these problems, difficulties, paradoxes and mistakes of the CSO work:

- taking recourse to an artificial and misleading construction of an alleged common base, that is not really existing underneath the level of different national interests of the project partners and of their different background orientations regarding the “power parallelogram” of national interest groups;
- being overwhelmed by systematic misunderstandings stemming from different cultural stances and attitudes; realising how time-consuming, cumbersome and even futile it can be to find a rock-bottom ground of understanding, of calibrating the features and criteria for understanding and of translating the different cultural principles into each other. Instead of embarking on such an enormous endeavour one is seduced to fade the misunderstandings out of awareness;
- the trap of acting just as a national representative without being sufficiently informed by the sending national organization about the subject matters to be worked on, on the one hand, and without listening to one’s own inner voice and
without feeling the inner duty to scrutinize the substantive issues entailed in the subject matters through personal exploration work, on the other;

• being too much oriented just to the style and manner of elegant presenting and wide diversification and topical range of one’s trans-cultural education up to the point of tending to lose the scope of one’s educational agenda, on the one hand, and, on the other, being so much focussed on, and involved in, the content of one’s national-culturally tinged gospel that one tends to lose the sight of how to make it interesting and understandable for the learning clients coming from other national cultures involved;

• being sucked into all the potentials for networking, communication and relating to other actors in similar projects and to the representatives of EU support programmes and losing the scope of one’s own substantive topics and interests, on the one hand, and being requested to extremely focus on the work content of one’s own project up to the point of losing the capability to collect suitable information from the outside of one’s own work project, of losing the capacity to compare one’s own project issues with work issues of comparable projects and of losing the willingness for starting and carrying through self-reflection from an outer point of view;

• being induced by the existing European support programmes to apply for a certain project without having an intrinsic motivation as well as making easygoing use of ready-made educational training course offers that are proposed, organized and/or financed by European programmes, without putting any preparation and learning effort into them. – The same problem might be the case with teaching professionals who use ready-made European teaching programmes in a superficial way without any substantive interest and deeper conviction;

• the attempt of constructing and carrying through very intensive teaching and learning courses which can only involve small numbers of students, on the one hand, and at the same time being requested to educationally reach larger numbers of everyday citizens of the European Union by means of dissemination, on the other;

• feeling the need of searching for some common base “with a consistency in itself” (Zofia Pajak) within the realm of phenomena, or within “the entity”, of Europe and, at the same time, being appalled by the crystallization of a secluded European fortress or even an “Empire of Europe” (Zofia Pajak), which is constructed after the model and in terms of the primitive logic of establishing and harmonizing the culture of a “one-nation” state. (That nation-type model of Europe is rejected not only by outspoken leftist CSO workers.) – The paradox of searching for the common base of Europe, that is, then, envisioned as an
appallingly mighty and closed fortress disgusted by all non-right-wing citizens of Europe, is caused by the simplifying logic of collective abstraction mechanisms developed for the nation-type of collectivities;

- feeling the contradiction between the harsh and partially really atrocious measures connected with the “protection of the outer borders” of the European Union and the orientation towards peace and work cooperation within the confines of the territory of the European Union;

- treating Europe as the common scapegoat by national politicians or treating certain European nations, which must be economically supported by the EU, or treating even the European “common good” as such as specific scapegoats by national politicians (of affluent European nations), although everybody knows that the provisions of European institutions and regulations and the support of economically weak countries by them are inevitable;

- the restrictions regarding the trans-nationalization of the European labour market, on the one hand, and the orientation towards the value of free access and geographical work mobility, on the other; as well as

- being in the abyss of non-harmonized national standards - firstly regarding questions of economic behaviour and work behaviour like, for example, the very different national fiscal goals of handling the national debts and the very different national performances of public saving and spending, and secondly regarding collective regulations on weekly work hours, the amount of vacation days and the age of regular retirement, etc.

Most of the problems and the paradoxes just listed cannot be eradicated ones and for all by simple repair work focussed on the classical solution of eliminating the causes of the problems involved. If the problems are real paradoxes of the CSO work of professionals and of voluntary activists, they belong to the very nature of the CSO work, and therefore they cannot be simply eliminated. We will give two examples for this:

(1) Any recourse to some sort of “European entity” in one’s own action orientation towards transnational project work in order to overcome the restrictions of national thinking and national regulations must deal with the question whether or not Europe as an “entity with a consistency of and in itself” would become a collective we-community behaving similar to a national we-community, and this would again imply all the “closed mind” features of the centripetal orientation of the nation state, which the individual promoters of transnational cooperation in Europe just have vigorously attempted to overcome. Grosso modo speaking, such a quasi-national centripetal orientation towards Europe has not become dominant so far. But the central question always remains virulent whether or not Europe
should behave similar to a nation state. The latter question is permanently forced upon any attempt to orient towards Europe, since up to today the specific mental procedure how to deal with collective entities is shaped by the logic of collective abstractions mechanisms that are specific and typical for orienting towards one’s own nation as imagined we-community. And the question how to construct the relationship of one’s individual biographical entity towards the collective entity of Europe is wrongly moulded after the prototypical model of national-type personal obligations towards collective identities. The collective-identity model of the nation as imagined we-community and of its assertive obligation character for individual identities as well as its “monological moral” value for biographical development is always vibrant in everyday collective discourses and in one’s own individual biographical work.

