

steps

The multi-cultural newspaper for neighbourly togetherness in the Idstein area

Issue No. 5, May 2023

English translation



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steps in brief and translated

- ▶ Summary of all articles in German, English and also Ukrainian in the print edition.
- ▶ The Arabic summaries can be found in full on page 23.
- ▶ The entire German edition, a complete translation of all articles in English and the summaries in Arabic and Ukrainian are also available online at <https://steps-fhi-ev.de/steps-ausgaben/>

Thank you!

We would like to thank the VRM printing team and the local editorial team around Christopher Schäfer for their support and valuable advice during the production of this issue.
The steps editorial team

Imprint

steps

Multicultural magazine for neighbourly togetherness
for immigrants and all of us in Idsteiner Land and the surrounding area



V.i.S.d.P. and publisher:

Executive Board of Flüchtlings- und Integrationshilfe Idstein e.V. (FHI e.V.),
VR 6984 (AG Wiesbaden), tax number 004 250 58267

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Photos: All pictures not marked separately with source reference are © steps

Illustrations: Steffi Bobrowski

Printing: VRM Service GmbH & Co. KG, Erich-Dombrowski-Str. 2, 55127 Mainz, Germany

Circulation: 6,540 copies

The country needs bus drivers!

How an Afghan father found his dream job: Chronicle of a success story

by Steffi Bobrowski

After Fazel Haidari successfully completed his integration course in September 2021, he wanted to do an apprenticeship to increase his chances of finding qualified work. In his home country of Afghanistan, the 35-year-old family man had worked as a logistician until he fled the Taliban in autumn 2015. From 2018, he had been employed as a temporary worker in shift work in production companies in Idstein and Bad Schwalbach. But now he had a clear career goal in mind: he wanted to become a bus driver for Deutsche Bahn. Bus driver because he enjoys being on the road, and with Deutsche Bahn because it also travels all over Germany with its buses.

First step: Where can I apply?

Since there was no information about bus driver training on the Deutsche Bahn website, Fazel asked the DB bus drivers at Wiesbaden central station without further ado. They referred him to DB Regio Bus Mitte next to the station. There he actually found someone who could tell him what he needed to apply for bus driver training.

He already brought one important requirement with him: He had passed the test for the car driver's licence ("Class B") in July 2021, which is quite an achievement for anyone whose native language is not German in the theory test with its complicated questions. His good knowledge of German was also sufficient for the application. In addition, he had to present a police clearance certificate and had the public health officer certify that he was in top health and suitable for this job.

Fazel sent off his application in December 2021, and after the financing of the bus driver's licence was secured by the JobCenter in spring 2022, the training could begin.

"For training as a professional driver, we work closely with the Federal Employment Agency and provide support in acquiring the Class D driving licence (bus)," reports Operations Manager Alexander Jung of DB Regio Bus Mitte in Wiesbaden. "If necessary, we also support motivated applicants in acquiring the language qualification."

The theory

When training to become a "BKF" (professional bus driver), it is not only important to master the vehicle safely, but also to learn many rules and regulations. The training at the Heart Drive driving school in Limburg lasted, with interruptions, from mid-May to mid-October and began with 140 hours of theory at the Chamber of Industry and Commerce (HK). "Sometimes I sat at home until one in the morning and learned the answers to the more than 1,000 questions," Fazel recounts. The lessons covered all the topics a bus driver has to be familiar with: Technology, safety, behaviour in case of breakdowns, accidents and emergencies, as well as the legal regulations for transporting passengers. Information on how a bus driver can stay fit and healthy and questions on environmental protection are also part of the theoretical training. At the end of the theory lessons, there was an examination. Fazel passed at the first attempt and was now allowed to get behind the wheel for the first time.

The first driving lesson

"Well, you can't drive a bus quickly around a bend," Fazel tells us after his first driving lesson with a coach. During the training, there were also practical exercises such as washing and refuelling the bus, because that is of course also part of the driver's job. Fazel quickly got used to sitting behind the wheel of the big vehicles. A practice drive together with a colleague even took him across the country to the North Sea. On the way there, a school class was on board, but on the return trip, Fazel was allowed to take the wheel himself.

Driving licence passed!

And then the time had come: after about 90 hours of driving, Fazel passed the practical driving test. It took him from the depot in Limburg out into the countryside and lasted about an hour. He mastered this challenge as well and received his bus driver's licence.

Since mid-November, he has had a permanent contract with DB Regio Bus Mitte. For a fortnight, however, he was a "trainee" again, because he first had to familiarise himself with the regular buses and with the routes and stops of the lines that DB Regio would be running in the Rheingau-Taunus district from the timetable change. "That wasn't so easy," says Fazel after he had completed the first practice runs with a colleague on the regular service buses. "Sometimes the route is different on the way there from the way back. But I know all the villages on the routes now!"

Timetable change in December: new routes, improved routing and better frequency:

On 1 December 2022, things got serious and Fazel took over his bus in Limburg at the start of the shift. Since then, there has been a new timetable and also new bus companies in the district. Among other things, Fazel's employer has also taken over the new line 265 - the direct connection from Idstein via Bad Schwalbach to Eltville and back. It now takes about 70 minutes to get from Idsteiner Land to the Rheingau by public transport - that's only a little more than by car.

Fazel also knows how important the new line is and remembers his time as a shift worker. "When I started my shift at 6 a.m. in Bad Schwalbach, I had to leave Idstein well before five because I had to change buses in Taunusstein - I had to wait about 20 to 30 minutes for the connection." Sometimes it took him an hour and a half to cover the 24 kilometres. The new direct connection to Bad Schwalbach is also a real improvement for all citizens who have things to do at the district administration in Bad Schwalbach and depend on public transport, especially since it runs at least every hour, even on weekends and public holidays. To ensure that the line is always well utilised, perhaps you could try it on a weekend trip to the Rheingau - a recommendation from the editors!

Alexander Jung from DB Regio says about this new service: "We are currently still gathering our impressions on the 265 cross-county route. What we can say after the first few weeks: The line and the journey are very well received by passengers and used in large numbers."

Conclusion after the first months

Fazel is now almost an "old hand". About his new job he says: "I am happy that I have such a good job now. I have contact with people all day and the colleagues are all very nice. I don't drive the same route every day, so it doesn't get boring. The routes in the Taunus are very varied." He only sees a problem for the summer, especially on weekends, when many cyclists are on the narrow country roads in the Taunus. "It would be safer for everyone on the roads if we had more cycle paths," he says, and with this suggestion he surely speaks from the heart of all other road users too.

One small problem remains...

What does a bus driver do when his bladder is pressing?

This problem has often been a topic in the local press: if you sit behind the wheel for a long time, you have to take a break. The timetables provide for longer stops at the beginning and end of the journey, but public toilets are not always available. Of course, a solution has to be found for the travelling staff. Alexander Jung from DB-Regio says: "On the route shown, our colleagues have the opportunity to use the toilets in Eltville at the station. In addition, the Schäfer bakery lets us use their toilets in Idstein at the station. Nevertheless, we as a company are constantly striving to improve the situation and to find more places for our colleagues to go. In order to solve this problem in the long term, however, we are also dependent on the cooperation of local companies and shops. We are always actively seeking contact here."

Perhaps there are other businesses in the district at the bus stops that allow the bus company staff access to their sanitary facilities? The drivers would be delighted!

Photo cover page: Fazel Haidari during his shift break at Idstein station.

Bus drivers wanted!

Contact persons and contact data for applicants:

The bus companies listed on page 3 are on the road for RTV in the Rheingau-Taunus district, and they are looking for bus drivers.

Requirements for applicants and information about the training:

- ▶ Ideally, applicants should have a bus driver's licence (class D) and perhaps some work experience.
- ▶ For companies that support bus driver training, a class B driving licence is a prerequisite.
- ▶ Good German language skills are also important; however, some companies also offer support in learning the language.
- ▶ Some companies work together with the employment agency and the job centre on training as a professional driver. Financial support may also be available through these agencies.
- ▶ The duration of the qualification/retraining as a professional driver, including the acquisition of a Class D driving licence, is at least 12 weeks.

How many immigrants live in the Rheingau-Taunus district?

In issue 1 we showed statistics on immigrants in our district - here are the current figures for comparison, sorted by country of origin.

Source: RTK, statistics on foreigners as of 31.01.2023

Number of foreign citizens according to their home countries

| Rheingau-Taunus-Kreis | März 2021 | Januar 2023 |
|-------------------------|-----------|-----------------|
| citizens total: | 187.700 | approx. 187.200 |
| foreigners total: | 25.275 | 29.132 |
| | 13,50% | ca. 15,6 % |
| Turkey | 3.052 | 3.083 |
| Poland | 2.784 | 2.782 |
| Italy | 1.782 | 1.748 |
| Romania | 1.748 | 1.863 |
| Syrien | 1.461 | 1.655 |
| Afghanistan | 916 | 1.423 |
| Pakistan | 500 | 478 |
| Eritrea | 391 | 388 |
| Iran | 349 | 356 |
| Irak | 307 | 316 |
| Somalia | 240 | 253 |
| Ethiopia | 218 | 208 |
| Ukraine | 259 | 2.843* |
| *thereof asylum seekers | | 2.537 |

A total of 3,930 refugees were living in the Rheingau-Taunus district in February 2023.

Source: Wiesbadener Kurier Untertaunus/Idsteiner Land, 22.02.2023

Azovstal - hell on earth

Snizhana reports on the fate of the Mariupol naval border guards, written down by Viktoriia

Report by Snizhana, the wife of a naval border guard who, together with his colleagues, bravely defended the besieged city of Mariupol for three months and maintained the defences of the Azovstal facility. From there, a total of 2,500 soldiers, including marines, were captured. Only a small number of them were released. At present, the relatives of the prisoners have no news of them.

