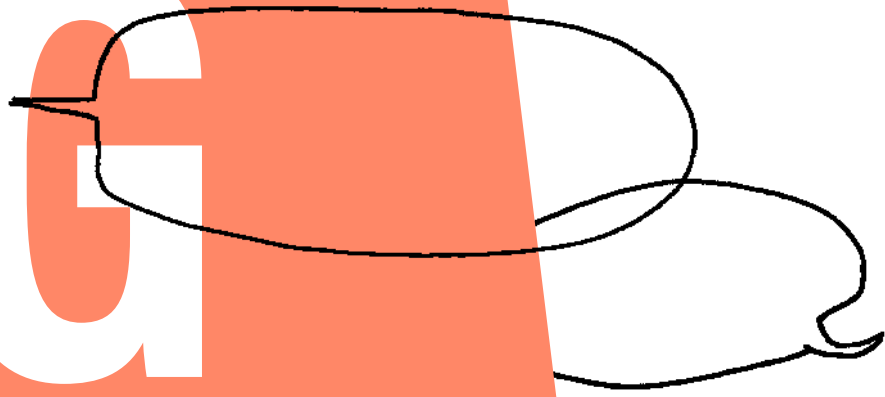
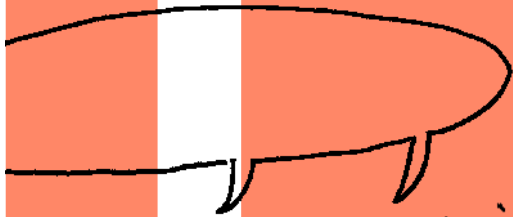


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TEACHING THE RULE OF LAW

LEARNING FROM PRACTICAL EXPERIENCES



DIGITAL SYMPOSIUM 3.0 JULY 7, 2021

STIFTUNG
FORUM
RECHT

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Intro

Teaching the Rule of Law – But How?



■ Our trust in the rule of law and its endangerment, enforcement, and reliability is part of regular public debates. The increasing focus on the rule of law is reflected in civic education. Simultaneously it raises questions on this issue's understanding and practical implementation in educational work. ■ This publication documents the digital symposium entitled "Teaching the Rule of Law – Learning from Practical Experiences" held by the Stiftung Forum Recht ("Law Forum Foundation") in July 2021. It summarises day-to-day experiences and event presentations of various initiatives and institutions related to the rule of law.

Achieving more together:
The Law Forum as a
platform and place for
collegial exchange of
ideas and international
networking.

The Law Forum Foundation is a relatively young institution that was established in 2019 as a federal foundation under German public law to "address current issues of law and the rule of law as a basic prerequisite



for a functioning and vibrant democracy and to enable all social groups to get involved" (Article 2 Law Forum Act). Additionally to a virtual setting, it is planned to locate the foundation in Karlsruhe and Leipzig, emphasising its open character for information, education, and culture exchange. The foundation's formal establishment was preceded by a proactive phase lasting several years. Representatives from civil society, politics, and the judiciary had developed fundamental ideas for a Law Forum. These ideas were reflected, among other things, in a feasibility study and two symposia and thus constituted essential impulses for the legal framework and establishment of the foundation.

Since the end of 2020, the team of the Law Forum has aimed to bring these ideas to life, sharpen the foundation's profile with a particular focus on dealing with law and the rule of law, and consider future visitor's perspectives. Concrete questions quickly emerged from inspiring interviews at the beginning of 2021. They shared their perception of the rule of law in everyday life and conceptual considerations from the perspective of educational practice. Some of these interviews revealed a congruent understanding of democracy and the rule of law, a close link with the implementation of human rights, and a reference to historical experiences of injustice, especially in German history in the 20th century.

The symposium, as documented in this publication, is considered both a continuation and a new beginning: it continues the studies from the founding phase and, at the same time, marks the launch of a series of future expert events that the foundation will organise. This first event focused on practical experiences in educational work when dealing with law and the rule of law. Representatives of various initiatives and institutions from four continents have reported on concepts they use and have shared best practices as well as particular challenges in conveying the rule of law in educational, cultural, and museum projects. The symposium was divided into three thematic sections, each prefaced

"The central question is: How can we practically make law and the rule of law tangible in an exhibition experience?"

— Susanne Baer

with pre-produced video keynotes given by experts. The panellists and discussants explored various aspects that have repeatedly come to the fore since the foundation has begun its practical work:

1 Rule of Law and Injustice

A collective experience of injustice characterises German 20th-century constitutional history. In an international context, injustice equally impacted the legal framework of social coexistence. How do narratives of injustice shape the way the rule of law is communicated in curatorial practice and educational work? And what pitfalls are associated with these?

2 Rule of Law and Democracy

The rule of law and democracy are mutually dependent but describe different aspects of social order and participation principles. How can synergies between both concepts be used when teaching law and the rule of law? Where do we need to draw central distinctions?

3 Rule of Law and Human Rights

In the past decade, numerous museums and cultural institutions with a thematic focus on human rights linked to their respective national history have been established around the globe. How can human rights be communicated and displayed on an institutional level? And what significance could the discussion of the rule of law have in this context?

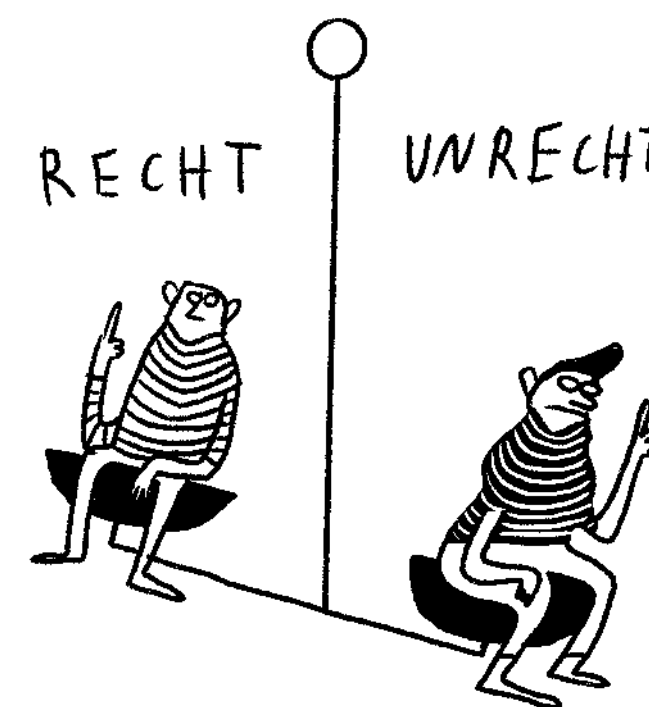
The symposium brought together a wide spectrum of projects: from institutional contributions over grassroots initiatives, to classic formats and experimental ideas.

The symposium illustrated how different the answers to these questions can be and how worthwhile it is to think about form and content concurrently. ■ The contributions highlighted the close connection between experiences of injustice, democracy, and human rights in teaching the rule of law. They emphasised how crucial it is for the success of Law Forum to engage people in a dialogue. It stressed the need to focus on everyday life instead of relying on a didactic explanation of theoretical knowledge.

The Law Forum continues to be in a start-up phase characterised by profile refinement. For the design of the planned new buildings in Karlsruhe and Leipzig and the continuation of the conceptual framework of the content-related programmatic work at both locations, the recurrent themes of the symposium revealed one clear requirement for the foundation's work: the unique mission of making things tangible while at the same time creating spaces that help visitors to broaden their horizon again and again. ■

At this point, special thanks go to the German Federal Constitutional Court Judge Prof. Dr Susanne Baer for her experienced, prudent, and fruitful moderation of the event, which was held in a hybrid format due to the pandemic. The entire event was further accompanied by the illustrator Johanna Benz, whose graphic recording captured various "insights" into the discussed topics. These illustrations have now found their way into this publication. The complete video recording of the symposium is available on the website of the Law Forum Foundation.

Focus on the visitors:
Which contents can or should the Law Forum focus on and in which way so that it really reaches people?



Insights into the Digital Symposium 3.0

We explore the potentials and challenges of thematic intersections between the rule of law and democracy, human rights, and historical narratives of injustice.