(2) In addition, the conflict between the intensity and complexity of a training programme that can only be applied to small numbers of students, on the one hand, and the urge to reach high numbers of participants who, for dissemination reasons, should get involved in such a programme, which, then, requires the simplification of the content and style of teaching, is a typical professional paradox of teaching. – As we already said, paradoxes cannot be solved, but only consciously recognized and worked-through in order to handle and treat them in a circumspect way: for example, firstly to train a smaller number of very devoted students most intensely in order to spread the complex information of the training programme and secondly to let them themselves start and carry through smaller training courses with other students not having been able to come to the training centre for the educational master programme; of course, the training by students is not of the same density as the training by mature educationalists is.

The fading out of the work-involved paradoxes from one’s awareness will cause serious work problems and “mistakes at work” (Everett Hughes31) and accompanying personality problems of the professionals and activists who are involved or even entrapped in such a work situation. And, of course, these mistakes at work will, again, have a devastating effect on the clients. Ignoring the work paradoxes will finally lead to serious forms of work traps for the professionals with intensive psychosocial features of burn-out.

Here is a transcript excerpt serving as an example that alludes to a combination of several of the systematic paradoxes and problems at work, which the CSO workers always have to deal with. Again the excerpt stems from the autobiographical narrative interview with Zofia Pajak, the Polish CSO worker

31 See footnotes 11 and 17.
of the second generation working in an important Polish-German reconciliation NGO. It is just the second part of the very first transcript quote above dealing with a training course that simulates and stages an international court of criminal justice, which processes war crimes, crimes against humanity and hate crimes.

Firstly, the interview excerpt addresses the usual ignorance and unpreparedness, in terms of the upcoming proceedings, of school teachers and professors, who as co-educationalists accompany their educational clients, i.e. their school students or university students, to the training course of simulating an international court of criminal justice. Alas, these teachers and professors as co-educationalists of the simulation proceedings usually did not prepare themselves in terms of the substantive programme, i.e. they usually did not work on the historical and legal content of the educational training course for themselves. Instead, they usually conveyed to their students the understanding, that the content matter of the training course would just be an unspecific measure for getting together in a vacation-like ambience, for having fun with each other and for exercising some sort of theatrical presentation.

Secondly the interview cut-out let us know that, after so many years since having stepped out of the formal learning position of school student and university student, these co-educationalists don’t like to undergo cumbersome learning experiences themselves again. They don’t like to reveal this new learning requirement to their students, since for a very long time they have been on the other side, the teaching side, of the demarcation line and social relationship between teaching and learning personnel. During this long biographical time span as teachers they have become afraid to admit to their students that they would have to learn themselves, too, and they might have even forgotten that good teaching is always grounded on deep learning at the same time.

Thirdly, the interview excerpt implies that there is always the danger, that – enticed by their content-ignorant or, at least, content-uninterested teachers – the (school and university) student participants of the training course are so much concerned with the strategies of self-representation and with the elegant, but quite often just shallow use of rhetoric, that they lose the understanding and perspective that exactly the ethical, judicial and historical problem content mainly matters and not the elegant court presentation. Nevertheless, at the same time, the rhetoric-argumentative social arrangement of a court of criminal justice draws the students deeply into the substantive matter and emotionally involves them very much. This, again, results in raising the level of interest in the subject matter, of level of authenticity of personal backing and of the level of trustworthiness of the arguments.
Fourthly, the transcript cut-out discusses the unavoidable constraint, that only considerably small numbers of students can be involved in such an intensive simulation training course, on the one hand, whereas, on the other, there is the urgency of a wide dissemination of the teaching content. The dissemination is necessary, since the subject matter of the teaching is so important for learning, securing, strengthening and taking into account the legal base of international cooperation. It raises the question, how to lawfully decide on crimes against humanity, war crimes and hate crimes, what are the ethical issues and personal responsibilities involved, and how to punish individuals in an appropriate and circumspect way who have perpetrated such types of outstandingly atrocious crimes.

Here is the excerpt from the interview transcription:

N: But it is about that you develop sensitivity, right. That you#
I: #for the violation of human rights.
N: Yes. Yes.
I: For the punishments. For the structures. Where does it start?
N: Yes, exactly. It’s like that. And if you can communicate a bit of that, then then it is really worth the effort and the money and and and the time, right.
I: Great.
N: Well. How many teenagers can take part in such a programme and how to do this well? - The the colleague does it with pupils twice a year. Ninety pupils a year. Now it runs the fourth year. Well, they are three-hundred-sixty pupils. Those aren’t unbelievable many. Well, they try to motivate that they report of it in the schools. Eh, that one, partly the teachers, too, get a human rights training, so that they integrate certain things in their school lessons, integrate in their lessons after coming home.
I: Of course, that is important.
N: Well, we we invite them, people get invited. - I still say “us”, although for a long time I am not the main actor anymore, well I still am the supervisor in this project. Because it has been my project. And my organisation, our foundation wanted that I still do this eh for a while. Eh it is simply, the teachers haven’t got a clue themselves; they do not anything about the content and the method of the simulation project. When they come with their pupils and it isn’t a fantastically involved teacher, he hasn’t read the documents. And the teachers sit there and find it great which rhetorical abilities their pupils develop because, of course, they get training in rhetoric. They also get judicial training and so forth. It has to be a mix of all of this where they are simply emotionally hooked. And for seventeen-year olds it is a highly emotional thing to perform in front of an audience.