If hell exists, it has appeared in Mariupol. Russia made every effort to wipe the burning city off the face of the earth.

In mid-April 2022, the boys of the 23rd Maritime Security Division entrenched themselves under enemy fire in the territory of the Azovstal metallurgical plant, where they continued to defend themselves. Azovstal will forever go down in world history as the bloodiest defensive post.

Hunger and cold as well as lack of water, medicines and sleep due to continuous shelling from artillery of all kinds, from ships, planes - our loved ones had to experience all this. Most of the boys felt hopeless when they realised that every day could be their last, and they said goodbye to their relatives. Despite all the difficulties, they persevered to the end, doing the impossible and holding the defences of Mariupol, completely surrounded by Russian groups, for 82 days. Sea border guards stood side by side with other defenders of the city. But sadly, many of them died in the fighting...

On the orders of the high military command, the defence of the city was abandoned and our men and other military units were "evacuated" from the territory of the Azovstal plant to captivity between 16 and 20 May 2022, where earlier other border guards were also taken as prisoners.

In total, more than 2,500 soldiers left the country on the promise that they would return home alive. But it was another deception on the part of the representatives of the Russian authorities. At the moment, no one can answer our questions: How are our boys, what are they eating, where exactly are they...?

There are wounded boys in captivity, they need surgical intervention. We know nothing about their state of health. Everyone, without exception, needs qualified medical and psychological help!

We families of our soldiers no longer know where to turn to be heard and to bring our heroes home alive. Wives, children, parents, sisters are waiting at home for their heroes. We fall asleep and wake up with only one thought: "How are they? Do they have anything to eat or drink? Aren't they sick?" And we pray... We pray that they don't lose faith, that they don't lose courage, that they persevere and have patience so that we can soon embrace them and lean on their brave shoulder. Every child asks with tears in their eyes, "When is my daddy coming home?"

There are children who have just been born and have never seen their brave fathers....

Each of the soldiers had plans for the future. One dreamed of getting married, one dreamed of future children, grandchildren... There were many dreams.

And we all dream of one: to see our heroes again as soon as possible!

Unfortunately, after lengthy negotiations with Russian criminal government officials and military leaders, only a small part of the prisoners were returned home.

We ask you not to forget the defenders of our borders, their families are waiting for them!"

The humanitarian crisis in northern Syria

Surviving war and the aftermath of an earthquake

by Ahmad Aldahik

The Syrian people have been experiencing a war in their country since 2011, which continues to this day. Due to this protracted conflict, Syrians are suffering from difficult conditions and ongoing humanitarian tragedies that severely affect their daily lives and livelihoods. Now, the population is facing new challenges due to an earthquake in northern Syria measuring 7.5 on the Richter scale. Many homes and properties have been destroyed and there are thousands of victims and injured.

This article highlights the suffering of Syrian families who fled the oppression of the Syrian government to northern Syria on the Turkish border and lost their lives in the earthquake in early February.

Ahmed, a man from Homs, had fled the oppression of Bashar al-Assad's government to the town of Jenderes on the Turkish border several years ago. He had hoped to be safe there with his young family from the regime's violence, which had killed or displaced so many people. Now he has lost his wife and two of his children in the massive earthquake. Only he and his two remaining children survived. It is estimated that this natural disaster has caused about ten thousand deaths in Syria.

The rescue work was difficult and initially almost impossible, as hospitals had also been destroyed in the quake and the field hospitals did not have enough equipment and capacity. Civil defence, the White Helmets, United Nations teams and international aid organisations were also initially unable to reach the disaster region, as access routes on the Turkish side were partially destroyed and blocked. On the Syrian side, the affected area has been sealed off by the Assad regime. The access roads have been blocked because the area belongs to the opposition groups or the so-called Free Army.

It is difficult to get help from the Turkish side, where the only humanitarian corridor for the displaced and Syrian refugees is on the Syrian-Turkish border. The epicentre of the earthquake was on the Turkish side and aid only reached northern Syria after seven days. The people had to cope more or less on their own. They tried to alleviate the suffering through mutual aid and solidarity, despite all the dying,

displacement, hunger and cold. How many people could have been saved if the Syrian regime had let the aid organisations through!

There are many organisations helping the Syrian people in the war zones, especially in northern Syria, which has been suffering from many humanitarian crises for years. These include the United Nations, the International Red Cross and Médecins Sans Frontières (Doctors without borders), which organise and provide food and shelter as well as medical, technical and financial care for the displaced and refugees.

Flight in and out of Sudan: a call for help

The struggle for power is triggering a new wave of refugees.

UN Refugee Agency Germany reports (as of 25.4.2023): "On 15 April 2023, fighting broke out between government troops and paramilitary fighters. There are already hundreds dead and thousands injured." And: "... at least 20,000 people have already fled across the border into Chad, with more expected in the coming days. Refugees from Sudan have also already arrived in neighbouring South Sudan as well as other countries in the region. These people urgently need protection. They need shelter, security and basic services." We here must help there to make unnecessary hopeless flight movements towards Europe, which are highly dangerous, largely hopeless and themselves cause extraordinary suffering. Inform yourself and donate, e.g. for the UNHCR: <https://www.uno-fluechtlingshilfe.de/hilfe-weltweit/sudan>.

Solidarity with the women of Iran

A poem by Sarah Bosetti - for all of us to reflect on

(sbo) We all admire the courage of the women (and also many men) in Iran who are rebelling against the oppression and terror of the mullahs' rule. However, the solidarity of people in the free world is mostly limited to words, and politicians can't think of anything more than harmless sanctions. But have we ever thought about what it really means to rebel against a violent terrorist state, endangering one's own life and that of one's family?

Sarah Bosetti, a well-known German author and satirist, finds it remarkable how the protests in Iran and their brutal suppression by the regime are talked about in Germany – namely mostly not at all. And if they do, then almost all political directions it sounds like: "We're behind you".

She has put her opinion on this in a virtuoso way and, as always, hit the nail on the head in a poem that holds up a mirror to us and forces us to think. It comes from Sarah Bosetti's new book, and we are allowed to reprint it here with the kind permission of Rowohlt Verlag.

Note: Below you find an English translation. For the original, please see the German version of steps 5 (next page). Since the artistic style, metre and rhyme of lyrics are difficult (if not impossible) to transfer into another language, we can only provide a rough translation, hoping that it gives you an accurate idea of Sarah Bosetti's message and creative rhetorical power.

About Sarah Bosetti

Sarah Bosetti is a well-known German satirist, author and presenter and has published numerous books of her poetry and commentary. She is a regular guest on television and radio, and her YouTube channel has a loyal following of her short videos on pretty much all the important topics of our time (including one with this poem). One of her specialities is to put a pointed finger in the wounds of today with clever and biting poetry, and hardly any politician is safe from her.

Dear women in Iran,

*By your side I do not stand
Even though your rage I share
Who says so fails to see the vastness
Dividing us in bravery and space*

*I am here and you are there
What hits you does not hit me
Neither bullets nor the danger
nor that broken heart of yours*

*I see you only virtually
On pictures, and applauding you
I might even cry a little
But then I'm safely out again*

*By the side of heroines
that's how I'd like to see myself
But worlds are what's between us both
It's you who have to walk across*

*I am not standing by your side
I stand behind you and I wonder
And I see how much you suffer
I stand behind you murmuring*

*Mumbling something about time
As an echo for your support
I stand behind you far away
In your shadows, barely seen*

From: Sarah Bosetti: "Wer Angst hat, soll zuhause bleiben! Poesie gegen Populismus", Rowohlt Verlag April 2023

Attacking emergency forces - that's definitely not okay!

Comments on a sensitive topic

by Steffi Bobrowski

In Idstein it is not like in Berlin or elsewhere, but all over Germany there are more and more cases of obstruction or even attacks on emergency services and police. News of gawkers blocking ambulances at serious accidents and insulting paramedics and police officers, as well as incidents like those on New Year's Eve in Berlin and other major cities, have shaken the whole of Germany.

Anyone who obstructs or attacks emergency services is attacking the fundamental values of our society. The care of the state for its citizens, the respect of citizens for each other and for our common values form the basis of our open and liberal society. Attacks on these institutions and on the people who protect us all are attacks on our democracy.

During the riots in Berlin on New Year's Eve, the police arrested 145 people from 18 nations. The fact that so many migrants are among the perpetrators is grist to the mill of people who are sceptical about foreigners anyway, and thus also harms the vast majority of peaceful immigrants who have integrated into our society and found a new home here.

The rule resisters

"We are dealing with a group that is not integrated, that has not arrived in this society. A group that partially despises and rejects the police & the rule of law," says Ahmad Mansour, a well-known psychologist of Palestinian-Israeli origin.

Whether right-wing radical "bio-German" despisers of the state, migrant youths or simply mindless chaotic people of various social or cultural origins - what marauds through our cities on various occasions is a mixed and violent group that basically does not follow any rules and enjoys rioting. In addition to the increasing violence from the right, it is unfortunately also a fact that young men from patriarchally organised migrant families are disproportionately represented among the perpetrators, and that must be allowed to be said. Particularly in large cities, spatially segregated parallel societies with a pronounced clan criminality have developed, which are more or less resistant to integration and into which often not even the police dare to enter. In our understanding, this is unworthy of a democracy and completely unacceptable.

What went wrong?