#1 Rule of Law and Injustice

■ The first panel focused on international communication and exhibition concepts on the rule of law in relation to historical narratives of injustice. Concrete examples were used to highlight challenges and pitfalls when dealing with subjective and collective experiences of injustice. On the agenda, too, was exploring communication options concerning the loss of rights and the lack of legal certainty. The conference was opened with keynote speeches by Prof. Dr Andreas Wirsching and by Prof. Dr Peer Zumbansen, who outlined the influence of (trans)national experiences of injustice on the formation of constitutional states, the appreciation and criticism of the rule of law, and the challenges for its promotion from the perspective of legal history and philosophy.

Although experiences of injustice and losing rights are deeply inscribed in Germany's collective consciousness, the political and social acceptance of the rule of law is being put to the

**"The rule of law
does not make
a soft pillow."**

— Andreas Wirsching

test, said Wirsching. Experiences of injustice certainly raise awareness for legal certainty; however, in a highly complex and individualised society, there is enormous potential for tension when evaluating individual rights in

relation to the rules of a community. This is evident in national and transnational contexts. Consequently, the history of the rule of law after 1945 should not be interpreted as a linear and progressive success story but rather as a "problem-provoking story" in which societal circumstances and moral concepts decisively have shaped jurisdiction.

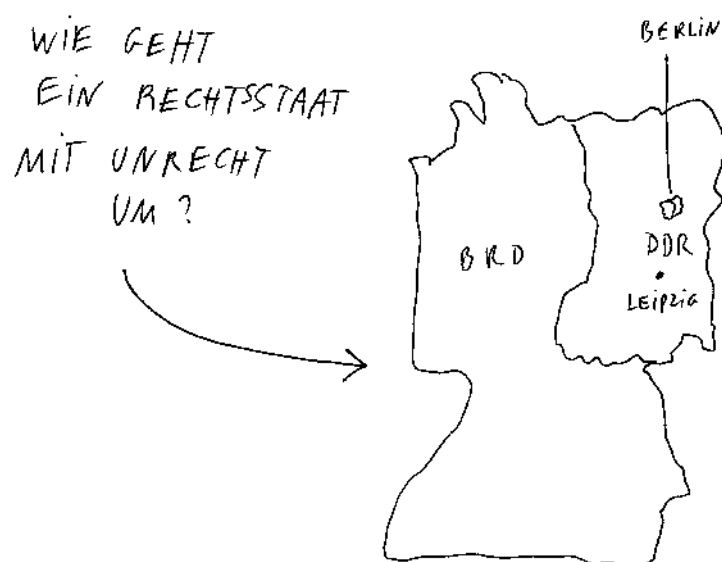
Practising the Rule of Law instead of Exporting the Rule of Law

Peer Zumbansen's idea of the agile and historically evolved rule of law, which in its interim form unites both the past and the – still shapable – future potential and manifests itself in the rule of law, ties in with Wirsching's remarks. The rule of law should find its expression not only in parliamentary but above all in everyday socio-political life. This presupposes that people are conscious of and can exercise their own role in the dynamic process of preserving and shaping the rule of law. Historic-critical information should be provided on concrete conditions of participation to strengthen, promote, and raise the awareness of rule of law practices as opposed to the mere formal export of the rule of law in transitional justice.

A Place of Historical Counter-Narrative

Peer Zumbansen's plea for the "grassroot-based practice of the rule of law" was further illustrated by Balthasar Dusch and Achim Beier, who presented substantial holdings and communication projects of the *Archiv Bürgerbewegung Leipzig e. V.* [The Leipzig Citizens' Movement Archive]. They displayed documents and archives of experiences of injustice in the Soviet occupation zone and under the following Social Unity Party dictatorship (SED) as well as civil society involvement in the German Democratic Republic (GDR).

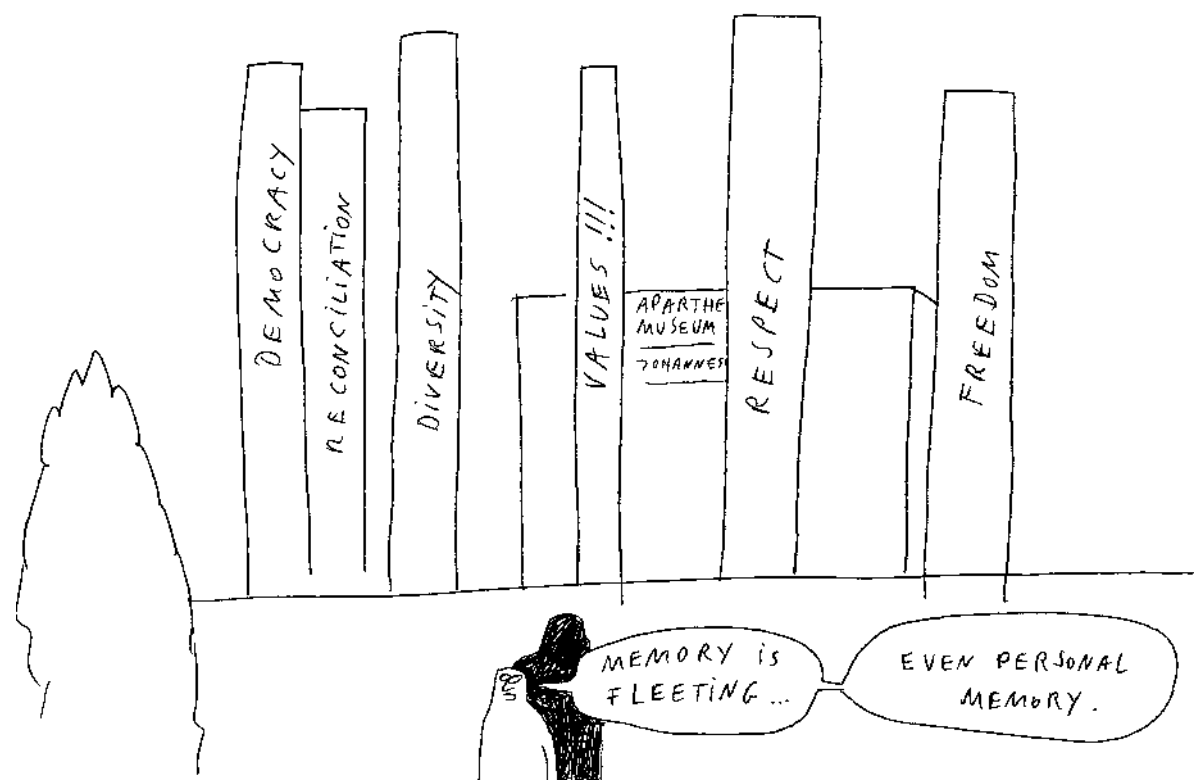
The *Archiv Bürgerbewegung Leipzig e. V.* provides a historical counter-narrative to the East German Ministry for State Security files, as can be seen in the holdings of the "Association of Victims of Stalinism" – i.e. a self-organised association of former political prisoners founded in West Berlin in 1950. The collection documents two historical phenomena linked to the relationship between justice and injustice: on the one hand, the self-testimonies on imprisonment, places of imprisonment, and



reasons for conviction trace the development of political criminal justice in the GDR. On the other hand, the collection documents how the Federal Republic of Germany (FRG) dealt with the injustice of the SED dictatorship, for example, by nullifying or recalling legal sentences or ransoming prisoners.

The multi-perspective approach to exploring and analysing the holdings of the *Archiv Bürgerbewegung Leipzig e. V.* also characterises its educational programmes. ■ For example, the digital exhibition project "Power to the People" considers the transnational empowerment in Central and Eastern Europe against the backdrop of the Peaceful Revolution. It enables critical reflection on the formation of historical narratives in the FRG during German reunification. The topos of the Monday Demonstrations [a series of peaceful political protests in Eastern Germany against the government of the German Democratic Republic], which historical revisionist initiatives have recently used as an emotionalising reference myth, are

Historical-critical education and pluralistic commemoration: at the *Bürgerbewegung Leipzig e. V.* archive, integrating methods of history education counteract historical revisionism.



addressed by an educational format developed to correct the local zeitgeist by explaining the methods of mythmaking and their misuse. According to Baier, a declining trust in the government and the so-called “establishment” could be observed among some visitors during the programmes. Against this background, the implicit communication of the rule of law through historical education plays a central role, as it could effectively bridge social chasms.