(Zofia Pajak, page 36, line 27-47)
It is imaginable, how CSO workers grappling with the problems that Zofia Pajak reported in her interview rendering would come together and freely express and analyze these work problems in a Balint-group or group-supervision type of protected social setting. Sheltered social arrangements for transnational voicing of problems at work, which the CSO workers always must deal with, and of the personal difficulties involved in them and of their alleged reasons, for mental struggling with arguments pro and con assumed causes of the work problems and aiming at deeper explanations, for focussed reflection of work paradoxes and of tendencies towards mistakes at work should be established. In addition to these protected and more intimate social settings, there should be professionally specialized, and at the same time public, social arenas of debate and critique on systematic paradoxes and problems of CSO work. Within these two types of reflective social arrangements, the focussing and reflection of, on the one hand, systematic work problems, paradoxes at work, systematic tendencies for mistakes at work and biographical difficulties connected with them, and the finding out, on the other hand, how to deal with them in a sober, circumspect, creative way, would become a focused and, at the same time, normal type of reflective social endeavour. We can find out that those typically obstinate problems, difficulties, paradoxes and tendencies for mistakes at work, which occur quite often together (sometimes even to the extent of a “cumulative mess” – in the sense of Anselm Strauss32 – through the interplay of the unfolding of separate trajectories33 of several work problems and, on top of this, to the extent of the crystallization of totalized, all-encompassing work traps) and their circumspect handling are alluded to in the transcript excerpt just quoted above. The informant Zofia Pajak is a very circumspect and reflected professional who has very individually and very intensely learnt from her own biographical history and from the collective histories of Poland and Germany in the 20th century. And, of course, she also has


learnt from her communications with colleagues and clients in her CSO that is characterized by an interactive and self-reflective communicative culture.

But, in addition, we know the special, problem-focussed arrangements of Balint groups, of group supervisions of professionals from different, but in work terms comparable social units, organisations and work milieus as well as of supervisions of single practitioners in the professions of medicine and social work. In such sheltered communicative arrangements it is easily possible to deal with one’s personal work difficulties and mistakes at work and their impact on one’s own biographical identity. And in those professional social arrangements for systematic reflection no personal danger of losing one’s reputation lures, because social provisions for absolute discretion are inbuilt into them. We don’t think that up to now those benign social arrangements of reflections and getting clearance on professional work problems are very much utilized already in Europe-sensitized CSO work settings. The social culture of those epistemic procedures aiming at the generation of reflective meta-knowledge still has to be developed within the work settings of European CSO work of reconciliation, of historical recollection and reflection, of border-transgressing cooperation and of protecting the natural environment.

1) SIXTH SUGGESTION FOR LEARNING PROGRAMMES IN FAVOUR OF CSO WORK: SOCIAL WORLD TRAINING AND SOCIAL ARENA TRAINING

All types of cross-national, transnational and European social worlds and social arenas as special social arrangements dealing with the above mentioned dimensions of learning that is focussed on European topics and on systematic problems connected with them should be supported and strengthened. These special social arrangements for learning activities are in full fledge in the fields of reconciliation, historical recollection and reflection, trans-cultural cooperation and protection of the natural environment and in the fields of all other types of endeavours and movements towards building up a European civil society (e.g. in the fields of feminism, of all types of social politics dealing with the excluded, underprivileged and discriminated, of client-centred professions, of

34 See footnote 19.
social sciences and of arts and literature). We can differentiate between arrays of professional social worlds and arenas (like those addressed by historians and writers of history books for schools and those of NGO professionals working for reconciliation, historical recollection or environmental protection agendas), those addressed by voluntary activists working for all types of CSOs in a voluntary, unpaid social arrangement as well as those addressed by the mass media. European and transnational social worlds and social arenas can become a new field of opportunities exactly for those groups of professionals and voluntary activists, who have been underprivileged up to now. These humble professions (like nursery school education, social work, vocational counselling, occupational therapy, etc.) and humble social movements and comparable fields of voluntary activities (e.g. working for assistance platforms for children with severe disabilities, working for the protection of legally and socially excluded migrants and ethnic groups or supporting minority languages and cultures like the Welsh Language Society and the Welsh Nursery School Movement) get new strength through European cross-national and transnational voicing, networking, comparison, encouragement, critique and support which is done in social arenas of social worlds.

