



Universität Karlsruhe (TH)

**ZAK | Zentrum für Angewandte Kulturwissenschaft
und Studium Generale**

Centre for Cultural and General Studies

Cross-cultural Karlsruhe? A guided tour on human rights and equal opportunities

Stop 1: Museum beim Markt

Introduction

Film "Schnittstellen" (Interfaces) (D, 2007, 4'40)

Director: Jasmin Halt, Marita Stocker

Founding of the city

Stop 2: Kleine Kirche

Religion

Representative of the Jewish community: Julia Walter

Representative of the Christian-Islamic Society: Sabina Mujic

Stop 3: Campus der Universität Karlsruhe (TH)

Education and equal opportunities

Theatre play "Die Raupe und das Tor" (Caterpillar and the gate)

Director: Anzhelika Lozanovski

Costumes: Julia Reznik

Text: Lena Khuen-Belasi

Caterpillar and butterfly: Natalia Valter

Giraffes: Elena Bier and Roman Miller

Hen: Jana Lapov

Cock: Sergej Antonow

Ram: Eugen Herber

Penguin: Igor Rybolov

Goat: Alexandra Kapralova

Rabbit: Roman Kärcher

Direction of the project:

Prof. Dr. Caroline Y. Robertson-von Trotha

Organisation:

Wiebke Gröschler M.A.

Students/ tour guides:

Jessica Gaß, Svenja Rauch

In cooperation with:

Büro für Integration, Institut für Stadtgeschichte, Internationales Begegnungszentrum,
Internationaler Bund, amnesty international, stattreisen

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Stop 1

Ladies and gentlemen, dear students,

We are very happy you came today and would like to welcome you on behalf of all the participants of this project.

In which ways is Karlsruhe a cross-cultural city? And what can be said about the realization of human rights and equal opportunities with regard to the cross-cultural coexistence of people in Karlsruhe?

Our guided tour "Cross-cultural Karlsruhe" addresses those questions. It was organised by a group of students of the University of Karlsruhe, Centre for Cultural and General Studies, under the direction of Prof. Dr. Robertson-von Trotha. The project was funded by the Landesstiftung Baden-Württemberg within the framework of the programme "Building new bridges ... between generations, cultures and institutions." At this point we would like to give our sincere thanks to the foundation. Impetus were the "European Year of Equal Opportunities for All" 2007, designated by the EU, and the 60th anniversary of the "Universal Declaration of Human Rights" in 2008. The guided tour is presented as part of the "Europawoche 2008".

Different institutions accompanied the guided tour's coming to life: the Büro für Integration, the Institut für Stadtgeschichte, the Internationaler Bund, the Internationales Begegnungszentrum, Stattreisen Karlsruhe, and Amnesty International Karlsruhe. Furthermore, we would like to thank the Badisches Landesmuseum and the Kleine Kirche for their hospitality.

We put together a rather dense programme for you. We would like to apologize in advance if the pace will not leave enough opportunities for discussions or questions.

Jessica Gaß, who is studying business engineering, and Svenja Rauch, majoring in European Studies, will be your guides on this tour.

Introduction

We'd like you to join us on a journey through Karlsruhe from 1715 to the present day. Like creating a collage, we will take a closer look at the conflicts, the coexistence and the co-operation of people with different cultural backgrounds living in the city. Human rights and equal opportunities will serve as a frame of reference. The human rights norms, which were adopted by the United Nations in 1948, comprise the natural and inviolable rights of every human being. The question of equal opportunities inquires how justly prospects of access and life are distributed. Our three stops examine the following topics: economic and political participation, the right to religious freedom, and education and equal opportunities.

In 2007, around 300,000 people are living in Karlsruhe, of which 14 % have a foreign nationality. A further 9.4 % have the German citizenship, but with a migrational background. That means about every fourth inhabitant has a migrational background. About half of these people have been living in Karlsruhe for at least 8 years, or even since they were born. The seven major countries of origin are Turkey, Italy, Croatia, Serbia-Montenegro, Poland, Russia, and France.