In addition to frustration and lack of perspective, which also play a role in the perpetrators of German origin, migrant perpetrators are often shaped by patriarchal role models and religious conditioning. For them, the family or the clan are above the state, and the Sharia above the Basic Law. They respect authoritarian leaders of their community more than a state designed for freedom, justice and equal rights for all people. In addition, because of their social situation, they often do not feel that they are treated fairly by this state. It is not only a cultural problem, but also a social one, and it is not only about Muslim perpetrators. However, this does not change the fact that we cannot continue to stand idly by.

What can we do?

Even the best integration concepts will not prevent radicalised or mentally disturbed immigrant lone perpetrators from killing people with a knife, pushing them in front of a train or raping them – just as you cannot prevent such crimes in the population at large. Nor is it an option to place whole groups of people under general suspicion.

But we can ensure that we better integrate all those who come to us, as well as those immigrants whom - it must also be said - we have not taken care of for decades, into our society and teach them our basic values. This also means that we must give them the same opportunities as everyone else, and that we must give special support to those whose parents are unable to do so.

And finally, our state must live up to its claim to be a defensible democracy and also enforce its authority. Locking up the perpetrators alone is not enough. In order to avoid rampaging despisers of the state in the future who want to compensate for their inferiority complexes by attacking rescue workers, police officers, teachers and JobCentre employees or by illegal car racing in our inner cities, sustainable prevention concepts and a consistent teaching of values are necessary. This is a long process that must start in the kindergarten.

What do we do with the perpetrators?

Longer prison sentences for the perpetrators probably won't do any good at all, since many perpetrators already radicalise themselves further in prison and often relapse after release due to a lack of perspective.

How about this proposal: Instead of a suspended sentence or imprisonment, the offenders initially receive a compulsory commitment to the fire brigade, rescue services, the THW or another social institution, with good conduct perhaps even a traineeship with the police, with accompanying civics lessons (including "anti-Semitism prophylaxis"). The measure should only be terminated when success can be determined. The threat of deportation for unteachable offenders could also act as a deterrent. We need tough measures for breaking up criminal clans of all origins, de-radicalisation programmes, integration projects in all hotspots, more intensive youth work and more social workers, especially those with a migration background. And we have to start teaching the values of our free democratic basic order, if possible, in the kindergarten.

Turning the tables and re-educating former perpetrators to become future role models - perhaps that would be an option?

The hope

In recent years, there have been immense efforts by the state, but also by the civilian population, to help immigrants settle in Germany. What this support can achieve, I experience with many refugee families from different countries that I know: Within a few years, they have purposefully worked their way into our society over all bureaucratic hurdles, learned German, found a job here, had children who go to daycare and school here, even got involved in voluntary work - and have become friends. This gives me hope that it is not too late for the others either, if only we finally take the right measures.

Opinion

Comments on the attacks on emergency forces

"From my point of view, a nationwide debate on integration is necessary. We are dealing with a group that is not integrated, that has not arrived in this society. A group that partially despises and rejects the police & the rule of law."

"For over 30 years we have denied migrants access to our society. This has created a parallel world that plays by different rules - with devastating consequences."

"When I see how disrespectfully young people treat police officers - we have an enormous amount of catching up to do. We have to confront people who despise our constitutional state with more clarity and, if necessary, deport them."

Ahmad Mansour, psychologist and author (Source: Twitter)

"...A modern Germany, however, demands that all who live here stand up for liberal basic values.

I would like everyone - whether with or without a migration background - to treat teachers and educators, police officers and firefighters with respect."

Monika Nellessen, Wiesbadener Kurier 28.1.2023

"We should ask ourselves what integration means to us personally.

For me personally, it means accepting refugees and welcoming them into our society. Explaining to them how this society works, what our (my) values are and why we are the way we are. But it also means that I deal with their personal history and culture. But I expect the same from the refugees. The willingness to respect our rules and values. My friend Sara (30) from Iraq and I (72) from Germany often tell each other stories from our lives. I from my childhood in post-war Germany and she from her homeland, a country I only knew from "One Thousand and One Nights". There are astonishing similarities in family structure. A lot has changed here in the meantime, but not yet there. She and her family have left their homeland to live with their children in a free country. They have arrived. For me, that means successful integration."

Ingrid van den Boom, refugee assistant

Democracy - what does it mean for our lives?

For me, democracy is when...

In the last issue we talked about what democracy means for our society and we asked what it means to you personally. These are the answers we got from immigrants:

"For me, democracy is when I can do what I want (without violating other people's rights, of course) and when everyone has the same opportunities. Democracy for me is also when everyone can freely express their opinion and respect the opinion of others, even if it is not the same.

For me, the term democracy is always linked to politics. Syria, for example, is a republic with a president and a parliament, and outwardly it is a democracy. But if you look closely, it is a fake. It is not the people who have power, but the rulers. In reality, it is a dictatorship in all areas. Women's freedom also only exists officially and on paper. In many communities, for example, they are not allowed to choose their husband themselves, and he then says what she may or may not do. A lot of blah-blah is made outwardly, but the reality is quite different.

I also think that in a democracy we should focus more on ourselves and think and not just look at what others are doing and then copy that."

Somaya from Syria

Democracy for me is when I can live the way I want, when I can study and work whether I wear a headscarf or not, or what religion I am, and when my daughters can go to school.

Latifa from Afghanistan

For me, democracy is not only when you can go out on the street without a headscarf and with a short skirt, but also when all people live together peacefully, respect each other and also accept when someone has a different opinion, a different religion or a different skin colour.

Sultan from Afghanistan

"I came to Germany so that my daughter has the chance to grow up in a democracy where she has all the opportunities as a woman."

Sara from Iran

"I want my family to achieve something, in work and that we can build a house for the family in a peaceful country."

Yasmin from Syria

"I have two daughters and a son and I want my children to be able to speak their minds without being harmed."

Israa from Afghanistan

"Democracy to me means community, justice, parliament, fairness, living together, human dignity, freedom of the press and equality for all people. Everyone has the right to cast their vote in elections. Of course, everyone also has their basic rights such as freedom of expression."

Zaynab from Afghanistan

Paulskirche in Frankfurt am Main

What is the Paulskirche (St Paul's Church), what historical role did it play for Germany and what significance does it have for Germany today?

by Hans-Peter Röther

After Napoleon's downfall and the reorganisation of the German kingdoms and principalities that he had largely determined, the Congress of Vienna of 1814/1815, in which Russia, Great Britain, Austria and Prussia took part, reorganised the Länder. The "German Confederation" was formed from 41 member states. The determining forces in this confederation of sovereign states were Austria, Prussia and a group of southern German states. The Confederation was to regulate matters of common interest to the Länder in a binding manner. **The Federal Assembly, with its seat in Frankfurt**, was not a parliament as we understand it today, but a congress of envoys from the German principalities and free cities. **Liberation movements** arose in many of these countries, demanding - unsuccessfully - the establishment of a German nation state with personal freedom for all people, with freedom of speech, freedom of the press and equality. According to the will of the princes, the Confederation served solely to secure the existing order and to suppress all attempts at liberation in German and European countries.

Promises by the rulers to grant new, democratic constitutions were, with the exception of a few smaller southern and central German states, for example Baden, not fulfilled or were withdrawn. The demands of many people, however, for freedom and participation in governmental power became louder and louder. There had been great social hardship in the states for many years, with mass unemployment and famine. The "pressure in the cauldron" increased. The demands for political, economic and social order and justice in a German nation state to be formed with an effective parliament could no longer be suppressed with however much police supervision and violence the governments used.

Unrest and revolutions took place in many states in 1847/1848. The March Revolutions in France, Germany and Central Europe (Poland, Greece, Italy and Spain), led to bloody outbreaks of violence in many cities. On 18 March, for example, there was an uprising in Berlin, which the king initially tried to put

down and suppress with cavalry. Eventually, however, he had to give in to revolutionary pressure and agree to the formation of a Prussian National Assembly.

Throughout Germany there were now numerous meetings, demonstrations and street fights demanding the establishment of an all-German National Assembly and a democratic constitution. Finally, on 18 May 1848, the National Assembly convened in the Paulskirche in Frankfurt. Only a small number of the 831 deputies were directly elected by the people, as the election rules were set by the respective states and the princely governments wanted to appoint delegates they liked. The festive entry of the deputies into the Paulskirche is depicted today in a large mural by the Berlin painter Johannes Grützke (in 1987).

The founding of the National Assembly can rightly be called the birth of Germany. The deputies drew up a constitution, passed numerous laws, debated people's fundamental rights and created a binding catalogue of human and civil rights. The National Assembly offered the Prussian King Frederick William IV the German imperial crown and thus the leadership of the nation and the National Assembly, but he refused twice, as he wanted his "divine right" confirmed only by persons of equal rank, i.e. princes.

In the following years, more and more conservative, monarchist forces prevailed in the sovereign states, putting an end to the "freedom rush" of the National Assembly and eventually leading to authoritarian surveillance states in Germany and Austria. Conservative forces had defeated the liberal democratic goals.

In the years leading up to 1866, people witnessed a power struggle between Prussia and Austria for power in the still existing German Confederation. Austria's rejection of a "Greater German Solution" eventually allowed for the "Small German" solution in Germany without Austrian territory with the undisputed dominance of Prussia in the following years. The war between Prussia and Austria with Prussia's victory at Königgrätz and the war between Prussia and France (Battle of Sedan) in 1870/71 made Prussia and Bismarck the determining force in Germany and a weighty state in Europe. Prussia's victory was followed by the founding of the German Empire in the Hall of Mirrors at Versailles with the Prussian King Wilhelm I as German Emperor.