“Arena structure” of social world means: Actors in social worlds have a centripetal orientation to their core work and to discussion forums, i.e. arenas, where the quality of this core work can be assessed and criticised. This implies to direct the point of view towards authenticity and excellence criteria for the assessment of social-world core activities to be realized or followed up (i.e., focussing on central and “highest” values). In arenas of social worlds a social and epistemic differentiation of at least seven essentially different perspectives of participants takes place: those of minimally two competing arena actors, those of minimally two coaches having educated and trained the actors, that of the referee, who is checking the competing actors’ observation of the rules of the game and who is deciding on the scores and listing them, and that of the critical assessor (or expert commentator), who is evaluating the authenticity, excellence, effectiveness and style of performances as well as that of the general audience. And last but not least the figuration of the difference between centre and periphery of the social world is always effective and powerful. The latter also means that social worlds and arenas have fuzzy margins and that they are not fixed to, and secluded within, singular locations. Instead they are geographically movable and spreadable; therefore they represent a very flexible organization principle of complex modern knowledge-based societies. And this is very fitting for the emerging complex European society with its quality of a totally new, and
in this sense odd, cross-referring and integrating institutional entity above the constitutional level of the member states.

The construction of new social worlds and arenas on this meta-national level will start with exploration activities in terms of finding locations, objects, features and criteria for cross-national comparison, and it will go on with critique and self-critique of the present national situation of professional work and voluntary activities and with the emulation for higher levels of development as to be seen in other countries. Transnational meetings, conventions, assemblies, competitions and adjudications will be seminal building-blocks for the further establishment of transnational social worlds and arenas. Money spent on these social arrangements will prove to be well-spent. In addition, the provision of measures for the European standardization of qualifications and for the acceptance of certificates, which is partially still lacking even on the top level of transnational mutual acknowledgement, i.e. on the level of the procedures for mutual acceptance of university certificates from the respective other European countries, will prove to be important in order to fulfil the task to discern, whether or not a transnational professional worker has reached the level of necessary qualification for learned professional participating and engagement in a certain occupational field and its social world. Activists of transnational and European social worlds and social arenas can serve as counsellors, pathfinders, advocates and adjudicators in cases, where the fighting against national restrictions regarding the acceptance of qualification certificates will prove to be urgent. This support is necessary, since the state-egotistic, ethnocentric, nationally centred procedures for protecting one’s own national breed of graduates from schools, vocational schools, academies, and universities still are in full strength in the European Union, notwithstanding the Bologna process and the official lip services of the various national administrations for the acknowledgement of European foreign certificates.

**M) SUMMARY: THE LOGIC OF ARGUMENTATION OF THE ABOVE POLICY SUGGESTIONS REGARDING SUPPORT OF CIVIL SOCIETY WORK**

(1) The research project on the topic of “The Evolution of European Identity: Using biographical methods to study the development of European identity” analyzed – amongst other groups of Europe-sensitized activists – the professional and voluntary work of individual actors from civil society organizations in the fields of reconciliation, of historical recollection and reflection, of trans-cultural
cooperation and of protection of the environment. With their lifelong learning and engagement regarding these subjects and matters, the CSO workers are the avant-garde of Europe-minded citizens within the territorial confines of the European Union. But basically the results of the research project also apply to all the other types of endeavours and movements for building up a European civil society. The life-long learning of the CSO worker is very creative and precious: it clearly brings out features of trans-cultural cooperation, social concern, and awareness of responsibility for historical memory and a shared feeling of obligation for the protection of the natural environment. The learning mentally takes place within a European frame of orientation and of ethical consideration which, in its integrated gestalt, has not yet been addressed by others – partly even including the social scientists. Actually, the life-long learning and engagement of the CSO worker even educates and refines the conceptual orientations of social scientists who are analytically working on the features of possible productive orientations towards the “entity” or “entities” of Europe. And, therefore, the values and principles of life-long learning and engagement of the CSO worker and its implication for mutual transnational cooperation will probably become the core of the value orientation and of the principles of cooperative work within the emerging European civil society.

(2) Open and very detailed autobiographical narrative interviews with the mentioned activists and professionals allowed to find out that the CSO workers developed creative principles of biographical learning and biographical work in a specific European mindset. Especially the first and second generation of CSO workers encountered biographical situations, in which they had to experience, work on and to overcome specific European problem constellations. The first group of problems was conditioned by the limits of, and demarcation lines between, different national, ethnic and/or local cultures and by the confines of national administrative procedures in protecting the “we-cultures”. Quite often, in addition, it was also conditioned by the cleavages between various socio-structural milieus. The CSO workers always had to “take the roles or perspectives of the others”, i.e., of their cross-cultural and cross-milieu interaction partners, and to triangulate the contrastive standpoints of interaction partners of different national and/or cultural backgrounds from the third perspective of, in tendency, the neutral observer or from the third perspective of the liaison worker. As a second group of problems CSO workers had to become aware of, and to remember, the abysses of the atrocious European history, which for a long time basically was a history of contending nation states and especially of the numerous wars between them ending up in the atrocious crimes of Nazi-German against humanity. And as a third
group of problems CSO workers had to become aware of the trans- and cross-border connections and interrelationships between natural environments on both sides of the demarcation lines of national borders, since the natural environments to be protected transgressed the typically narrow confines of the small territories of European nation states, and, therefore, they had to become aware of the shared trans-border issues of protecting nature and environment in Europe.