A Platform to Commemorate the Culture of Resistance

Like the *Archiv Bürgerbewegung Leipzig e. V.*, the Munich Documentation Centre for the History of National Socialism showcases a collective experience of injustice in its educational programmes and exhibitions. However, with its programmes focusing on the present day, the perspective changes: the permanent exhibition on contemporary history, which opened back in 2015, does not merely name victim groups of National Socialist crimes of violence but also gives them a voice. Being a place of discourse and a platform for socio-political debates, artistic interventions, and political-educational offers, the rule of law always plays a role implicitly, for example, when discussing democratic principles and human rights, as well as their application in everyday life. Yet, quite challenging is the observation that, visitors – after visiting the exhibition – can understand how a state under the rule of law turned into an unjust state. Still, they are left with no answer to how the rule of law could be restored after such

an experience of injustice. The Documentation Centre for the History of National Socialism emphasises the importance of personal commitment within the framework of what is legally permissible when it comes to restoring and preserving the democratic social order in the immediate post-war period and in the present day. Furthermore, it involves civil society stakeholders in the development of exhibition projects, such as the relatives’ initiative commemorating the victims of the Munich Olympic Shopping Centre (OEZ) shooting.

Commemoration and Contemporary Witnesses: Transitional Justice in Education

The ambivalence of law – as a means of disenfranchisement and as a tool for restoring democratic and legally secure social orders in the aftermath of collective experiences of injustice – is a core theme of the education and exhibition programme at the Apartheid Museum in Johannesburg. This issue becomes particularly tangible in the exhibition section on the Truth and Reconciliation Commission (TRC). In the course of the Transitional Justice Process in South Africa, the TRC was intended to uncover human rights violations committed during apartheid and to create a basis for reconciliation between victims and perpetrators by giving victims the opportunity for rehabilitation and compensation, and perpetrators – after making a comprehensive confession – amnesty for politically motivated crimes.

In her presentation, Emilia Potenza explained the methodological challenges of the educational work, as visitors to the exhibition are confronted with the violent crimes committed during apartheid and with eyewitness testimonies from victims, human rights lawyers, and religious representatives. Complemented by audio-visual installations and works of art, the exhibition allows visitors to emotionally comprehend the events during and after the apartheid regime. Due to the traumatising potential,

the museum recommends visitors to be at least 16 years of age and offers further training for teachers to follow up on their visit to the exhibition. ■ According to Potenza, visitors leave the exhibition with a sense of the complexity and pitfalls of measures promoting the rule of law, a desire for justice, and an awareness of the responsibility for active remembrance.

Transitional Justice as a means for society coming to terms with its past? The Apartheid Museum is sharing the hopes and disappointments associated with the Truth and Reconciliation Commission (TRC) with its visitors.

“The people want to see justice!”

— Emilia Potenza

Institutional and Project Profiles

Panel 1

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Institution

The Leipzig Citizens' Movement Archive

Archiv Bürgerbewegung Leipzig e. V.

The *Archiv Bürgerbewegung Leipzig e. V.* was founded in 1991. It collects testimonies by the GDR opposition, the citizens' movement, and the initiatives and parties that emerged in 1989/90. Their civil society commitment ushered in the end of the Social Unity Party (SED) rule and paved the way to reunify the two German states. The archive secures, preserves, and interprets these testimonies. They make them accessible to the general public in international exhibitions and educational and scientific research projects.

www.archiv-buergerbewegung.de [German only]



Presentation of the archive at the Open Archive Day, 2016
Photo: *Archiv Bürgerbewegung Leipzig e. V.*



Discussion with Archive Director Dr. Saskia Paul with school students at the Friedberg Grammar School (Bavaria), 2014
Photo: *Archiv Bürgerbewegung Leipzig e. V.*

Institution

Munich Documentation Centre for the History of National Socialism

The Documentation Centre for the History of National Socialism is a central place of education and remembrance that reminds us of the crimes of the Nazi dictatorship and deals with their origins, manifestations, and consequences right up to the present day. A permanent exhibition documents the history of National Socialism in Munich, the city's unique role in the Nazi system of terror, and Munich's difficulties in confronting its past after 1945. A series of media options and educational opportunities, as well as a wide-ranging programme of events and exhibitions, invite visitors to update and deepen their knowledge of this period of German history.

www.ns-dokuzentrum-muenchen.de



Above: Outside view of the Munich Documentation Centre for the History of National Socialism. Below: A detail of the permanent exhibition "Munich and National Socialism". The photo shows the thematic focus "Escalation of Violence/The Path to War" and the anti-Jewish laws from 1938 onwards. Photos: Connolly/Weber

Institution

Apartheid Museum Johannesburg

The Apartheid Museum in Johannesburg opened in 2001 and is considered the world's first museum dealing with 20th century South Africa and its apartheid story. The permanent exhibition illustrates the historical rise and fall of apartheid and the subsequent societal transformation in the early days of transitioning to democracy. The significance and protagonists are continuously discussed and reflected upon in the temporary exhibition programme.

www.apartheidmuseum.org



Photo: Apartheid Museum Johannesburg

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#2 Rule of Law and Democracy

What role does the teaching of law and the rule of law play in civic education? How could they be made accessible going beyond discussing them in the context of democracy?

■ Democracy and the rule of law are interdependent but describe different dimensions of social order and participation principles. The resulting close relationship between teaching democratic values, law, and the rule of law was the focus of the second panel of the digital symposium. ■ Heads of selected national and international educational projects and cultural institutions presented their approaches and methods for promoting fundamental democratic attitudes and practices. Here the rule of law plays a central role as topos, notion, and structure.

Democratic Methods for Democratic Content

Prof. Dr Nora Sternfeld opened the second panel of the symposium with an impulse lecture on how educational approaches to law, the rule of law, and principles of the rule of law should be methodically designed and what function the Law Forum Foundation could have as an arena and open forum for exchanging views and ideas. She pleaded for simultaneous consideration of goals and methods. Teaching the rule of law must inevitably go hand in hand with teaching democracy in terms of method and content. The aspect of the separation of powers, in particular, must be understood in a broader context: knowledge of how the rule of law and democracy mutually depend upon one another should be promoted first. One then can discuss what can be questioned or shaped by whom, at what point, and with what means. This approach is not about invalidating legal decisions with non-legal means, but rather about a public, critical debate that can succeed in harnessing journalistic or artistic methods, as shown, for instance, by the investigation into the NSU [National Socialist Underground, far-right German neo-Nazi terrorist group] by the legal research agency Fo-

rensic Architecture. A research group led by Eyal Weizman reconstructed one of the crime scenes in an art installation, effectively casting doubt on the testimony of one of the witnesses in the NSU trial. Therefore democracy-sensitive education methods should be designed to ideally become objects of education themselves. Sternfeld suggested employing radical democratic and participatory approaches in developing access to the everyday dimension of law and the rule of law; the significance of participation should be discussed *and* made tangible.

Discovering, Experiencing, and Shaping Democracy

Strengthening democratic processes and political participation is also at the centre of the educational project *Die Verfassungsschüler* [The Constitutional Students], funded by Teach First Deutschland e. V., which enables young people from socially deprived areas to experience democratic processes and the rule of law. Over the course of one year, the project accompanies the participants individually in their everyday lives. It shows them how they can shape democratic processes and stand up for themselves and their concerns in the

long term. During the symposium, the project leaders Magdalena Strauch and Inga Wölfiger explained the concept of the Outreach Project, which is based on discovering, experiencing, and shaping democracy. ■ Teaching the rule of law while discovering the essence of democracy especially plays a vital role in the first