The following diagram from 2006 shows the proportion of migrants compared to the resident population in the individual districts of Karlsruhe.

- Diagram -

In the eastern part of the Innenstadt, the proportion of migrants is the highest, with more than 40 %. The following districts are Mühlburg, Oberreut, Oststadt and Südstadt, each with 30 to 40 %.

Moreover, the Oststadt is where the *Landesaufnahmestelle für Flüchtlinge in Baden-Württemberg*, or *LAST*, is located. Refugees apply here for asylum, and will be relocated to other cities in Baden-Württemberg after a short period of time. A place like this exemplifies how the Freedom of Movement, Article 13 of the Universal Declaration of Human Rights, and the Right of Asylum, Article 14, are undermined in Germany. Since the compromise on asylum was instituted in 1992, access to political asylum has become heavily restricted. The refugees who manage to get that far are often traumatized. In the *Landesaufnahmestelle für Flüchtlinge* on the Durlacher Allee they live without sufficient psychological care, and without any privacy. Later on they are allocated to the different administrative regions, oftentimes with no regard to family ties.

Now we'd like to show you the film "Schnittstellen" by Jasmin Halt and Marita Stocker, which developed alongside the project. It displays the many intersections between the different cultures in present-day Karlsruhe. People from Karlsruhe will voice their opinions.

- Film -

Founding of the city

After the film has just given you some first impressions on the cultural diversity of present-day Karlsruhe, we will now turn to the city's beginnings. We will travel back to the year of the founding of the city – 1715 – when the foundation stone was laid for the nearby residence castle of the margrave. Our stop thus takes us back to a time long before the universal declaration of human rights. We would like to provide you with some insights into the particular legal situation during the city's foundation years.

Starting the residence, margrave Karl Wilhelm von Baden-Durlach needs first and foremost people who actively help building up the young city. He issues a letter of privileges as an incentive to settle in his town. The document, which is distributed far beyond the borders of Baden-Durlach, grants religious freedom and warrants citizen status for newcomers. From a practical point of view, an influx of people means more manpower and taxpayers, which means that the margrave pursues predominantly economic and power-political aims. Nonetheless, Karl Wilhelm's liberal approach coins the subsequent development of the city: as the first residence town, Karlsruhe opens its gates to people of a different faith. Furthermore, in 1720 about 18 % of Karlsruhe homeowners come from abroad, mostly from Alsace, Switzerland and Italy.

The letter of privileges contains, analogously, the following concessions and duties:

I. Nobody may be excluded from the right of settlement and the beneficial use of this freedom because of his religion.

III. The margrave will allocate each arriving citizen free of charge a lot of land for the construction of a residential house.

XII. All new inhabitants are exempt from sales taxes in commerce to be paid in Karlsruhe for 20 years.

V. The margrave will only give his consent to the settlement if the settler possesses sufficient capital resources.

This little excerpt from the letter of privileges shall give you an impression of what role the economic participation has played with regard to immigration in Karlsruhe.

The moment the town is flourishing economically, it has no more demand for new citizens. After 1722, the privileges are slowly but surely revoked, and tied to precisely defined assets. While

Christians have to possess a steady 200 gulden, financial demands for Jews increase to 800 gulden in 1730. This detail illustrates the idea of commercialization, which still marks the politics of taking up migrants and refugees today: as long as they are of economic value, they are welcome. The poor, however, are not wanted.

Please come with us now to the Kleine Kirche, where we will examine the right to religious freedom in a cross-cultural society.

Stop 2

Religion

We are now in the Kleine Kirche. Constructed with red sandstone and completed in 1776, it was built for the reformed parish. Nowadays, the Kleine Kirche is home to the Protestant student community as well as to the Korean missionary group and two other orthodox church groups. That brings us to the actual topic of this stop: we are visiting this place as a symbol of religious freedom.