The working through of these three groups of biographical experiences conditioned the acquisition of three types of learning principles: (a) Getting sensitive and circumspect about cultural otherness and how to find a bridge of understanding towards cultural otherness in order to establish and manage transnational cooperation work; and at the same time learning about the dangers of primitive classifications and hetero-stereotypes of cultural otherness; (b) getting conscious and critically reflective regarding infelicitous developments in the course of one’s national history that have unfolded on the tracks of thinking laid out and shaped by the collective abstraction mechanism of the nation; and being concerned and circumspect regarding the possibility of being personally mislead by national abstraction mechanisms as well as by national and international historical ideologies; as well as (c) getting sensitive about, and focussed on, the devastation of nature within the confines of the narrow and densely populated territories of the European Union; there is still remembrance that the distorted and/or endangered beauty of natural environment was a sense-making resource in midst of the overwhelming devastation of World War II and in midst the crass exploitation of the natural resources by the capitalist economy and even more by the state-socialist economy in the decades after the war.

(3) Especially the analysis of the question part of the autobiographical-narrative interview dealing with the personal experiences of transnational cooperative work processes, in which the CSO activists and professionals were involved, reveals basic attitudes and learning principles of cooperative work processes. Induced by the nature of their work that is deeply biographically motivated, CSO workers permanently have to deal with cooperation topics of transnational historical memory work, transnational reconciliation work and/or border-land cooperation work and/or with questions of cooperative, border-transgressing measures of the protection and improvement of the natural environment. In addition, as necessary condition of all of these types of cooperative work they must grapple with the European institutional frames of enabling and supporting the CSO work and with the European horizons and sources of sense making of the work.

By necessity, the practical involvement of the CSO workers within the substantive tasks and problems of their joint work creates a cooperative, Europe
minded mood of relating to their cross-national interaction partners. It establishes elementary schemes of social relating and cooperative orientation under the horizon of a European mental space. (a) These elementary schemes of orientation within a specific European mental space become an interaction base of mutual trust and mutual taking the perspective of the interaction partner (“role taking” within the understanding of George Herbert Mead) in carrying through European and/or transnational cooperation projects. (b) The elementary schemes of orientation also help to gain sensitivity, to acquire the capacity for an analytically differentiating observation, for detecting and working through mutual misunderstandings as well as for circumspect interpretation of cultural otherness and for handling the competing interests of the cultural others. This bundle of schemes of orientation dealing with otherness also applies to the circumspect handling of difficult transnational conflict topics. (c) The case-analytical process orientation within the European institutional framework of application and processing of arcs of project work applies to and enforces the circumspect interpretation and handling of national institutional regulations. It also encourages the creative transgression of national barriers of transnational cooperation projects.

(4) Our research project focussed on, and made explicate, the basic learning and orientation principles and routine practices of the CSO practitioners – be they voluntary workers or professionals. – These basic learning and orientation principles and routine practices of the CSO activists and professionals are “seen but unnoticed” (Garfinkel36) by themselves, although they are really creative and their own personal accomplishment; they are not an artificial category concoction of social scientists. The research helps to state the basic learning and orientation principles and routine practices of the CSO activists and professionals as an analytical and explicitly categorizing “mirroring service”. Through this mirroring service of social research, the basic learning and orientation principles of the CSO workers as well as their routine practices can be reflectively addressed by them and further refined and developed. But this mirroring loop should not take into oblivion that it was the CSO activists themselves, who originally taught the social scientists the precious learning principles and work routines of European transnational cooperation. The gain of knowledge goes to both sides: to the CSO practitioners, on the one hand, and to the social scientists, on the other, who are analyzing the biography and work sections of the autobiographical-narrative interviews of the former and who are finding out about the European mental space and its basic cooperative mood.

36 See footnote 18.
(5) As we have said already, the CSO practitioners that we focussed on in our research project are the avant-garde social aggregate of learning and developing the cooperative European mental space. They embody farsighted orientations, outstanding competencies and deep wisdom regarding European cooperation, and therefore the general populace of the European Union can learn from them. The life-long learning principles of CSO workers with their focus on the historical dangers of harsh competitive conflicts and wars between the European nations, on the one hand, and with their additional focus on transnational cooperation, on the other, entail the “spiritual” power to educate the Europe-related orientations of the everyday citizen of the European Union. The orientation principles and the knowledge-generating social-epistemic mechanisms of the life-long learning of the CSO workers might become the role model for “learning Europe” – at least amongst the children and adolescents in Europe. – Again, qualitative social research analyzing the autobiographical narrative interviews with the CSO activists – including the additional narratives sections regarding the histories of their work involvement – can help to make the principles of orientation, biographical learning, work learning and competencies to handle the complex work mechanisms and work routines of this overall societal teaching project explicit, focusable and discussable.