Only with the proclamation of the Republic in Berlin and the Weimar Constitution after the First World War in 1918/1919, and later with the founding of the Federal Republic of Germany and the entry into force of our Basic Law on 23 May 1949, were we allowed to join **the wise and courageous men and women who gave the people's urge for freedom in the National Assembly of the Paulskirche in Frankfurt in 1848/49 a goal, hope and space.**

Revolution also in our region, the Nassauer Land

The revolution of 1848 did not stop in our region either. On 4 March, thousands of citizens from the Duchy of Nassau were drawn to Wiesbaden for a large protest rally. Among other things, they demanded freedom of the press, religion and association as well as the convening of a parliament. Because the situation threatened to escalate, the sovereign, Duke Adolf of Nassau, finally gave in to their demands. In the end, however, there were only very timid reforms. Like everywhere else in the German Confederation, little changed in the end. The transformation of the monarchist system into a republic therefore had to wait another 70 years...

Different countries, different customs

The many people from other cultures confront us with ways of life, customs and rites that are new to us. We see some of them as opportunities for our society, others as risks that we have to protect ourselves against. So what of the foreign can we tolerate, what not? Are there limits, and where should we set them?

by Hans-Peter Buscher

Tolerance - what does it mean?

Tolerate means: to endure, to bear. It does not mean: to acknowledge. The term first appeared in our country in the 16th century and comes (according to Kluge: Etymologisches Wörterbuch) from the Latin "tolerantia".

Are we tolerant?

Let us ask ourselves: Is what we mean by tolerance real tolerance, which actually "endures"? It implies that we do not approve of something, but perhaps grudgingly accept it. Or is it perhaps only naïve good-naturedness, looking the other way for the sake of peace, or perhaps just indifference?

No culture without tolerance

If our ancestors had not learnt in prehistoric times to join forces for a common goal and to pool their skills, successful hunting, agriculture and the division of labour would never have come about. In order to achieve this, however, the very ability had to be developed for which we now use the term tolerance.

Tolerance is all about putting up with things I don't like - all for the sake of the tremendous advantage that working together in a group makes possible.

Tolerance is one of the most important skills on which the development of architecture, science, technology, jurisprudence and culture in general is based.

The invention of tolerance

Egoism, the urge to dominate and territorial defence are, however, powerful opponents. They work in the political sphere and in the personal sphere. A ruler does not swallow what he does not like. Nothing good can be achieved that way.

The idea of tolerance only entered politics in the transition to modern times.

► The Edict of Nantes (1598) ended long years of war (Huguenot Wars) and granted the Calvinist Huguenots in France religious tolerance under a Catholic regime.

► The Peace of Westphalia (1648) ended the Thirty Years' War. What was remarkable about it was that the peace negotiations lasted for five years, an eternity, because they were endlessly laborious and negotiated with the utmost consideration for one's own advantages, always without results. Comment of someone present at the time: "Hell must be empty, all the devils are in Münster." Until it was understood that mutual tolerance brought advantages at certain points in the negotiations. "Tolerance through dialogue" is the name of a sculpture by the Basque sculptor Eduardo Chillida from 1992 in the courtyard of Münster Town Hall.

In the meantime, tolerance is firmly part of the repertoire of diplomacy; it has become one of the central themes of peace and conflict research. Today we see what happens when a ruling government denies autonomy to an entire people and diplomatic approaches come up empty.

Tolerance towards migrants?

When we talk about tolerance towards people of other cultures today, we are practically always talking from the point of view of the determiner. Let us remember the headscarf issue. Let's ask ourselves what immigrants have to put up with in our country. This is not tolerance on an equal footing. But if we

consciously take an interest in their way of life and recognise it, we make it easier for them to take an interest in our way of life, to consciously recognise it and perhaps even consider it attractive.

There are principles of tolerance

A clear voice in the clamour of voices is UNESCO's 1995 "Declaration on the Principles of Tolerance", which advocates an acknowledgement of diversity based on equality and equal rights. It is based on the human rights that we recognise for each other. The goal is the ideal of peaceful and happy coexistence. This is obviously difficult to implement in practical politics, as well as, as we all know, in the personal sphere.

Understanding!

Even in one's own family, people often react intolerantly.

Example: A young woman who feels she is not understood and suffers as a result complains in a consultation: I am the way I am! Why don't my parents tolerate that? The therapist asked her: "Do you tolerate your parents' attitude? The problem was that they couldn't manage to talk to each other. "Talking to each other" is the key.

For our refugees and migrants, that means first of all: learning German! And for us, it means helping them to do so.

Tolerance requires effort

But even when we can talk to each other, we don't understand everything. We wonder about religious customs, e.g. fasting in Ramadan, women wearing the hijab or long robes. Their social relationship structures and their different views of living together and helping each other remain inscrutable to us, especially the religious rites.

But if we really want to be open-minded and let foreign people participate in our society, we have to make an effort to understand their way of life! We have to talk to each other.

We should know which of their customs, rites and attitudes we can accept, which we can tolerate temporarily, and which we must reject.

Examples: We want to help people to help themselves. But what actually gets through? Why do some of our migrants help each other so little outside their family circle? Why are the different faiths often so hostile to each other? Why do some people, even after a long time, not understand that you have to check your mailbox every day and keep your appointments exactly? What happens to the adolescent girls? Are there initiation rites here too? What about the dreaded religious control in migrant groups? Much to ask, much to clarify.

What prevents us from understanding?

The keys lie in different language and writing, lack of knowledge about the functioning of our societies, cultural differences, inhibitions to talk to strangers, religious constraints, shame and psychological injuries. To grasp all this often requires patience, openness and genuine personal interest.

It takes a lot of patience to take on the task of integrating migrants from distant countries into our society - and not to become intolerant at some point.

Intolerance out of impatience, lack of understanding, anger or irrational dislike: in any case, it results in discord in society and personal dramas.

Tolerance has red lines

There is a tolerance paradox: If tolerance is given free rein, it will abolish itself.

The authoritarians will drive out the tolerant. Fanatically religious and fanatically domineering will shake hands. The tolerant and the benevolent should by no means overlook this.

So we need red lines.

Where they are to be set, however, is something everyone will see differently. Let's discuss and argue about it, but let's set them boldly!

Examples: Let's remember the arguments about headscarves (hijab, niqab, burqa ...) or a cross in schools or in an office. How differently our parties, federal states and church institutions have positioned

themselves. Which arguments have we considered right or wrong, which have we questioned, which have we personally adopted?

Fortunately, we have a democracy, a Basic Law and a Charter of Human Rights that provide guardrails and allow us a free discourse on these issues.

A powerful argument was then and is now:

Only customs and traditions that do not violate our law and order and do not violate human rights can be tolerated.

Wherever the freedom and tolerance of other people is restricted, we must draw red lines against it (see also UNESCO citations).

Forcing people to wear full-face veils, obstructing women's rights, parallel justice (Sharia), mind control among compatriots: That is not acceptable. That's where tolerance ends.

"Don't send the wrong signals"

Politicians from the right-wing fringe like to stay away from the actions of a welcoming culture, and they obstruct them with their vote where they can. Their justification: "not sending the wrong signals" and "defending our security". Unfortunately, they often have an easy time spreading fears. Lowering the threshold of tolerance in the population is a way to play politics.

Examples: In 2015/2016, we experienced politicians who avoided being pictured in the press together with refugees and who refused to visit collective camps. Even then we heard: "That would send the wrong message. What was meant was that we would attract even more migrants. We have also seen deliberations and decisions to stop sea rescue operations in the Mediterranean on the grounds that this would make things more difficult for smugglers. To accept deaths for that? We have also heard such politicians in our country. The parable of the Good Samaritan seems to be difficult to translate into today's Christian West.

The tolerance of the tolerant racist

What do we think of condescending allowance? "Ok, go ahead" Quietly add: "But if it bothers me, that's it". Is this not racism towards refugees? Hidden in supposed tolerance? In the Middle Ages, it was "the merciful lord" whom one had to ask for tolerance for something, and who could show benevolence and grant mercy, but who made sure that everything else remained the same. The one who is sitting on the longer lever will hardly be interested in real tolerance. Above all, let us look our politicians in the mouth!

Tolerance wants change

Let's remember: Tolerance means endurance. Mind you, it is not about tolerance towards a foreign but harmless custom from foreign countries: we don't need to tolerate that; we recognise it.

Tolerance is an attitude that tolerates something but seeks change.

There are complicated constellations that require some thought.

Example: An Arab man who was always particularly polite and courteous, and who showed overwhelming hospitality, always let his wife walk a few steps behind him on the street. Should I say something? I know they are both so used to it and would feel strange if they walked side by side. He explained to me that it was an old custom in his country. They had grown into it. Tolerate it? I guess there's no other way, he respects his wife highly in his own way, and there's no other danger. But what if the children are brought up in this mould?

Tolerance at eye level?

UNESCO promotes the principle of tolerance on an equal footing worldwide (see under quotations). In the 1980s and 1990s, voices even said that eye level would mean not being allowed to interfere in the rite of female circumcision. That is no longer conceivable today. And what about the circumcision of young boys? In the meantime, this has been regulated, but it is still controversial. State law before religious commandments or vice versa? According to a resolution passed by the Bundestag on 12

December 2013, we have to accept the circumcision of male children of Jews and Muslims; tolerance is no longer required; the state has to allow it.

Eye level is actually only possible if all sides equally recognise the general human rights. Within these limits, "all persons and groups have the right to be different. (UNESCO Declaration of 27.11.1978; Art. 1,2). We accept that; we do not need to (grudgingly) tolerate that.

Quotes on the subject of tolerance

"In the name of tolerance we should reserve the right not to tolerate intolerance."