Article 18 of the Universal Declaration of Human Rights reads: "Everyone has the Right to Freedom of Thought, Conscience and Religion." In history, this right has often been trampled under foot. We inquire about how religious freedom is realized in the Christian majority society of Karlsruhe.

Today the Jewish community of Karlsruhe counts about 800 members, among them many from Eastern Europe. Around 12,000 Muslims present a larger religious group of the city, comprised of eight mosque communities. They are mainly from Turkey, Bosnia, Kosovo and Arabic countries.

We invited Ms. Julia Walter from the Jewish community and Ms. Sabina Mujic from the Christian-Islamic Society to give us an impression of the different religions that are alive in Karlsruhe. The Jewish community is the oldest community of a different denomination in Karlsruhe. Early on it has played an important role in city life. The Christian-Islamic Society is not a religious community, but an association to encourage dialogue between Christians and Muslims. We invited the society because it represents with its members all eight Muslim communities in Karlsruhe as well as catholic and protestant Christians.

- Ms. Julia Walter -

- Ms. Sabina Mujic -

Please come with us now to the campus of the University of Karlsruhe. There we will focus on education and equal opportunities in a cross-cultural society.

Stop3

Education and equal opportunities

We are now on the campus, or, to be precise, in the *Ehrenhof*, the "cour d'honneur" of the University of Karlsruhe, which was founded in 1825. Currently about 18,500 students are enrolled, including 3,760 foreign students and several visiting professors. The "Uni Karlsruhe" offers a broad range of opportunities to network with universities in different countries, for example the student exchange programme ERASMUS and scholarship programmes like

Fulbright or the Baden-Württemberg programme of the International Office. The University of Karlsruhe has partner universities in more than 16 countries worldwide. Most foreign students at the University of Karlsruhe come from Spain, Italy, Poland, France, Sweden, and Asian countries. The Chinese make up the largest group, with around 730 students. That is about 20 % of all foreign students.

Oftentimes the students from abroad represent a rather privileged section of the population. But what does the education of children and young people with migrational backgrounds growing up in Germany look like? Is the Right to Education, Article 26 of the Universal Declaration of Human Rights, realized in a way that allows us to speak of equal opportunities?

Compared to the native population, migrants have a lower level of education, both regarding general school education and professional training. The percentage of people without a vocational degree among native Germans in 2005 is 15 %, among people with a migrational background it is 41 %. Students with a migrational background most frequently graduate from the *Hauptschule*: 35 % (natives below 20 %). The selective mechanism in school careers act to the effect that young people with a migrational background are highly under-represented among the body of students eligible to go to university (natives about 40 %, with migrational background around 32 %). Especially critical are the thresholds when transferring from school to vocational training or from vocational training to employment.

What is behind these disparate educational opportunities for children and young people with migrational backgrounds and their native contemporaries? Performance and language shortcomings, a lack of occupational perspectives, unstable financial situation of the family, and discrimination by the teaching staff cause sizable problems in primary and secondary schools. This is where a political solution is needed.

What kind of support do these children and young people need? A continuous and individual promotion to learn the language, to develop reading competence, and to acquire adequate terminology.

We would like to invite you to watch this short performance, which is directed by Ms. Anzhelika Lozanovski. Young actors with migrational backgrounds are staging a fable. It tells about the preconditions for redeeming the right to education.

- SKETCH -

Closing words

We have now arrived at the end of our little collage. We hope to have sparked your interest in the manifold facets of cross-cultural Karlsruhe with the tour. We tried to express the importance of the human rights norms as the basis for different cultures living together. The interpretation of these rights, however, is always re-negotiated in specific situations, and oftentimes subordinated to economic and political propositions. Equal opportunities in a cross-cultural society are thus not the rule, but rather the exception.

On behalf of all participants, we thank you all for coming.