(6) Many of the features of biographical learning and of learning trans-cultural work attitudes of the CSO workers are new and creative. But one has to take into account that the development of the exploration and research field of the historical and biographical finding out about and of creating the new features of European understanding and cooperation are generationally stratified. Out of the analysis of the interview materials the insight into a generational gap between the intensity of learning of the two first experiential generations of CSO workers and the following non-experiential generations emerged. The first two generations had been confronted with all the atrocities of the Nazi area and of World War II and/or with the more or less strict seclusion of the state socialist world area and/or with the dangers of civil wars and poverty, and they attempted to overcome all these difficulties by inventive exploration and learning. Instead, the following generations of CSO workers must take into account that the institutional regulations for trans-cultural cooperation have been developed already and form an exterriorised factitious reality with all its institutional obligation and restriction, on the one hand, and with all the enabling resources and opportunity structures, on the other.

Therefore the danger exists, that the third and following generations of CSO workers lose the momentum of biographical energy of the first and second
experiential generations. A tendency towards the emergence of an organizational or even bureaucratic rationality might become dominant in the mindset of the CSO workers of the third and of later generations, and then the danger could turn up that the cooperative trans-cultural orientation as a quasi-transcendental ethical outlook to the world would get lost. Our research can help to specify the basic principles of biographical learning and work learning of the first and the second experiential generation, “keep their memory” and let the third and following generations of CSO workers be indirectly socialized through the life and work experiences of the first and second, i.e. the experiential, generations of them. For this endeavour the training programmes of (a) European understanding and transnational cooperation, of (b) short explorations of European history as well as of (c) exploring the European space for the protection of nature should also utilize autobiographical text material and work descriptions of CSO activists of the two first, the experiential, generations.

(7) The analysis of the interviews with the CSO workers reveal a European mental space of orientation and learning that is institutionally fostered and financially supported by the overarching collective entity of the European Union and its institutions. It is remarkable that this institutional “caring for” is not just a formal frame of legal and procedural regulations and financial support, but basically and in nuce a general process and environment of educational fostering through principles of social relating. One simple and obvious example is the rule of requesting the application of at least three nationally – and therefore culturally – different parties for one project. By means of this, the applicants are enticed and even enforced to mutually get in interaction with each other and to use the two epistemic mechanisms of triangulating the perspectives of the participating interactants and, on the base of this, to find out about a neutral “third or additional distant” perspective of a generalized other in the understanding of George Herbert Mead. There are quite a lot of these hidden epistemic and cooperative learning principles inbuilt into the support regulations of the European Union. Their development and harnessing were motivated by the impossibility to utilize nation-state institutional regulations with their centralized non-interactive logic of organization.

The “elective affinity” (“Wahlverwandtschaft” in the understanding of Max Weber37) between the European mental space of orientation and learning, on the one hand, and the institutional regulations of the European Union for the

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fostering and support of transnational work projects of all kinds, on the other, enhances the chance that direct policy suggestions will be effective how to enable and support the CSO workers in order to develop their transnational cooperation projects. In addition, a hidden, but intensive mutually interactive learning process of Eurocratic decision makers and the CSO activists regarding the enactment, corroboration and enlargement of the European mental space permanently takes places. – Of course it is sensible to offer special training programmes that inform about the overarching philosophies of the European learning and support programmes and that teach the technicalities of the application procedures and the logistics of carrying through the programmed projects.

(8) As avant-garde social aggregate of dealing with European cooperation, the orientations, attitudes, self-reflections, self-evaluations as well as life and work experiences of CSO activists and professionals can be scrutinized regarding their management of paradoxes and mistakes at work38. Generally speaking, we can say that there is open awareness and reflection of the CSO practitioners regarding their difficulties of work and their own personal involvement in the conditioning of these difficulties. The biographical experience of the CSO workers of the two experiential generations confronted them with, then, harsh historical problems, fervent problems of cultural diversity and seclusion behind the Iron Curtain and within the confines of a politically closed mind. This confrontation and, in addition, the CSO workers’ action-oriented experience of the proceedings of arcs of transnational and European project work and the urgent problems involved in those projects induced them to adopt the work attitude to be circumspect and self-critical regarding the personal proneness to all types of mistakes. The mistakes can be entailed within the illusions of national and transnational historical ideologies and within the logic of collective abstraction mechanism of the nation-type provenience39 that generates stereotypes and prejudices towards national, ethnic, cultural and religious others. The mistakes can also be entailed within one’s own symbolic powerful, but shallow role of being the representative of collective concerns, since, at the same time, this role enforces the neglect of the substantive issues that are involved in these collective concerns or within one’s position in paradoxical, ambivalent or contradictory work constellations. Finally, the mistakes can be entailed within a too easygoing and uncritical belief in, and handling of, economic promises regarding the maximization of material gains in and for one’s own project endeavour. – The sketched culture of critique and

38 See footnotes 11 and 17.
39 See footnote 24.
self-critique that is dominant in the social worlds of CSO practitioners induces their analysis of mistakes at work and of the systematic conditions for their occurrence, and it provokes and allows the revision of one’s own standpoints and preferences. The culture of critique and self-critique is a necessary condition for personal learning and project improvement in terms of acknowledgement and self-reflective analysis of one’s own mistakes at work, in terms of personal openness to different cultural impulses, in terms of taking the perspective and the role of the other and in terms of cooperative involvement in transnational and European work projects. The culture of critique and self-critique of CSO workers can be symbolically shaped and put into obvious and attractive social arrangements in order to disseminate it to the general European populace, especially in terms of attitudes to cultural others. It can also be extended to the Eurocratic decision makers and administrators of the overarching European umbrella institutions.