(Karl Popper 1945: The Open Society and its Enemies)

"Arguing about politics is part of the classic mood-killer repertoire - and then you sit there: enervated, unnerved, horrified, and decide for the time being never again to have conversations with people who disagree so completely. A clear announcement, a clear stance, an end to the tolerant approach to conversation. (...) Does tolerance still have a chance in the competition with attitude?"

(...) "But tolerance and a clear stance do not have to be mutually exclusive, nor should they be. Tolerance is not the opposite of attitude, but the prerequisite for it."

(Tagesspiegel, 26.12.2018: "Tolerance is not for cowards")

"Tolerance means respect, acceptance and recognition of the cultures of our world, our forms of expression and ways of shaping our humanity in all their richness and diversity. It is promoted by knowledge, openness, communication and by freedom of thought, conscience and belief. "

(UNESCO 1995, Declaration of Principles of Tolerance Art. 1.1)

"Tolerance is not synonymous with yielding, condescension or indulgence. Tolerance is above all an active attitude based on the recognition of the universally valid human rights and fundamental freedoms of others. Under no circumstances should it be misused to justify any restrictions on these fundamental values. Tolerance must be practised by individuals, by groups and by states."

(UNESCO 1995, Principles of Tolerance, Art. 1.2)

"But tolerance is not a virtue alone. Tolerance is also an imperative of political reason."

(Joachim Gauck: Tolerance simply difficult)

"What is tolerance? It is humanity in general. We are all made of weaknesses and faults; therefore let it be a law of nature that we forgive each other our follies."

(Voltaire)

"Sire, give freedom of thought!"

(Schiller: Marquis Posa in "Don Carlos")

"Culture check-in":

How do we treat each other?

(hpb) Global companies are also concerned about this question. Here is an example from a working group of an IT company in the USA, in which people from many countries of origin work together. They had withdrawn for a day for brainstorming (without any coercive moderation by a consulting firm). The topic was: "living our values". Below is the result. Perhaps a suggestion for us? It is worthwhile to look at the table entries with leisure and think them through.

Perhaps we can think of other values that we should strengthen in our dealings with refugees and migrants and in their dealings with each other? Because we have a somewhat different problem with togetherness here than in a big IT company in California: Let's think about it!

| | respect | integrity/decency | responsibility |
|-----------------|---|--|--|
| good | <ul style="list-style-type: none"> • being curious about others and their ideas • listening with empathy • seeking to understand • treating people with dignity • looking for common ground | <ul style="list-style-type: none"> • staying true to our values and culture • aiming for the right results • speaking the truth with care • offering support when the truth is incriminating • keeping our word | <ul style="list-style-type: none"> • accepting the results • responding quickly to crises • advocating to help others • taking the initiative to make things better • learning from our mistakes and failures |
| Not good | <ul style="list-style-type: none"> • criticising people who have dissent-ing opinions • ignoring people • being defensive or too wait-and-see • shouting, insulting or using profanity • intimidating others | <ul style="list-style-type: none"> • not defending our culture • abusing position or power • not being completely honest • claiming a merit that is due to others • breaking a promise | <ul style="list-style-type: none"> • watching without helping • looking for excuses • allowing problems to go unaddressed • not learning from mistakes • not admitting mistakes |

The Neighbourhood Assistance in Idstein

An important and useful association introduces itself

by Hana Malek

For each other and with each other - what one person can't do, the other can! Joint events and meetings contribute to getting to know each other, to social interaction and thus also to a strengthening of society.

The main services offered by the association are, on the one hand, support for the approximately 240 members in their daily lives and, on the other hand, the organisation and design of joint encounters. The past three years have therefore also been a great challenge for the „Nachbarschaftshilfe Idstein e.V.“ eighbourhood Help Association. "We are simply delighted that we can finally offer our members the uncomplicated, neighbourly support in their everyday lives without restrictions again and that our joint activities can also take place to the full extent again," says the association's board of directors with its chairwoman Beate Melischko.

If, for example, a member needs help with shopping, accompanying someone to the doctor or to the authorities, taking care of the house and garden or even looking after the pet during the holidays, with

small handicraft tasks or with fetch and delivery services, they simply contact the association by email or telephone. The association will then look for a suitable member who can help.

In addition, the association attaches great importance to social interaction and getting to know each other and offers an attractive range of proven and new events that are very well received.

For example, on the second Saturday of the month, starting at 10 a.m., there is a regular members' breakfast in the House of Older Citizens. The association's internet café, on the first Saturday of each month from 10 a.m. to 1 p.m., also in the Haus der älteren Mitbürger (Schulgasse 3 in Idstein), is very popular and is also open to non-members for all questions about the internet and its use. Drop by sometime! Both meetings have established themselves over the years and are an integral part of the programme.

Since March 2022, the association has owned a 9-seater E-bus. Every four months, a new excursion programme is drawn up for which members can register. The programme can also be viewed on the association's website.

The membership fee is at least EUR 10,-- for single members and EUR 15,-- for family memberships.

Interested?

Here are the contact details:

Anyone who would like to know more about the services offered by Nachbarschaftshilfe Idstein e.V. can find information on the website www.nachbarschaftshilfe-idstein.de.

The association can be reached as follows:

Phone: 0178 - 331 3305

Mail: buero@nachbarschaftshilfe-idstein.de

The learning mentor miracle

by Axel Kalb, Learning Mentors Coordinator

In November 2022, we had informed in Idsteiner Zeitung and steps 4 about the work of the Idsteiner „Lernpaten“ and advertised for new learning mentors, as we had lost a lot of ground during the Corona Pandemic.

And a small miracle happened: while in previous newspaper advertisements a maximum of 5-7 learning mentors applied, this time there were 37! We would like to take this opportunity to say a big thank you to the new and old learning mentors, but - we still need more, new children from migrants or refugees come to the schools every week, the teachers are working to the limit. Therefore, here is our request once again:

Please help the children and become a learning mentorr, it is a very important and and at the same time very beautiful task!

Contact us without obligation:

Axel Kalb, Learning mentors coordinator

e-mail: lernpatenidstein@gmail.com or

Stadt Idstein, Office for Senior Citizens, Integration and Volunteering

Mrs Müller, Mrs Rill: 06126-78313 or -314

Thank you!

Cervical cancer - a viral disease

Fortunately, cervical cancer is no longer a major issue in Germany. Our health care system allows for good prevention. In socially weak countries, however, it is one of the main causes of cancer death among women. And many refugees have arrived here from such countries. Therefore, here is some important information about it.

by Hans-Peter Buscher

What is the cervix?

The uterus is the organ in which children grow before they are born. It is tightly closed at the bottom by a ring muscle. This 3-4 cm long closure is the cervix (cervix in medical terms). During birth, it loosens considerably under the influence of hormones and the cervical opening becomes wide. The mucous membrane inside the uterus reaches the border of the cervical opening, where it merges with the mucous membrane of the vagina. It is precisely at this border that cellular remodelling processes, like territorial battles between two cell types, constantly take place. This is exactly where cancer can develop.

What is a cervical carcinoma?

Carcinoma means cancer. It involves a disorderly proliferation of cells that do not adhere to the rules of a boundary and form tumours (space-occupying growths). They grow unrestrained and release daughter cells into the body, which settle somewhere new as daughter tumours (metastases). Cervical carcinoma has the "advantage" that it can be detected easily and early. It can therefore be counteracted at an early stage, even if it is still benign. Regular preventive examinations are therefore important.

What is the risk of cervical cancer?

What is the risk of cervical cancer?

Cervical carcinoma is the fourth most common cancer in women worldwide. Developing countries account for about 90 percent; there it is one of the most frequent causes of death. In Germany, on the other hand, the annual incidence rate is "only" 4600 women (according to the RKI). This is already the effect of a good prevention programme in our health system.

Our refugee and migrant women from developing countries, on the other hand, are much more likely to carry an increased risk and have mostly not been able to receive this preventive care so far.

HPV as a cause

Cervical carcinoma is a cancer that in almost all cases is caused by a virus, HPV (human papilloma virus). It is transmitted sexually and through smear infections (shared toilets and towels). Over 100 types of the virus are known. Types 16 and 18 are 70% responsible for cancer. Other types can cause warts (papillomas). The infestation rate is very high. But mostly the virus is kept in check by the immune system. Only when the immune system weakens with age does the risk of cancer increase.

Screening

An HPV test (from a smear taken from the surface of the mucous membrane) provides information on whether a viral infection is present. A PAP test is a microscopic test for abnormal cells obtained from a brush smear during a gynaecological examination. It provides information about the presence of cancer or a precancerous condition. If it is positive, more detailed examinations follow, including a tissue sample.

Most health insurance companies cover the costs of a screening examination in accordance with the recommendations of the expert committees.

- ▶ Age 20-34: You are entitled to an annual Pap smear test, and an HPV smear test if it is abnormal.
- ▶ Age from 35: Every three years there is an entitlement to a combination smear test consisting of a PAP smear and HPV test.

Types and stages

If abnormalities are found, it is important to know whether a conspicuous area is a precancerous area or already cancerous, what cell type is present, and what stage the cancer is in. Is it localised or has it already metastasised? The treatment depends on this.

Treatment

Pre-cancerous lesions and localised tumours can be completely removed by minor surgery. Rarely is a major operation necessary. If there is a risk that the tumour will spread, additional treatment is given in the form of medication (chemotherapy) and, if necessary, local radiation. Today, there are new immunotherapies that can significantly prolong life in cases of advanced tumours. But the life expectancy of advanced cervical carcinoma is unfortunately still only in the range of a few months on average.

That is why effective prevention is so important. It is best done early in adolescence through HPV vaccination of girls and boys.