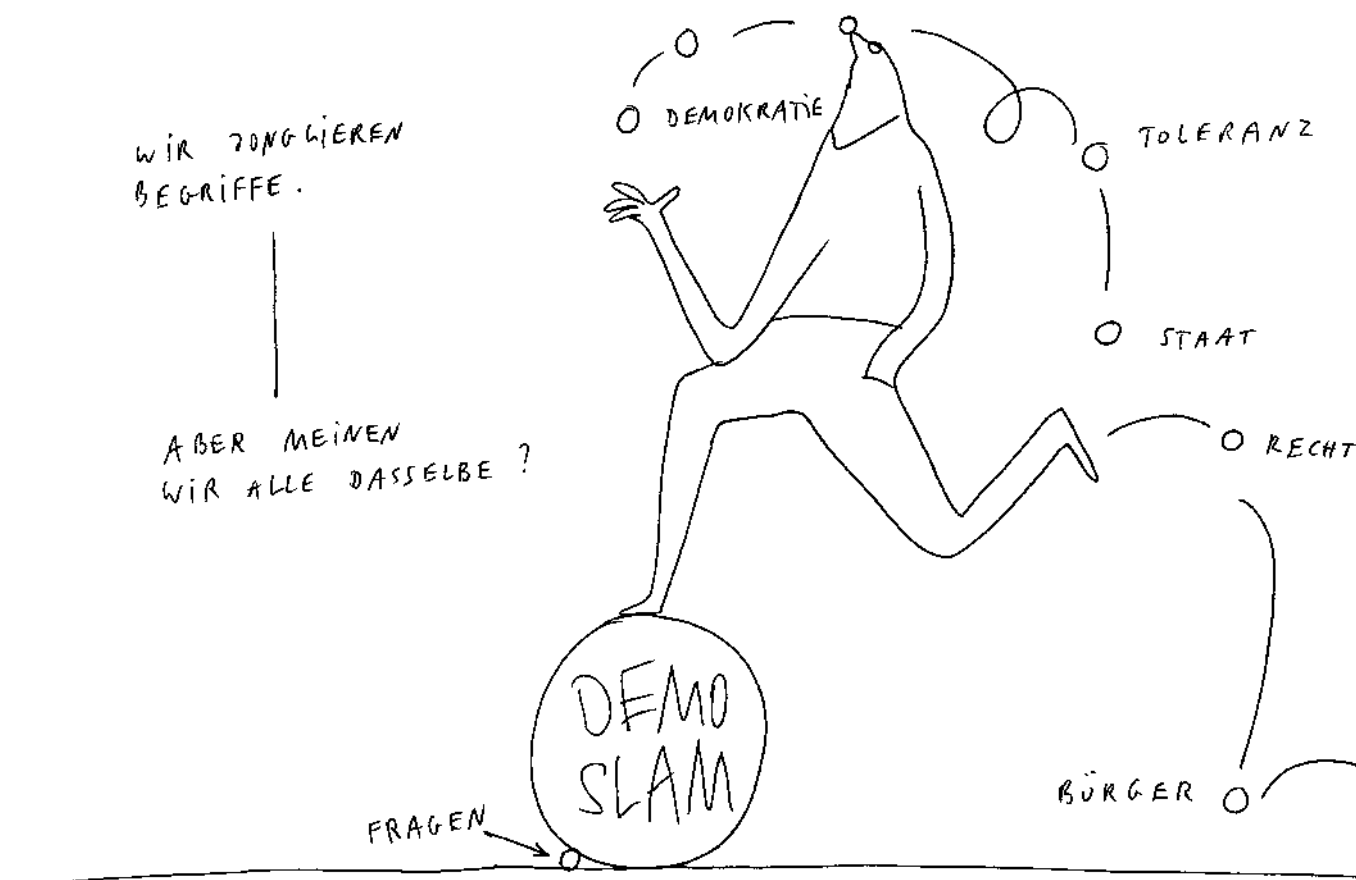
The ideal of the rule of law vs. the reality of the rule of law: individual experiences of (in)justice become the starting point for civic education and civil society commitment.

"Democracy is not inherited. Democracy must be learned."

— Suat Yilmaz
Initiator of the project *Die Verfassungsschüler*

part of the project. Here, the participating youth deals, among other things, with the structure of the constitutional state, the separation of powers, parliamentarianism, and their individual rights. Further, they engage with the basic principles of democracy, which goes beyond the mere meaning of democratic rule. Democracy should rather be understood as a form





of society and life where pluralism, tolerance, solidarity, and the protection of human rights are anchored. The enforcement of precisely these human rights assumes the promotion of self-efficacy anchored in the project, especially against the experienced discrepancy between the theoretical ideal of the rule of law and the witnessed reality of everyday racism and discrimination. To reflect on the project experiences and problematic everyday observations, social workers and so-called democracy scouts – trained within the framework of the project – accompany the young people during the project. They represent, being authentic

multipliers, an important factor for a successful project and could be a concrete target group for future activities and offers of the Law Forum Foundation, said Wölfiger.

Dissent as a Component of Democracy

The conviction that democratic practice is not inherited but must be learned is not only the basis of The Constitutional Students project. As a format for promoting mutual understanding, *demoSlam* concentrates on dialogue as a central element of democratic practice. The method developed by Dr Evgeniya Sayko matches two people with different opinions. It creates a space where they can exchange their views privately or creatively and entertainingly in front of an audience in everyday scenarios. In doing so, *demoSlam* differs from classic debating formats, as the focus is on understanding the reasons behind the other person's stance but not on convincing the counterpart. The challenge here, said Sayko, is to tolerate dissent. The audience has an active role in *demoSlams* and adds comments and attitudes to the slam alongside those of the slammers on stage.

Developed in the context of the "Discourse of values with Russia: Clarifying, Formulating, Communicating" project, the focus of *demoSlam* was initially on German-Russian understanding and methodically paved the way to clarify and specify terms that ran the risk of being used "as mere empty words". However, in spring 2020, the format was successfully applied to inner-German understanding within the "Saxony in Dialogue" framework. The project can fathom content-related term overlaps to playfully promote a differentiated understanding of meaning, said Sayko. This practice can help distinguish between the rule of law and democracy.

Constitutional Literacy and Political Neutrality

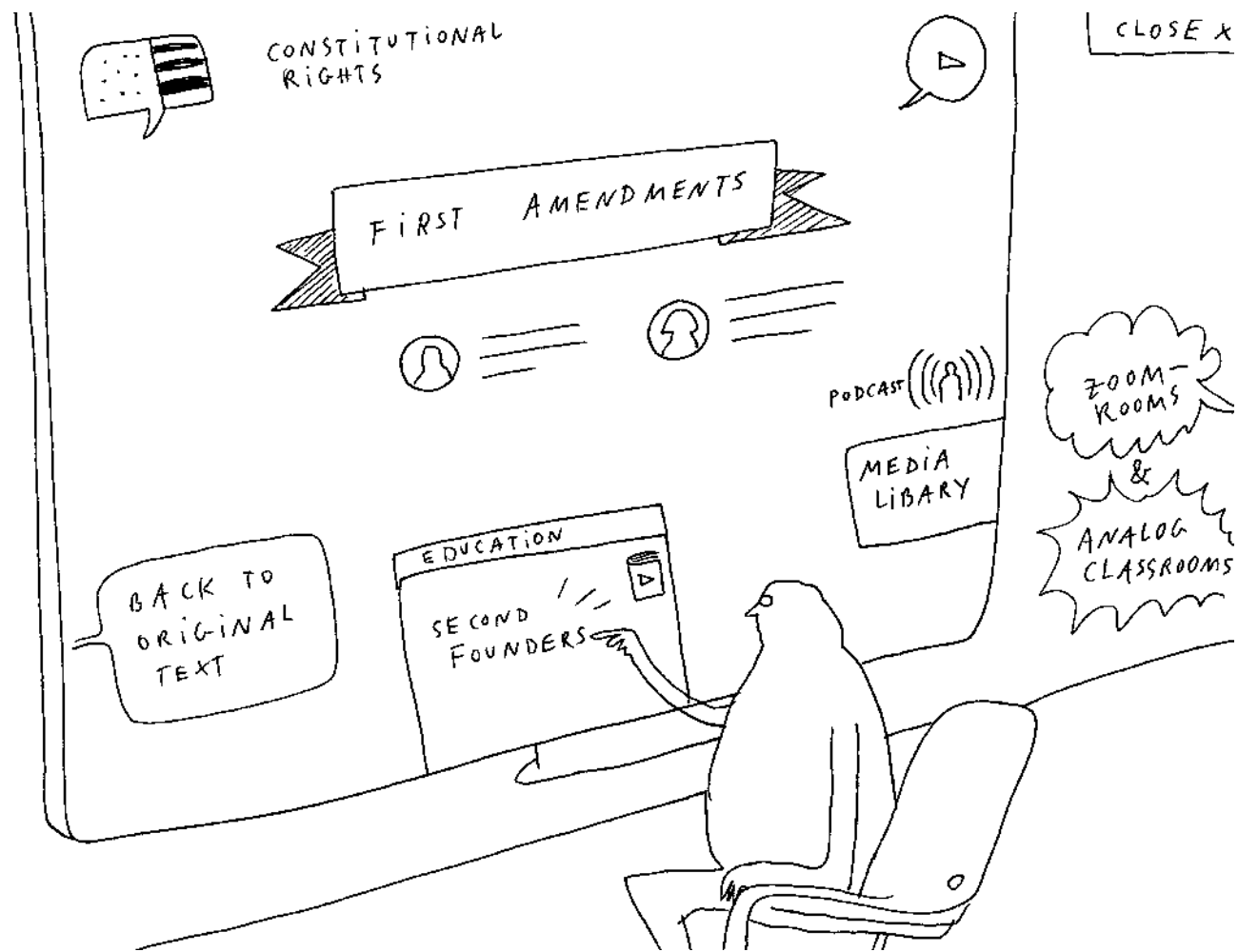
The tolerance of dissent, which in the context of *demoSlam* represented a learning objective, occupies a value in itself at the National Constitution Center (NCC). As a non-partisan, non-profit institution, the Philadelphia-based NCC works passionately to teach the history of the American Constitution and empower visitors to independently analyse and interpret the text of the Constitution beyond any partisan political positions. ■ The "Interactive Constitution", a digital platform for school classes and teachers presented by Jeffrey Rosen, puts the text of the Constitution itself at the centre of dialectical education. In addition to short, descriptive background stories shining a light on the writing process of the American Constitution, online visitors can playfully explore which

The American Constitution as a common ground for controversial legal interpretation: How can talking about the constitution bridge political divides?