An important policy suggestion for the support of CSO work is the designing, promoting, enabling and financial support of social arrangements for the production of case-analytical meta-knowledge in its capacity to analyze, to assess, to criticize and to work through systematic substantive work problems and the substantive biographical problems involved. Those social arrangements for the production of critical meta-knowledge are case-discussion–type, supervision-type and Balint-group–type social formats of analysing and reflecting work difficulties and the implications of these work difficulties for biographical identity unfolding. The latter can be scrutinized in terms of, for example, biographical trajectories of suffering and of creative metamorphosis processes of change of biographical identity.

(9) Our research project revealed a European mental space of orientation. This European "mental space" provides horizons of competitive or emulative comparison between achievements in terms of the standard of living in different European nations, criteria for cooperative projects of civil society organizations and professional work in and with various European nations, cross-national European arenas of professional discourse, cross-national moral orientations and quasi-transcendental beliefs in Europe (e.g.: “no more war in Europe.”), references to common procedures in certain fields of public and private life like social security, the division of powers, etc.. Two principles are central for the European mental space: taking the perspective of the national other and the mutual belief in the cooperative attitude and habitus of the national other. The European mental space is much less than an integrated set of values and beliefs of a finally

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40 See footnote 19.
or even essentially defined European culture and collective identity. Nevertheless, exactly this feature of “loose binding” makes it sufficiently flexible, and so it can be used in many difficult situations of new cooperative beginnings. Everyday citizens of the European Union are mentally affected by the principles of the European mental space, and partially they mentally and socially move within it already. But they are not used to a general and systematic habit of mental space orientation as well as to a principled stance to state its categories and principles. On the other hand, this achievement of the acquisition of a general attitude and stance towards a European mental space can be explicitly observed among promoters of European integration like the CSO workers.

A central policy suggestion for the support of CSO work is to refrain from the common tendency to devaluate the European mental space as compared to conceptions, definitions and confessions of a collective cultural identity of Europe. Identity conceptions of Europe are only sound insofar they are biographically connected with the personal identities of individual citizens as intentional identifications. In our interviews we can factually find those biographical identifications (in the understanding of Antonina Kloskowska\(^{41}\)) with the fuzzy collective entity of Europe, but they are always conditioned by certain biographical circumstances and intensive social situations (e.g., conventions of reconciliation groups or youth exchange groups; intensive feelings of working together in a transnational cooperation project; etc.) and by the basically framing European mental space.

Therefore it is sensible to support the protagonists of European transnational cooperation, who enact the European mental space and its relational logic. Their “international-mindedness” in the understanding of George Herbert Mead\(^ {42}\) is the gist of European integration.

(10) Our research project also revealed specific social arrangements for the enactment of the European mental space. Especially important are the transnational social worlds and the involved social arenas of the protagonists of a European civil society and of other types of European integration work\(^ {43}\). The arena structure of social worlds entails a centripetal orientation that directs the point of view of the


\(^{43}\) For the concepts of social world and social arena see footnotes 14 and 35.
practitioners towards authenticity and excellence criteria for the assessment of core arena activities to be realized or followed up. In addition, the epistemic and social differentiation and triangulation of the essentially different perspectives of participants and adjudicators, including generalized others, takes place, and that socially enforces the epistemic achievements of taking the perspectives of the others, the fellow interactants, as well as of triangulating the points of view of all the other actors involved. The arena structure of social world easily spreads around over the geographical space, and their organizational kernel structure, including all types of conventions, is geographically movable. Therefore the flexible social arrangement of social world is especially fitting to the European mental space and the complex institutional entity of Europe. In its features of centripetal value orientation, its epistemic arrangement of triangulation and its geographical flexibility, social worlds and their arena structure are the basic mechanisms of the enactment and the dissemination of the specific transnational cooperation principles as well as of the sustainably arranged and yet flexible work capacities and routines of the CSO activists and professionals as well as of other protagonists of European integration.

(11) In addition to the arena structure of social world and closely linked to it, another social arrangement and social mechanism is pivotal for the enactment of the European mental space: the resonance and mirroring mechanism that puts into parallel and lets mutually enforce the ordering features of the content and the form of work projects and convention proceedings of social worlds. The orientation towards cooperative content of the work projects must be resembled in the cooperative style of interaction and social relating of the co-workers. The social forms of cooperation on the level of content and on the level of form mutually motivate and strengthen each other. Especially perspicuous is the Pentecost-type of elated spirit of arena-arranged social world conventions of CSO activists and other protagonists of transnational encounter and European integration. The interactive form of understanding and cooperative relating to each other in the mode of an “anti-structure communitas” (Victor Turner44) intensifies the focus on the orientation content of the proceedings and vice versa and conditions creative moments of biography, e.g. epiphany experiences of devoting one’s biographical development to the causes of European cultural exploration work, of transnational cooperation work and of enactment of the European mental space. – European

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learning and support programmes should foster the social arrangements of social worlds, social arenas, arena discourses, conventions and competitive contests as well as resonance and mirroring mechanisms through institutional regulations and financial support for application, social relating, work proceedings and arena conventions. The energy and money for such a fostering and support is well spent, since the said social arrangements are automatically and permanently functioning mechanisms of disseminating and intensifying the European mental space.