Vaccination

HPV vaccination is available for prevention. With a good immune system, it provides almost 100% protection against HPV infection and thus against cervical cancer later in life. The Stiko (permanent vaccination commission) recommends vaccination of girls and boys between the ages of 9 and 14 (before first sexual contact). Most health insurance companies cover the costs until the age of 18 or beyond (it is worth asking).

Women get ahead - courses, projects and activities

A report on the successful further education programme for migrant women of the CITOYEN Foundation

by Dr. Ildikó Szelecz

Our courses are very popular

The courses of the project „Frauen kommen weiter“ (Women get ahead) for refugee and migrant women of the CITOYEN Foundation from Frankfurt (see articles in previous *steps* issues) have also started in 2023 at all four locations (Idstein, Waldems, Geisenheim and Bad Schwalbach) and support the participants in career orientation, practising learning techniques (also for exams), give help for self-help (empowerment), train in digital skills and inform about the topic of democracy. In the democracy workshops, we are even supported by lecturers from the Deutsche Gesellschaft e.V. (www.deutsche-gesellschaft-ev.de), an association from Berlin for the promotion of political, cultural and social relations in Europe. The lecturers come all the way from Berlin to hold the workshops here with us (the next dates are in autumn and will be announced in time). Talking about democracy and life in Germany is also a linguistic challenge, and anyone who has ever learned a foreign language knows the feeling when you actually know exactly what you want to say, but the words are missing. Then you finally put the sentence together and realise that the others are already on a completely new topic.

"Women get ahead" comes on television

On 28 March 2023, RTL Hessen visited our vocational orientation course in Idstein and will broadcast a short report about it. Our instructors Heike Schröder and Ulrike Fuhr support our participants in groups and in individual coaching on their way into a profession. Nurto from Somalia agreed to talk to the film team about her life and work. She has already attended several vocational orientation courses with us. She has worked in Somalia as a nurse for Doctors Without Borders, among others, and will soon be holding her employment contract in her hands here. Bravo!

Computer courses of the CITOYEN and the Gölkel Foundation

Our computer courses already have a real following. At the Idstein location, they are led by Antonia Kampa, a graduate computer scientist. She and her group have managed to get so far from a basic course (PC basics) that a course on creating websites can now be offered. "Of course we also deal a

bit with A.I." says Antonia laughing, as if it were the most natural thing in the world. We are incredibly proud of all the participants who have made it this far.

Excursion to the Women's Museum

On 18 March 2023, the participants of the empowerment course from Bad Schwalbach had the chance to join an excursion to the Women's Museum in Wiesbaden. The excursion was organised by the project 'Participation in Society in the Rheingau-Taunus District - Women in an Intercultural Context' of the Rheingau-Taunus District. At the museum, the group was able to take part in a great guided tour with an interpreter and afterwards everyone had the opportunity to talk about the impressions gained over coffee and pastries.

Information on the Women's Museum: www.frauenmuseum-wiesbaden.de

Where can I register?

Here are the contact details for those who are interested:

Dr. Ildikó Szelec, phone: 0176 504 12251 (also via WhatsApp), E-mail: fkw@stiftung-citoyen.de

Register for the computer courses at:

Kerstin Reimers, phone: 069 69 86 93 60, E-mail: projekte@stiftung-citoyen.de

Participation in the courses is cost free.

Where does electricity come from?

"How we generate energy" is the name of a new book that explains to children what types of energy there are and how they are generated.

(sbo) Nothing works without energy! It is not only adults who are concerned with climate change, the energy crisis and supply problems with oil and gas. Children also want to know how we can save energy so that we can stay warm next winter, don't have to shower with cold water and so that our smartphones don't run out of power.

What is energy? How is it produced? What raw materials do we need for it? Where does electricity come from?

You can find the well-explained answers to these questions in the book "How we generate energy". On 32 pages with many vivid pictures, Philip Bunting gives a great overview of all questions about energy and explains, for example, how geothermal energy, a nuclear power plant or a photovoltaic system work.

He also describes how people's use of energy has developed - from the discovery of fire to oil, gas, coal, hydroelectricity and wind power to the invention of the light bulb, atomic energy and solar power. In the process, he also tells curious and interesting things from the history of mankind.

Did you know, for example,

- ▶ that two and a half thousand years ago the Chinese piped natural gas through bamboo canes to use for cooking? (So a kind of ancient gas pipeline!)
- ▶ that the word electricity comes from the Greek word for amber - elektron? (Thales discovered electricity when he rubbed an amber over cloth).
- ▶ that an English king in the 14th century tried to ban the burning of coal because dirty smoke was darkening the air and poisoning the people? (A medieval environmentalist!)
- ▶ that the first electricity grid lit up a few city blocks in New York City in the 1880s?

And at the end, of course, there is the answer to the question: How can I save energy myself?

Turn off the lights when you leave the room, separate the rubbish so that raw materials are reused, shower only as long as necessary - all of you children can help with this too, because saving energy is not just something for adults!

What Mr. Bunting forgot and we would like to add: Not only the TV, but also the smartphone and the games console consume a lot of electricity. So it's better to switch everything off and play with friends - in good weather, preferably outside in the fresh air. And in bad weather, maybe read a book - like this one!

Philip Bunting: How We Generate Energy: About the Sun, Wind, Gas, Oil, Atoms and Other Sources of Energy. A non-fiction book for children from 6 years, 32 pages, Carlsen Verlag 2023, 14 €.

What children say

We ask children of immigrants what they think about Germany, how they like it here, what is different in their home country, and what they want most.

Azizul is 9 years old, comes from Afghanistan and is in third grade. He came to Germany with his parents in 2016. His little sister was born here.

Have you made friends here? Are there Germans among them?

Yes, I have German friends, but also friends from Turkey, Syria and other countries.

What do you know about Afghanistan?

I was born there. But I don't remember Afghanistan. My parents left because it was dangerous there. I was only two years old.

What do you think is the difference between life in your home country and in Germany?

The food in Afghanistan is different than in Germany. There is no sambusa (stuffed dumplings, editor's note) here. In Afghanistan, you eat rice by hand. The flats there are also different from here. You don't sit on the sofa. People sit on the floor also while eating.

What do you like most here in Germany?

That I can play great games with other children.

Is there anything that you find strange in Germany?

Nope!

What don't you like at all in Germany?

I don't like that everything is so expensive here.

What are your hobbies?

Painting and playing football.

What are you most interested in?

Dinosaurs.

What is your favourite subject at school?

Maths.

What do you want to be when you grow up?

An artist or a footballer or a doctor.

What do you wish for most?

That I become an artist.

Germany – paper country

Part 4: Family support from the state: How and where to apply

(sbo) Due to high inflation, many families no longer have enough money despite having a full-time job. Rising rents and exploding energy costs consume most of the family income. Here we explain how the state supports families with low incomes and how to apply for assistance.

Child benefit (Kindergeld)

► Child benefit is €250 for each child under 18 and is usually claimed by one parent.

► It can also be paid up to the child's 25th birthday under certain conditions, e.g. if the child is in training or studying.

► Child benefit is independent of income.

► But: If someone receives benefits from the JobCenter, the child benefit is offset against the benefits, and foreigners who do not yet have a residence title are usually not entitled to child benefit.

► The application must be submitted once to the family benefits office of the respective federal state. For our region, this is the Familienkasse Hessen in Kassel. Once it has been applied for and approved,

and nothing changes, payments continue until the child is 18 years old.

The child supplement (Kinderzuschlag)

- ▶ The child supplement is additional state support for families with a small income who already receive child benefit.
- ▶ It amounts to € 250 per child, as long as child benefit is also paid for the child.
- ▶ The payments do not run automatically, however, but must be reapplied for every 6 months.
- ▶ To determine whether a claim exists, you have to do a bit of calculation. The existing income must cover the so-called standard needs. What is involved and examples of calculations can be found online.
- ▶ If the income to be imputed is too low, Bürgergeld must be applied for at the JobCenter.
- ▶ Those who receive child supplement can also apply for exemption from broadcasting fees, payment of childcare costs and lunch at daycare centres and schools.
- ▶ The application for child supplement is also submitted to the family benefits office.

Housing benefit (Wohngeld)

Housing benefit is a state subsidy for housing costs.

- ▶ It depends on income and is usually granted for 12 months. It can be applied for in addition to the child allowance. A minimum income is also a prerequisite (similar to the child supplement).
- ▶ The new Housing Benefit Act takes into account the increased rent and energy costs and has been greatly increased for 2023.
- ▶ At www.wohngeld.org you can use the housing allowance calculator to work out how much the allowance can be. You can also find the form there.
- ▶ The application for housing allowance must be submitted to the local housing allowance office (e.g. the housing allowance office of the Rheingau-Taunus district in Bad Schwalbach).

Parental allowance (Elterngeld)

- ▶ With parental allowance, the state compensates for a lack of income when parents care for their child after birth. It depends on the previous income and is paid for up to 12 months of the child's life. The minimum parental allowance (300 € per month) is paid to parents who look after their child themselves after the birth and who have not worked more than 32 hours per week, e.g. also housewives who have not worked.
- ▶ Parental allowance is applied for at the parental allowance office - for the Rheingau-Taunus district this is the Hessisches Amt für Versorgung & Soziales / Elterngeldstelle (Hessian Office for Care and Social Affairs) in Wiesbaden.

Important to know: Reminder received - what now ?

Collection procedure.....Cancellation.... Schufa

by Brigitte Frost

What is a reminder (Mahnung)?

Have you not paid your bill or rent on time? You get a reminder. Sometimes there is a second reminder, but if you still haven't paid by then, there are

- ▶ additional costs, collection fees, lawyer's fees... and
- ▶ in the case of tenancy agreements, perhaps also the termination of the flat.
- ▶ a negative Schufa entry

What is the debt collection procedure?