"We don't ask what the government should do, but what it constitutionally may do."

— Jeffrey Rosen

ideas and texts influenced the authors during the drafting process and which were included in the final document. Thanks to another feature, users may compare democratic constitutions transnationally by selecting and juxtaposing individual amendments with their legal equivalent. The historical contextualisation of the Constitution's history and the opportunity to engage with the actual text of the Constitution are followed by its contemporary interpretation on the platform. Concise, jointly written essays by renowned liberal and conservative legal scholars expound on core elements and aspects of selected amendments to promote an understanding of the constitutional limits and potentials for political manoeuvre. By providing access to non-partisan information, the NCC seeks to turn teachers and students



into "constitutional scholars" themselves, said Rosen. However, strengthening constitutional literacy aims to refine the content-based exchange across the political spectrum to engage in discussions on a constitutional basis. While this does not necessarily result in a more significant approval for one interpretation or another, it does indeed promote mutual understanding and counteracts an innate potential for polarisation.

Institutional and Project-Profiles

Panel 2



Photo: Teach First Deutschland

Project

Die Verfassungsschüler

The Constitutional Students

The educational project *Die Verfassungsschüler* makes democracy tangible and inspires young people to become politically active and involved. In workshops, excursions, and meetings, participants deal with their rights, the democratic rule of law, and their role within democracy and are encouraged to actively stand up for their interests. They are individually accompanied and supported by trained democracy scouts at schools and youth facilities.

www.teachfirst.de/demokratiebildung/verfassungsschueler [German only]

Project

demoSlam – Format for mutual understanding

The *demoSlam* is a debating format for controversial social issues. Participants with different opinions on an initial question work in pairs to create a presentation in which they creatively and entertainingly present the reasons for their stance in an everyday setting. The format was developed by Evgeniya Sayko, who holds a PhD in cultural studies and is a co-founder of the Science Slam in Russia. The latter is a part of her project “Discourse on values with Russia: Clarifying, Formulating, Communicating” at the Hertie-Innovationskolleg.

www.demoslam.org [German and Russian]



German-Russian *demoSlam*, Ekaterinburg 2019
Photo: Artem Bilera

Institution

National Constitution Center Philadelphia

The National Constitution Center in Philadelphia is a private, non-profit organisation for constitutional education that provides non-partisan information about the US Constitution. As an exhibition, discourse, and political education venue, the Center facilitates well-informed and reflective exploration of the US Constitution and its interpretation through interactive programmes, extensive online resources, and event formats.

www.constitutioncenter.org



Photo: Bill Fraser

#3 Rule of Law and Human Rights

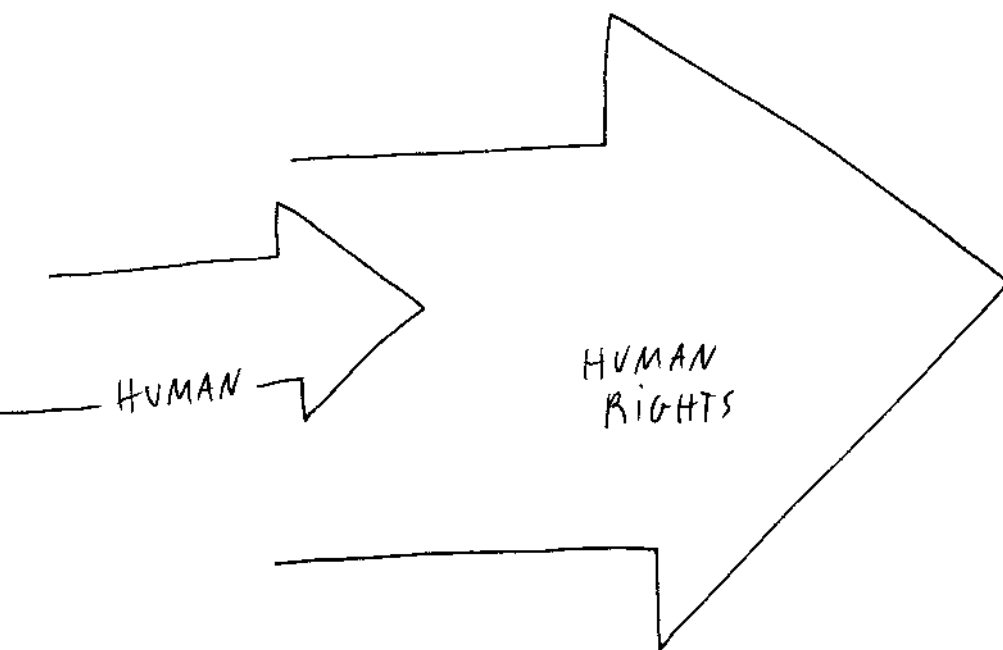
■ In the past decade, numerous museums and cultural institutions have emerged across the globe, placing a focus on human rights education with respect to their national history. The third panel of the symposium addressed this development and asked representatives of three international reference institutions about their specific approaches to the institutional education on human rights in relation to (national) law and the rule of law. The experiences of injustice and losing rights was considered as relevant as the question of how human rights can be claimed and how civil society education and practicing the rule of law can be promoted. These aspects were illustrated in presentations held by representatives of the Canadian Museum for Human Rights in Winnipeg, the *Museo de la Memoria y los Derechos Humanos* [Museum of Memory and Human Rights] in Santiago de Chile, and the National Center for Civil and Human Rights in Atlanta.

Lost in Translation? The Concept of the Rule of Law in an International Context

Prof. Dr Angelika Nußberger pointed out an international perspective. She prefaced the third panel with a lecture contrasting the German “Rechtsstaat” with its English “rule of law” counterpart. While the German term “Rechtsstaat”, coined by Robert von Mohl in the 19th century, was closely linked to the conviction that state and law had to form a unity and only a state regulated by rules and laws could guarantee a just administration, the concept of the “rule of law” originates from the Anglo-Saxon legal system. Here the common law is an accumulated collection of individual court decisions. ■

The ideal underlying the German-language concept “Rechtsstaat” assumed that the correct form of law would also protect its content. However, this was called into question during the National Socialist rule in Germany. After the end of World War II and with the establishment of the constitutional law, the idea of a material constitutional state developed in Germany, for which fundamental rights, internal security, and human dignity are of central importance.

How does the German term of “Rechtsstaatlichkeit” differ from its English “rule of law” counterpart? And which ideas, concepts and systems are associated with the terms?



"We focus on the *human* in human rights."

— Clint Curle

Although the terms "Rechtsstaat" and "rule of law" have a different provenance, they share common values today. Fundamental rights and the idea that human dignity, equality, and freedom are worth protecting are convictions that are equally contained in both concepts, as are the state's separation of powers, the access to the legal system, a fair trial, and the independence of the judiciary.

Laws as a Tool

Clint Curle mentioned how to transfer these values into actual educational measures by giving two examples from the permanent exhibition of the Canadian Museum for Human Rights (CMHR) in Winnipeg. The museum was founded in 2014 to provide human rights education with a particular, but not exclusive, focus on Canadian history, to strengthen the general

public's understanding of human rights, and promote respect between people and self-reflection. The museum's ten exhibition galleries are characterised by multi-perspectivity and ambiguity: visitors may use concrete historical examples and interactive stations to investigate the extent to which laws can be used as an instrument to safeguard and to bypass human rights. The "Protecting Rights in Canada" gallery with its interactive debating table helps visitors to understand different facets of legal argumentation from actual cases and decisions on human rights violations of the Canadian Supreme Court.