(12) At the very end we would like to allude to the general logic of our policy suggestions towards the support of CSO work. The sequence of the epistemic steps of generating these policy suggestions are as follows:

- Studying the biographical involvement and work of CSO practitioners and analytically extracting the creative and knowledge-generating basic principles of their work and biographical involvement that are seen, but – at least partially - unnoticed by them;
- Making the basic knowledge-generating principles explicit by social science formal categorization and addressing them as the focus of reflection, systematization, recollection and directed teaching;
- Analytically explicating the biographical involvement and creative power of the two experiential generations of CSO workers and disseminate and use these experiences as topics for circumspect reflection, booster of motivation and empirical examples for the teaching of non-experiential generations of CSO workers and the general populace;
- Formal analytical scrutinizing the basic biographical learning principles, the basic biographical work procedures and the basic work orientations and work principles of the CSO activists again, rethinking them and finding the basic logic of their functioning and systematic interplay, i.e. the European mental space;
- Using the general social-science insights into the European mental space and the specific insights into the various work fields of the CSO activists in order to formulate policy suggestions regarding the reconstruction and epistemic ordering of the general forms of content of the topical fields of CSO work as well as regarding the style and method of educational programmes; this should be done firstly for CSO workers and then secondly for the general populace, both including circumspect regulations of application and financial support;
- Developing and suggesting meta-teaching programmes for the CSO activists and professionals regarding the organization and logistics of the work projects including the application mechanism for them and regarding the difficulties, paradoxes and tendencies of the occurrence of systematic mistakes at work in the transnational cooperative work projects;
• Fostering the European mental space by supporting the work of their protagonists; and finally:
  • Letting take place the mutual learning of protagonists, social scientists, Eurocrates and policy makers from each other, since the European entity with its collective mental space of orientation is a complex, multi-stratified learning community.

The proposed policy suggestions have been made possible by qualitative social research that is able to focus the personal biographical involvement and the concrete singular case work of CSO professionals and activists moving within the European mental space. That type of qualitative research commands the capacity of unveiling the hidden knowledge of, and insights into, historically singular and practically concrete case work and historically singular and concrete biographical involvements of the professionals and activists and, at the same time, of finding out the general forms and categories of their work, of their biographical involvement and of their understanding of it. The generalized principles and categories that are entailed in the hidden or “seen but unnoticed” knowledge and insights of professionals and activists, are made explicit through qualitative social research, and they can, then, be utilized as imaginative generalized forms of case work praxis in order to suggest strategies for further education, for work development as well as for handling and working through paradoxes and tendencies of systematic mistakes in the field of case work under study. Therefore, our methodological approach to develop policy suggestions is based on the mutual “elective attraction” or “Wahlverwandtschaft” of process oriented qualitative research and the logic and epistemic (“teaching and learning”) power of historically singular case work of professionals and activists. Our approach to formulating policy suggestions is focussed on unveiling the epistemic potential and creativity of the practical case work of practitioners and on using it as starting point for the formulation of general forms of professional praxis. Having done the latter, these general forms of professional praxis are used further as knowledge-generating devices of theoretical imagination for suggesting new programmes and new types of praxis and improving the already existing ones. They are also utilized to imagine and formulate suggestions for better organizational, logistic and institutional conditions in order to improve and carry through the case-analytical professional praxis within the emerging European mental space.

45 See footnote 37.
Artykuł oparty jest na projekcie badawczym „Tożsamości Europejskie: Wykorzystanie metod badań biograficznych w rozwoju tożsamości europejskiej”, w którym m.in. analizowano różne przypadki praktyków zajmujących się Europą. Część badań była szczególnie zogniskowana na aktywności przedstawicieli organizacji pozarządowych i stowarzyszeń, dla których podstawową ramą odniesienia dla podejmowanych działań jest zarówno Europa jak i, niewiele znaczące poza ich kontekstem, lokalne kwestie i warunki wyznaczające możliwości i cele działań. W tym znaczeniu członkowie takich organizacji, choć działają na rzecz Europy, mają niewiele wspólnego ze społeczną kategorią eurokratów ścisłe związaną z elitą unijnych twórców polityki działania w różnych obszarach Unii Europejskiej. W tej perspektywie artykuł przedstawia podstawowe idee związane z propozycjami polityki wspierania działań europejskich organizacji pozarządowych np. intensywnego procesu edukacji w zakresie komunikacji międzykulturowej, pracy nad współpracą międzynarodową czy międzynarodową współpracą, której celem jest ochrona środowiska.

Słowa kluczowe: organizacje pozarządowe, europejska przestrzeń mentalna, uczenie się/edukacja.