▶ Examples: the telephone provider / electricity supplier / online retailer transfers the debt to a debt collection company. This collection agency now sends a reminder (+ 40,- to 100,- EUR collection fees) and wants the money! Every further reminder makes everything even more expensive.

The Schufa report

For many online purchases and for a rental contract, you need a Schufa report.

- ▶ If you don't pay your bills or don't pay them on time, it will be reported to Schufa - and you will have a

negative entry.

► You may no longer be able to conclude online contracts (no telephone, no rental contract) because your Schufa information is too bad!

Cancellation of the flat

If 2 months' rent have not been paid, the tenancy agreement can be terminated.

► Even if the Job Centre normally pays the rent: You are the tenant/contractual partner and responsible for paying the rent.

What should you do if you receive a reminder?

Pay quickly at the first reminder or

- Clarify the situation: phone, get help... or
- Ask to be allowed to pay later or in instalments!
- But in any case: don't wait until the third reminder!

Sports for women of all nations

Gymnastics, yoga and a lot of fun

by Renate Stübing

Since May last year, TV Idstein has had a women's sports class for all nations. At the request of the Idstein Foreigners' Advisory Council, the sports coach tandem Shehide Selmani and Renate Stübing managed to fulfil this wish. With a big heart for such things, the TV 1844 Idstein has made a hall time available free of charge. So we can have our sports lesson on Friday evenings from 18.00-19.00 with different exercises and a coach. The children are also welcome and are allowed to romp in one part of the hall.

Sometimes the little ones join the mothers and want to train with them – no problem at all. A sports family sticks together and shows tolerance. In December, we organised a successful family sports festival together and also hosted the indoor flea market in March.

With much joy and gratitude, the women come regularly to the sports lesson and have a lot of fun despite the physical exertion. This gratitude and the shining eyes make us very happy and sometimes we have tears of joy in our eyes after the sports lesson. This motivates us and strengthens us in our work. At the Festival of Associations (15 July in front of the Town Hall), the women's group and Renate Olanin will present themselves on stage with a part of their exercise class.

If you are interested and want to join in, just come along or contact Shehide Selmani (phone 0157 5897636) or Renate Stübing (phone 0151 11515873) beforehand. We are also the contact persons for questions about sports activities.

Eid in April weather

Muslims and Christians celebrate the end of Ramadan together

(sbo) The Flüchtlings- und Integrationshilfe Idstein e.V. (FHI) organised a big barbecue party for Eid again this year. In the integration garden next to the Gassenbacher Hof in Idstein, around 180 guests from many nations celebrated the end of the fasting month of Ramadan with a joyful party on 23 April.

Ahmad Aldahik and his Syrian team had organised everything perfectly, and many visitors brought appetisers, salads, cakes and sweets from their national cuisine.

The "grill chefs" made sure there was always enough meat on the grills and were on duty the whole time. There were Arabic specialities such as falafel (deep-fried chickpea balls), kibbeh (a kind of Arabic lamb tartare), hummus (chickpea-sesame paste), muhammara (a paprika-walnut dip), as well as

Afghan bolani (pancakes filled with potatoes and spring onions) and, for dessert, a large selection of Afghan, German and Syrian pastries.

The many children had fun - and so did the adults! The only thing the organising team had no influence on was the weather – but at least the rain was kind enough to wait almost until the end!

Fit for celebrations and vegetables:

The Integration Garden in Idstein

(sbo) An Arab-Afghan-German-Ukrainian work brigade including offspring took advantage of a rainless Saturday in April to get the integration garden at the end of Grunerstrasse ready for the season. The beds are now dug up, lettuce, spinach, herbs, spring onions and carrots are sown. To ensure that this year's tomato harvest does not fall victim to blight again, a new shelter is waiting for its subtenants, which are already growing on the windowsills of some team members. A large flowering meadow hopes that enough bees and other nectar collectors will discover this feeding place and perhaps also take an interest in the already existing insect hotels.

Besides working every Saturday from 11 am, the garden can also be used for social gatherings.

Information and registration by e-mail to fluechtlingshilfeidstein@gmx.de.

Picked up:

Bureaucratic pentathlon... a German national sport?

The disciplines of this sport are called Fill out, Print, Send, Hope and Wait!

found in the Wiesbadener Kurier ("Digital check for legislative projects", 29.03.2023)

steps explains: What does a Landrat do?

In March, a Landrat (district administrator) election was held in our district (Landkreis), the Rheingau-Taunus Kreis. Frank Kilian, the previous incumbent, did not run again. The citizens had the choice between five candidates, four men and one woman. Sandro Zehner was elected as the new Landrat on 23 March.

We would like to take this opportunity to explain what a Landrat does.

(hprö) The district administrator is a "municipal elected official" just like the mayor. Municipalities are the communities, towns and districts. They are "territorial authorities" and parts of the Länder, which are themselves parts of the Federal Republic of Germany. Landräte (district councillors) are directly elected in Hesse for six years by all citizens eligible to vote.

In Hesse there are 21 (Land) districts with the district councils as the decision-making bodies of a district elected by the people. The district assemblies pass binding resolutions on all matters for which the district is responsible. In addition to the district assembly, each district has a "district committee" elected by the district assembly (corresponds to the municipal council or magistrate of municipalities), which is the highest administrative body of the district.

The chairman of this district committee is the district administrator. He is the head of the district administration and responsible for carrying out all administrative tasks. The district administrator represents the district externally and maintains contact with the other districts in the state and with the Land (federal state) government.

... and what are the tasks of a Landkreis (district)?

A district in Hesse performs **original municipal (local) tasks** for the entire district (in its own right). These are the responsibility for...

- ▶ the schools: i.e. construction, furnishing and maintenance of the school buildings (the interior of the school is a matter for the Länder)
- ▶ the local social and integration assistance, including employment services.

- ▶ child, youth and old people's welfare services
- ▶ the integration of refugees and migrants (foreigners' affairs)
- ▶ health care and hospitals
- ▶ the tasks of environmental protection and nature conservation as well as waste management
- ▶ fire protection and disaster control
- ▶ the organisation of public passenger transport
- ▶ the construction and maintenance of district roads
- ▶ construction supervision

In addition to these tasks, the district performs tasks that are to be fulfilled on behalf of and according to the specifications of the state. These tasks are performed within the framework of existing Land and federal laws. These are:

- ▶ the supervision of the municipalities and cities of the district
- ▶ the protection of water and soil
- ▶ order and trade supervision
- ▶ the veterinary office
- ▶ the cadastral office
- ▶ the motor vehicle registration and driving licence office

Getting to know Eritrea

Mhreteab Medhanie intruduces his home country

Eritrea is an African state located in the east of the continent. It borders Ethiopia to the west and south, Sudan to the north, Djibouti and the Red Sea to the east. It has about 5 million inhabitants and an area of 117,600 square kilometres.

The African state has nine tribes and each has its own language. There is no official language; but Tigrinya, Arabic and English are the main languages spoken at home and at work.

Eritrea has had only one president (Isayas Afewerki) since independence from Ethiopia in 1993.

The country has a long beach, about 1,800 kilometres. The capital and largest city is Asmara. The main ports are Massawa and Assab.

Eritrea has all the different climatic zones of the entire continent. Within two hours you can experience three different climatic zones in Eritrea. The three main geographical zones are the eastern slope, the central highlands and the lowlands in the west.

Eritrea has two main religions, Christian and Muslim. The people are very open-minded and hospitable.

The cuisine of Benin:

A perfect blend of French, Brazilian and African

(sbo) A special cooking event in Taunusstein: When Roswitha Kacmaczyk announced the cooking event of the Taunusstein Bürgerstiftung for 11 February, the culinary theme for this edition of steps was clear: Malik Kora and Laurence Editchom wanted to present the cuisine of their home country Benin. Throughout Africa, Benin's cuisine is known for its exoticism, and it is said that people eat healthier there than elsewhere on this continent. Brazilian influences from returnees of African descent and French influence from the long colonial period mix with African cooking traditions - this is what makes this country's cuisine so special.

The announcement by the community foundation aroused the curiosity of quite a few people from Taunusstein, and so around a dozen participants gathered in the community centre in Wehen to cook and eat together under the guidance of the two young people from Benin.

First a bit of theory: First Malik gave a short introduction to the theory and explained the most important ingredients. The basis of every meal in Benin, as in many other African countries, is a filling porridge.

What the potato is in Germany, the yam is in Benin, at least in the north. (In the south, it is often cooked with maize flour.) The yam is boiled and mashed and served on the plate like a dumpling.

But onions, fresh vegetables and spices like garlic, ginger, pepper and chilli are also important, because people in Benin like to eat spicy food. Some special ingredients like shrimp flour are not necessarily available in supermarkets, but in larger cities like Wiesbaden and Frankfurt there are shops selling African food.

Malik and Laurente had put together an extensive menu for this evening. It was to consist of two meat dishes and one vegetarian dish. The final dish was a delicious - if not quite Benin-typical - banana pudding.

Sokuru with beef and peanut sauce

The national dish of Benin: Mashed yam

For 4 people you need:

1 kg yams for the mash

For the sauce:

1 onion

3 tbsp. peanut oil

2 tbsp tomato paste

1 tsp chilli powder, ginger, garlic

1 Maggi cube

130 g peanut butter

For the meat

some small hot peppers

Ginger, pepper, garlic, onion

Beef, cut into pieces

Oil for frying

Salt

Preparation:

► Peel the yams, remove the ends and wash, but do not leave in water. Cut into pieces and put in a pot with some water without salt and cook for about 20-30 minutes until soft.

► In the meantime, finely dice the onion for the sauce, heat the oil in a pan, sauté the onion cubes until they are soft and translucent.