While, according to Curle, abstract national or international narratives in human rights education reach only a small proportion of visitors, the interest increases when presenting individual stories and concrete and relevant day-to-day situations. The language of law is a factor – in some cases even a barrier – for some visitors to engage with law and human rights. At this point, the CMHR tries to find a balance between legal terminology and simple language to raise awareness of law and human rights and thus provide a basis to understand its positive and creative potential.

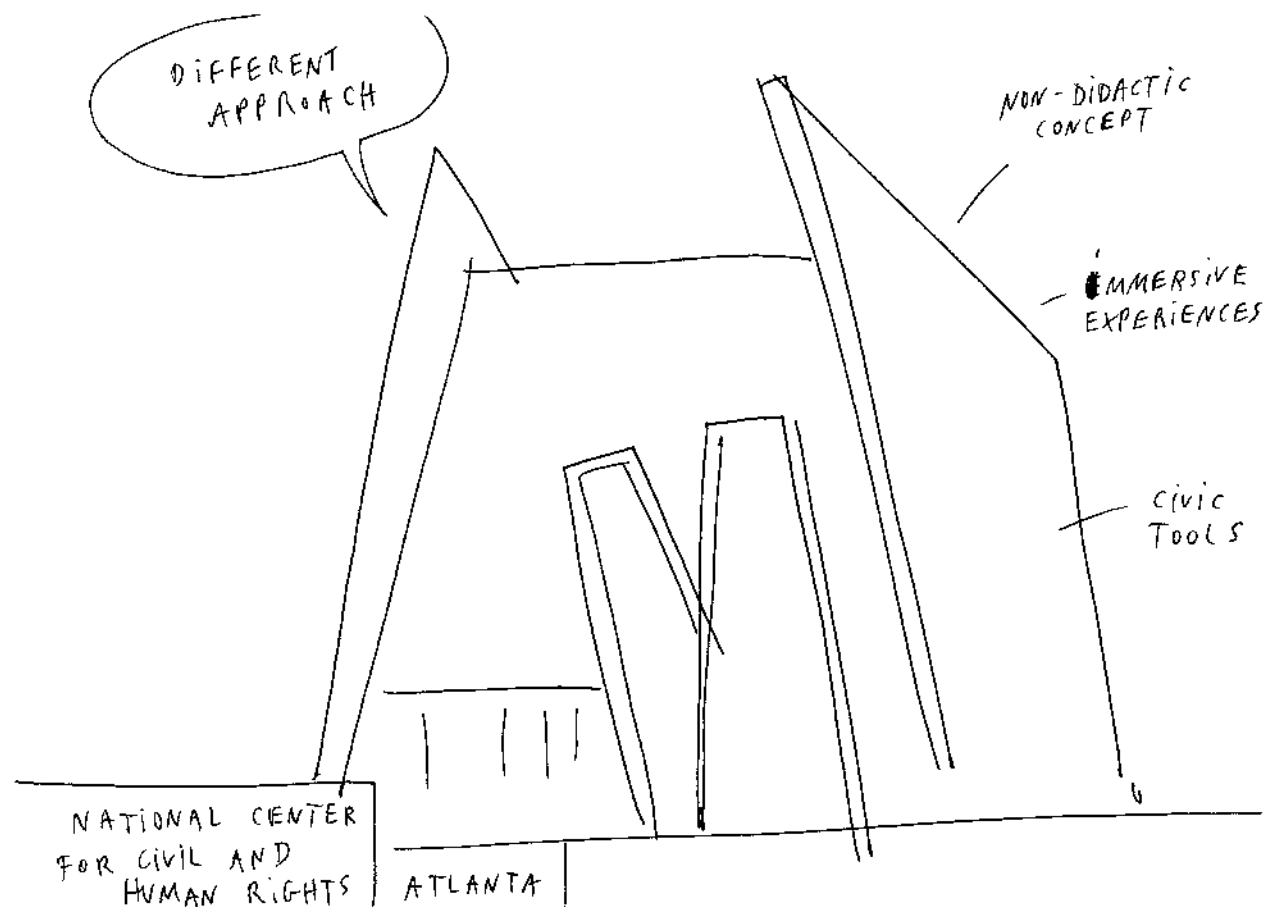
Civil Society Participation as a Catalyst for Practicing the Rule of Law

The National Center for Civil and Human Rights (NCCHR) in Atlanta has chosen a different approach to human rights education by focusing on the impact of civil society participation. In its three-part permanent exhibition, the NCCHR focuses on the US Civil Rights Movement of the 1950s and 1960s, international human rights movements since the end of World War II, and the biography and work of Dr Martin Luther King, Jr, whose legacy constitutes the auratic core of the third exhibition section. The exhibition sections use concrete case studies such as "Brown v. Board of Education" or the Jim Crow laws to demonstrate how law, legal decisions, and socio-political commitments are interdependent as catalysts for social change and human rights. In institutional education, the concept of the rule of law does not take centre stage; rather, the museum's exhibition and educational programme promotes democratic practice in the context of law through immersive, emotionalising approaches and equips visitors with "civic tools", according to Jill Savitt. For example, visitors can dive into interactive stations recreating historical sit-ins with biographical elements to retrace the protests against racial segregation following the Civil Rights Act 1964 or learn about the lives of selected human rights activists in the Human Rights Gallery. Through object-related quotidian stories, they learn about the effect of even the smallest changes in everyday life on enforcing human rights. ■ The educational programme offers school classes – as well as special occupational groups and companies – opportunities to deepen their knowledge and gain qualifications, using multi-perspectivity as a methodological approach to promote self-reflection, empathy, and self-efficacy.

"We help the people to tap their own power to change the world."

— Jill Savitt

Making law tangible: Concrete legal cases and personal biographies help illustrate and understand the formative power of law.