► Add the tomato paste and chilli and sauté for a further 3 minutes, stirring constantly. Pour in 250 ml water, crumble in the Maggi cube. Stir well and slowly bring to the boil.

- ▶ In the meantime, cut the beef into pieces, wash, put in a pot and cook with the spices (except salt) for about 10 minutes until tender.
 - ▶ Fry the meat in a pan in oil, fry the peppers, season with salt and pepper.
 - ▶ Put the peanut butter in a bowl and mix with some skimmed sauce until liquid, then add to the rest of the sauce.
 - ▶ Reduce the heat and simmer gently for about 15 minutes, stirring constantly, until the sauce has thickened. It has the right consistency when it sticks to the spoon, season with salt.
 - ▶ Place the cooked yams in a pot and mash with a potato masher until you have a smooth, sticky and homogeneous mixture.
- Pour the yam mixture into small cups, turn them out onto a plate, add the meat and spread the yam mixture with peanut sauce around it.

Vegetarian: A dish with spinach and chick peas

For 8 people:

- 2 packages of frozen spinach leaves (approx. 400 - 450 g).
- 4 onions
- 4 cloves of garlic
- 4 tomatoes, fresh, or 200 g chunky tomatoes
- 2 small cans of chickpeas, 400 g each, well drained
- 2 small pieces of ginger, about the size of half a clove of garlic
- 2 cans of creamy coconut milk, 400 g each
- 4 tablespoons coconut oil
- 1 teaspoon salt
- 1 teaspoon paprika powder
- 1 teaspoon turmeric powder
- 1 teaspoon coriander leaves, grated
- Chili flakes

Preparation:

Defrost the spinach leaves (possibly in the microwave) and drain the water. Peel the onion, garlic and ginger.

Cut the tomatoes at the stem end, pour hot water over them and peel off the skin after a short time. If you want to do it really fast, you can also use chopped canned tomatoes. Use half a can, but be sure to drain the juice so that the dish does not take on a tomato flavor and reddish color.

Dice the onion and tomatoes (drain the canned tomatoes) and chop the garlic and ginger very finely. Heat the oil in a high pan, add the onion, garlic and ginger and sauté until translucent. Add the spinach, tomatoes and coconut milk, season, stir well once and cover.

Simmer everything on low heat for about 10 minutes until bubbly. Finally, add the chickpeas, stir and allow to infuse briefly. Season again if needed and serve sprinkled with chili flakes. Serve with eba - see the recipe below.

Eba - a classic side dish

A classic African dish served as a side dish to meals and traditionally eaten with the hands: A small amount is rolled in the hand and then dipped in the sauce before eating.

For 8 people:

- 8 cups water
- 4 cups roasted cassava flour (gari)
- Salt

▶ Bring the water to a boil in a large pot, sprinkle in the gari and cook, stirring constantly, until it becomes a paste similar to the consistency of mashed potatoes. Season to taste with a little salt.

Malik Kora and Laurente Editchom:

As "BuFDiS" from Benin to Germany

Malik, 25, and Laurente, 23, both work in a senior citizens' centre in Taunusstein. They came to Germany as part of the Federal Volunteer Service because they had already studied German in Benin and wanted to get to know German culture. Malik comes from Kansu in the north and belongs to the Bariba ethnic group; Laurente comes from the capital in the south.

What Malik likes best about Germany is the landscape with mountains and forests, the climate and the people. He especially emphasises the punctuality in Germany. Laurente agrees - obviously our reputation in this respect hasn't suffered too much yet! "I love German culture like punctuality, good work, respect, honesty...", she says, but adds that unfortunately she has also had bad experiences with racism.

Malik has been in Germany for two years, is currently training to be a nurse and lives in a shared flat in Taunusstein. Laurente, who is doing an internship at the Senior Citizens' Centre, came to Germany in October 2022 and lives in Wiesbaden.

When project manager Roswitha Kacmaczyk asked Malik if he would like to present his home kitchen at one of the cooking events organised by the community foundation, he first said, "Actually, only the women cook at home," but then agreed, because he has been an enthusiastic hobby cook ever since he learned to cook from his three sisters. Nevertheless, he called in his colleague Laurente for the event, just to be on the safe side, because cooking with so many people was quite a challenge.

We want to know what they like to eat themselves and what they think about German cuisine. Laurente notes that "beyond the stereotypes of consuming beer, pork, cabbage and potatoes, a cuisine has developed with many ingredients that combines sweet and savoury." But her favourite dish is Beninese sokuru. Malik, on the other hand, prefers to eat rice dishes, spaghetti and other noodles. "But I also find German cuisine interesting and delicious," he says.

They both hope that this evening they were able to contribute to making the culinary delicacies of their homeland a little better known in Germany. In any case, the participants of the cooking event enjoyed it very much - even if one or the other might have had a little sore muscles from pounding yams the next day...

Facts about Benin

- ▶ Benin, formerly Dahomey, is a state in West Africa. Before independence in 1960, the country was first a colony, then a protectorate of France,
 - ▶ The form of government is a presidential republic.
 - ▶ Capital: Porto Novo
 - ▶ Number of inhabitants: approx. 12 million
 - ▶ Population: the Fon are the largest ethnic group with 40 %, followed by Adja, Yuroba and Bariba as well as other minorities.
- Official language: French; however, 53 different languages are spoken in the population; 47 % of the inhabitants speak Fon as their mother tongue.
- Religion: 42 % Christians (23 % of them Catholic), 29 % Muslims, 17 % followers of the Voodoo religion.

No opposites: Humour and philosophy

(sbo) Many jokes and anecdotes illuminate human nature in a humorous way. Some of them are also about the meaning of life. They are so profound and almost philosophical that the punch line (the "joke") is only understood at second glance.

In his cult book "The Hitchhiker's Guide to the Galaxy", for example, Douglas Adams answered the question about life, the universe and all the rest with "42". At any rate, all Douglas Adams fans know this

joke (and will swear that it is not a joke). Or the joke about the guru who, when asked by a seeker, said that the meaning of life was a teacup. When the seeker was outraged by this, the guru calmed him down and said, "Well, maybe it's not a teacup either..." Whether the seeker would have accepted a coffee cup is not known. This probably belongs to the realm of higher philosophy.

We don't make it so complicated and have compiled a number of jokes that one can understand without studying philosophy or being a lover of English fantasy. Especially the cheerfully ironic stories of the Hodja, which we have already presented in previous issues, and the literally funny Jewish anecdotes are an inexhaustible source of „philowitzie“ ("philojoky").

Destiny

An elderly lady is walking in a posh neighbourhood with her two grandchildren. She meets an acquaintance. They greet each other and the acquaintance asks the lady how old the children are.

The lady replies, "The doctor is seven, and the lawyer is five."

*

There is always a way out

A man is walking across the street and falls into a hole.

He screams for help.

After a while a doctor comes along. He writes him a prescription, throws it into the hole and keeps running.

A little later a priest comes. The man cries out for help, the priest writes him a prayer, throws it into the hole and runs on.

Finally, a friend passes by the hole, sees the man and jumps into the hole with him.

"Why did you do that?" the man asks. Now we are both down here."

"That's right," replies the friend. "But I've been down here before and I know the way out."

*

The way to happiness

"How does one become happy?" a disciple asks the Hodja.

"Through wisdom," replies the Hodja.

"And how does one attain wisdom?" asks the disciple, perplexed.

"Through experience!" replies the Hodja.

"But how can I gain experience?" asks the disciple.

"Through stupidity," replies the Hodja.

*

The beginning of human life

A Protestant priest and a Catholic priest argue about whether abortion should be allowed or not. The main point of contention is at what point human life begins. When they still cannot agree after hours, they call in the rabbi of the Jewish community as an arbitrator.

He listens to the arguments of both, cradles his head thoughtfully and finally says: "Well, when the dog is dead and the children are out of the house - that's the beginning of human life, I guess."

*

Hodja on the donkey

Hodja is sitting upside down on his donkey.

People on the road ask him in amazement, "Why are you doing that?"

Says the Hodja, "I don't want to look in the same direction as the donkey!"

*

It's all relative

A snail files a complaint with the police. Two turtles had attacked and robbed her.

"How did that happen?" asks the policeman.

"No idea," replies the snail. "It all happened so fast..."

*

It all depends on the point of view

Hodja is squatting on the riverbank. On the other side he sees a friend and waves to him. The friend waves back and calls out, "Say, how do I get to the other side?"

The Hodja calls back, "But you're already on the other side!"

*

...and on the same theme:

Two planets meet.

"How are you?" one asks the other.

"Not so good," replies the first. "I think I have homo sapiens."

"Don't worry about it," says the other. "It'll pass."

*

The way is the goal

Moische from Shitomir no longer liked it in the Soviet Union, wanted to emigrate. He applied for an exit permit, got on a plane and flew to Israel. As soon as he arrived, he realised that he would rather go home again and flew back.

A few months later, he was back in office and applied again for an exit permit and got on a plane to Tel Aviv. Two days later, he booked a return flight and returned to Shitomir.

When he stood before the official again a few months later, the official asked him incredulously: "You want to emigrate! Then why do you keep coming back?"

Moische replied, "I don't like it here, and I don't like it there either. But the flight is so beautiful!"

Page 23

steps Arabic

Arabic translation of the short content descriptions.

Page 24

steps Riddle

Steps Riddle

If you read this newspaper carefully, you will find some pictures with questions for this puzzle. They give clues to the solutions. This time it is about zoology. Below you will find all the questions again. If the solution is correct, the letters in the coloured boxes will give you the answer, which this time includes a leisure tip. (Only in a German version available.)