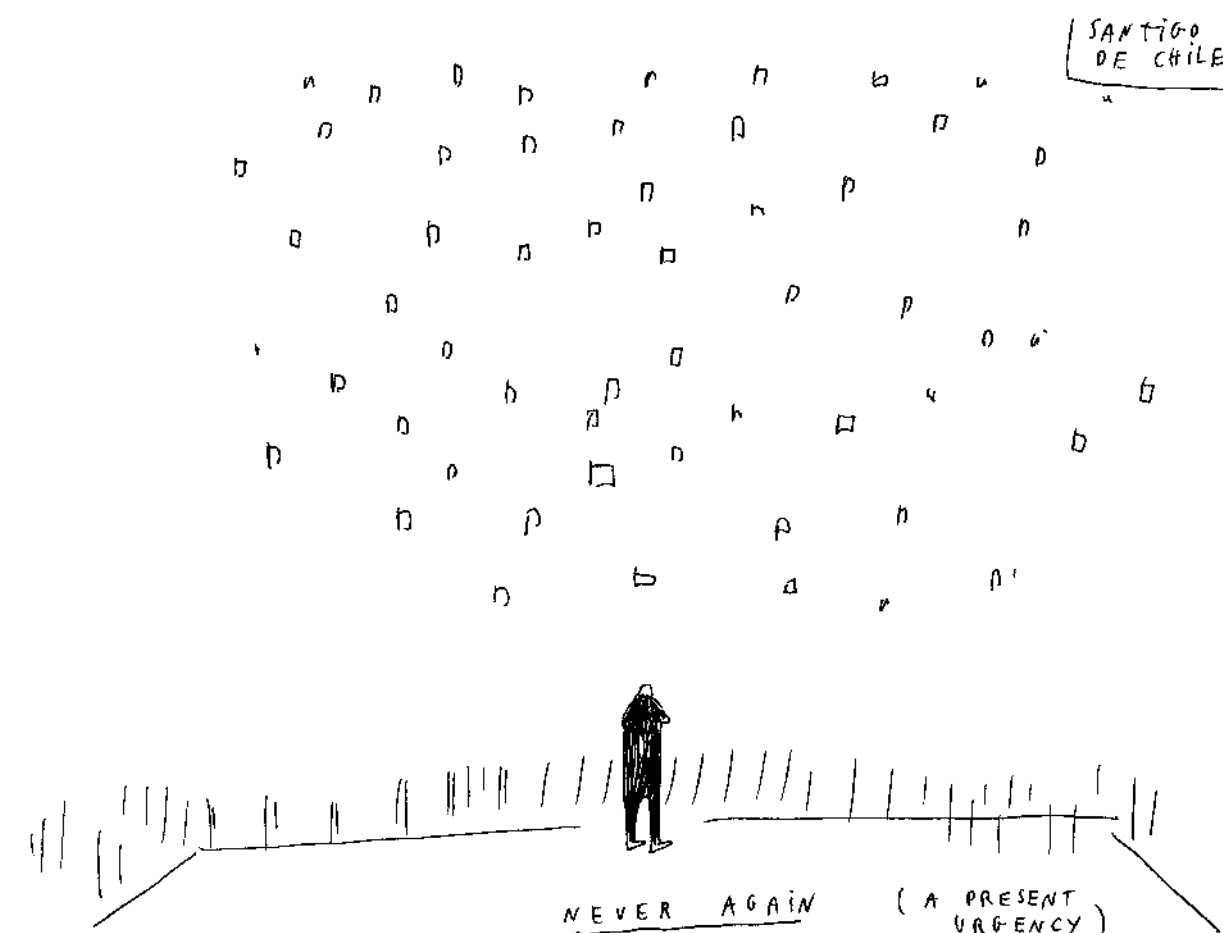


Archive, Memorial and Venue for Discourse

Like the National Center for Civil and Human Rights in Atlanta, the *Museo de la Memoria y los Derechos Humanos* in Santiago de Chile is firmly embedded into its local history. As a memorial and documentation centre, it is dedicated to coming to terms with the Chilean military dictatorship under Augusto Pinochet. It combines human rights education with the commemoration of those who had been denied their rights between 1973 and 1990. The Chilean Human Rights Archive forms a central part of the documentary exhibition and the museum's collection. Its files bear witness to arrests, torture, executions, enforced disap-

pearances, and resistance against the military dictatorship. These files still serve as decisive evidence in court proceedings to investigate the crimes of the military dictatorship.

The exhibition tour begins with the historic attack on the presidential palace in Santiago in 1973, which marked the beginning of the military coup and the end of the Chilean constitutional state. The declaration of a state of emergency, the rule of the military by decree, and the perpetration of atrocities violating human rights weakened the population's trust in structures based on the rule of law, says Rayén Gutiérrez. The museum's educational and exhibition projects, therefore, seek to mitigate this uncertainty, intending to promote a historically



differentiated perspective on the rule of law before the military coup. The historical documentary exhibition areas are complemented by artistic portraits of Chilean victims of enforced disappearances and resistance fighters. As an institution of commemoration and a venue for discourse, the museum wants to use installations like these to restore the dignity of the victims and symbolically make reparations, but also to give visitors a space to reflect on their role, responsibility, and experiences during the military dictatorship.

Although the 30 articles of the UN Charter on Human Rights adorn the entrance to the museum, the Chilean people and the Chilean state are still in a social process of transitional

justice, says Gutiérrez. Trust in the legal system and order is still not fully restored. Therefore it is essential that the museum accompanies this transitional phase as a civil actor and contributes to restoring the Chilean people's trust in democratic life.

Institution

Canadian Museum for Human Rights Winnipeg

The Canadian Museum for Human Rights, which opened in 2012, is dedicated to exploring universal human rights with a unique, but not exclusive, reference to Canada. The multi-perspective permanent exhibition as well as the interactive educational and event formats encourage visitors to reflect on the everyday dimensions of human rights and the importance of civil society values. It aims to promote social cohesion and respect between people.

www.humanrights.ca



Photo: Aaron Cohen, CMHR



The Debating Table at the Canadian Museum for Human Rights
Photo: Ian McCausland, CMHR

Institutional and Project Profiles

Panel 3

Institution

National Center for Civil and Human Rights Atlanta

Since 2014, the National Center for Civil and Human Rights in Atlanta has been preserving the legacy of Dr Martin Luther King, Jr – following an initiative by some human rights activists who had belonged to the US Civil Rights Movement. The permanent exhibition and educational programmes highlight the history and repercussions of the Civil Rights Movement in the United States and provide empathy-building experiences that encourage civic commitment to civil and human rights.

www.civilandhumanrights.org



The National Center for Civil and Human Rights in Atlanta was designed by architect Phil Freelon. The cultural institution connects the US civil rights movement to efforts to protect human rights around the world today. The Center also displays the papers and personal effects of Dr. Martin Luther King, Jr. in partnership with Morehouse College.

The Center’s lunch counter experience gives visitors a sense of what sit-in demonstrators experienced when using civil disobedience techniques to integrate restaurants during the US civil rights movement of the 1960s.

Photos: National Center for Civil and Human Rights Atlanta

Institution

Museo de la Memoria y los Derechos Humanos Santiago de Chile

Museum of
Memory and
Human Rights

The *Museo de la Memoria y los Derechos Humanos*, founded in 2010, documents the human rights violations committed by the Chilean state between 11 September 1973 and 10 March 1990. It considers itself to be a place of commemoration and reflection for relatives of the victims and perpetrators alike. Its permanent exhibition and the associated educational programme promote a remembrance culture with a critical view on history and civil society commitment to human rights.

www.museodelamemoria.cl [Spanish only]



Photos: Museo de la Memoria y los Derechos Humanos

Recurrent Themes and New Challenges

A Retrospective and Outlook

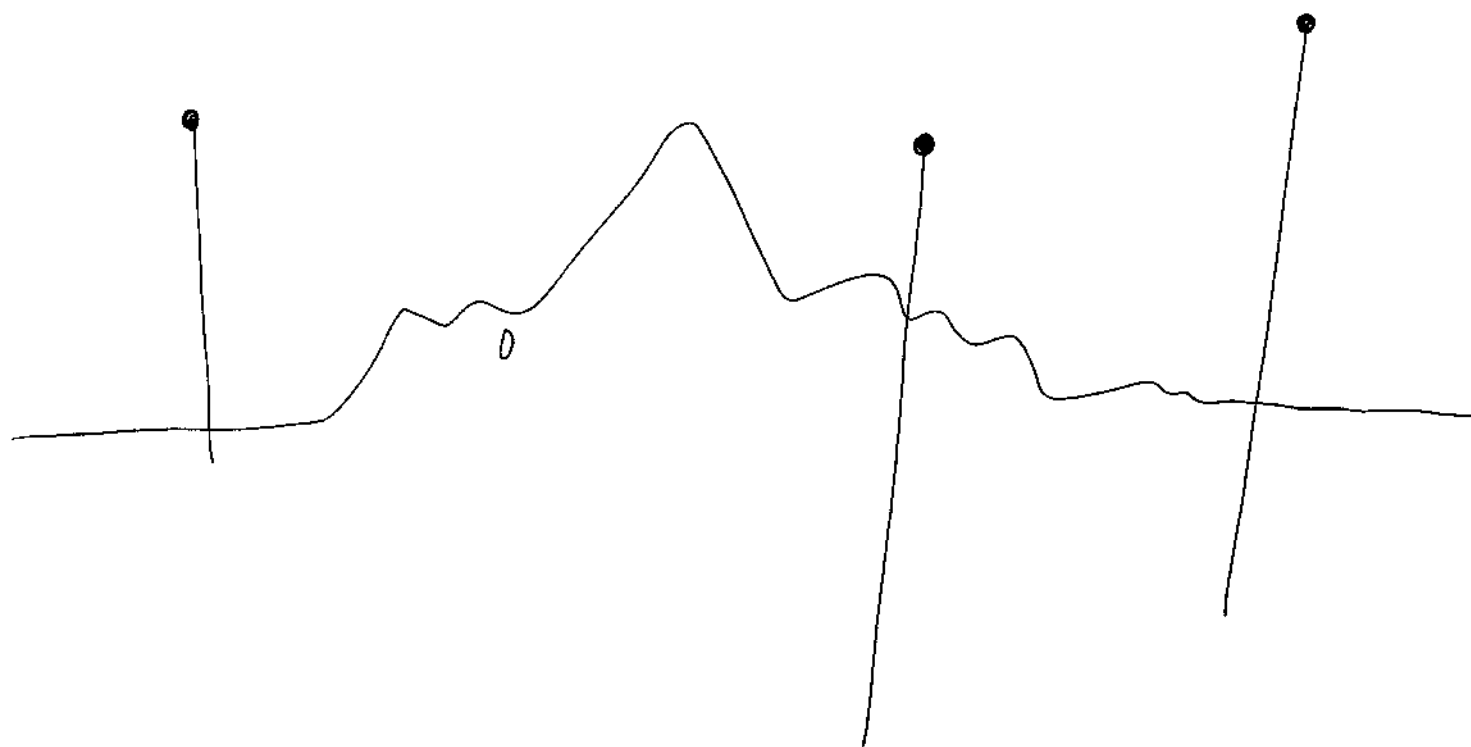
■ At the international Symposium 3.0, twelve international education and exhibition projects were presented and discussed in an interdisciplinary manner to help shape the profile of the Law Forum Foundation. In the evaluation process, three recurrent themes became evident across the panels, which provided impulses for the foundation's further development.

The focus was on imparting knowledge on law and (concepts of) the rule of law through experiences of injustice, democracy, and human rights. Nonetheless, the speakers and panellists exchanged views on cross-project methods of education, ambivalences, and dissonances – concerning experiences of law, the application of law, and the promotion of the rule of law practice in institutional programme formats.

RECHTS-
STAATLICHKEITS-
PRAXIS

VERMITTLUNG

DISSONANZEN
UND
AMBIVALENZEN



How to ...

impart knowledge
about law and the
rule of law?

1

■ Various approaches to communication and education and their significance regarding history and stories of injustice, democracy, and human rights were addressed in the projects presented: explicitly focusing on the materiality of law as a constitutional text and its context of origin, dealing with the rule of law as a socio-political principle of order, weighing the limits of universal human rights, communicating human rights as a civil society practice, addressing the de- and reconstruction of the rule of law, and implicitly discussing the rule of law in academic research projects.

Multi-perspectivity and Visibility

Exploring legal history and legal experience using a multi-perspective is one of three approaches designed to promote critical reflection and judgement skills as well as a sound understanding of law, legal practice, states governed by the rule of law, and in the best case, the philosophy of the rule of law itself.

For example, the case of "R. v. Keegstra"¹ is played in the permanent exhibition at the Canadian Museum for Human Rights in Winnipeg (CMHR) illustrates the process of deliberation by Canadian Supreme Court justices regarding the scope and limits of the right to freedom of expression. At an interactive debating table, visitors can gradually reconstruct Supreme Court decisions, weighing the opposing perspectives and arguments in the decision-making process, and finally, reach a verdict themselves.

In the exhibition dramaturgy, the interactive analysis of the ambiguity of law and legal decisions follows a multi-perspective on universal human rights in Canada and a transnational context. Based on ancient sources documenting the existence of an early canon of human rights,

¹ <https://globalfreedomofexpression.columbia.edu/cases/r-v-keegstra/>
last accessed 10.11.2021; 10:35 CET)

the permanent exhibition depicts the First Nations' idea of law and the struggle for systematic protection, implementation, and promotion of human rights in a globally interconnected world. The presentation style resists a progressive, teleological narrative. Instead, it emphasises a discourse of values in a social structure for any legal practice supporting universal human rights.

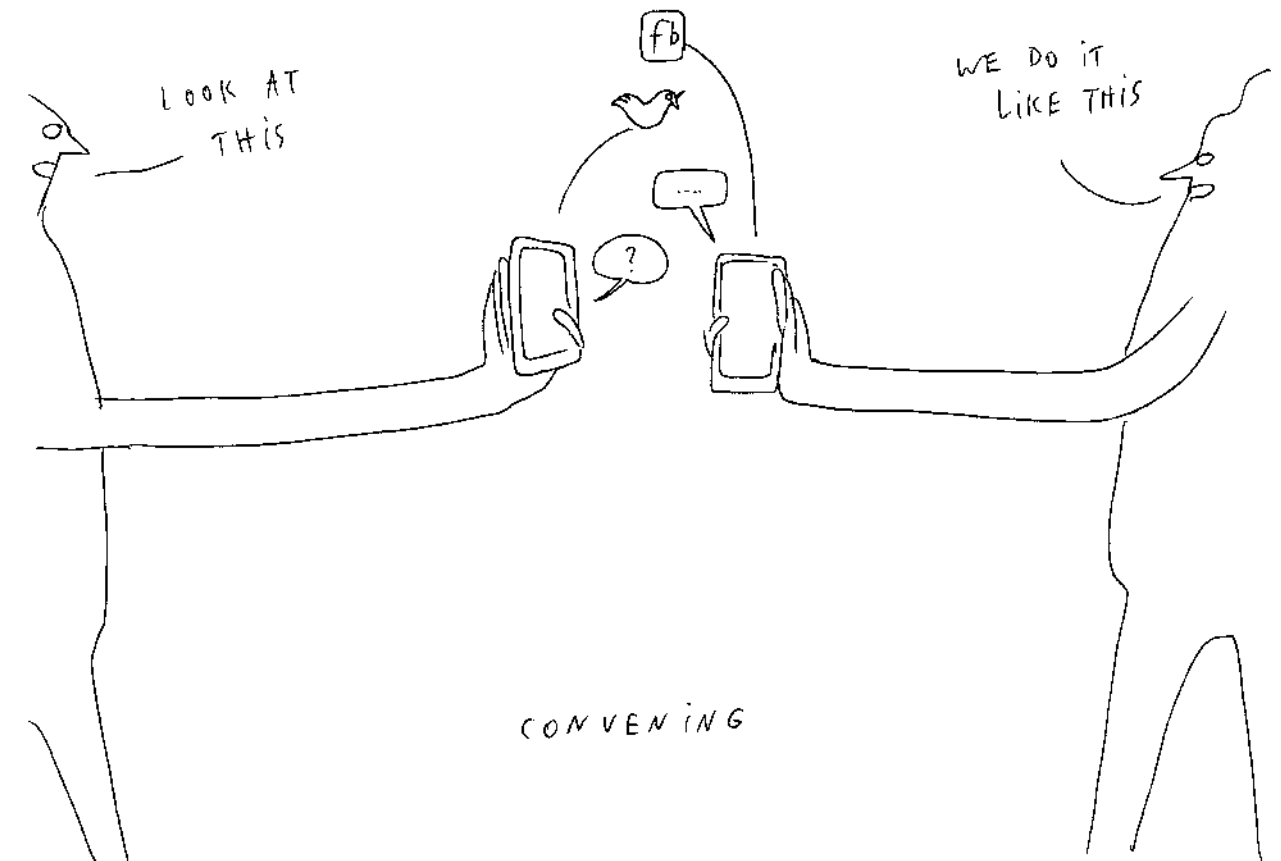
The Munich Documentation Centre also chooses this approach for the History of National Socialism. The programme complementing the exhibition expands on the view of history including perspectives of those affected. Thus it creates a space for discourse and reflection on normative narratives of remembrance and experience. ■ Multi-perspective exploration further includes perpetrators and passive followers who, for instance, were part of the administrative machinery of the National Socialist system. An educational programme aimed at public administrators enables reflection on institutional responsibility and room for individual action.

Through exhibition, education, and research, the *Archiv Bürgerbewegung Leipzig e. V.* tackles the complementary lore principle and presents an alternate view of the injustices in the former Soviet occupation zone and the GDR from the perspective of the affected. The multi-perspective view promotes a better understanding of the complexity of the events surrounding the Peaceful Revolution and makes an essential contribution to a pluralistic transnational commemorative culture. This approach makes it easier to understand historical topoi and prevents historical comparisons that do not reach far enough. The Apartheid Museum in Johannesburg employs this method as well. It begins its exhibition tour by contrasting experiences of legal inequality. Visitors receive a randomly drawn museum ticket, which arbitrarily classifies them into two groups for the initial part of the exhibition. Once classified, visitors are permitted entry to the museum only through the gate allocated to their race group – either for whites or non-whites – and work their way through the historical introduction from their assigned perspective. The multi-perspective narrative also characterises the previously mentioned exhibition area on the “Truth and Reconciliation Commission”³, where historical witnesses meet contemporary experts. Here, the process following the end of apartheid, which was conceived as a social reconciliation project, is reflected upon. Promoting diverse opinions and representations is pivotal for historical reconciliation and contemporary education efforts. ■

The contemporary art exhibition at the Munich Documentation Centre for the History of National Socialism “Tell me about yesterday tomorrow” focused intensively on the promotion of multi-perspective commemorative cultures in the aftermath of collective experiences of injustice.²

In her book “A human being died that night: a South African story of forgiveness”⁴, Pumla Gobodo-Madikizela analyses the effectiveness and challenges of the TRC for the societal process of coming to terms with apartheid.

- 2 <https://yesterdaytomorrow.nsdoku.de/en/about-the-project>
- 3 <https://www.justice.gov.za/trc/> last accessed 10.11.2021; 10:51 CET
- 4 Gobodo-Madikizela, Pumla: A human being died that night: a South African story of forgiveness, Boston 2003.



Mirjam Zadoff and Imanuel Baumann added that a plurality of approaches and thus the controversy in communicating history, law, and legal history could counter the danger of revisionist and relativistic tendencies.

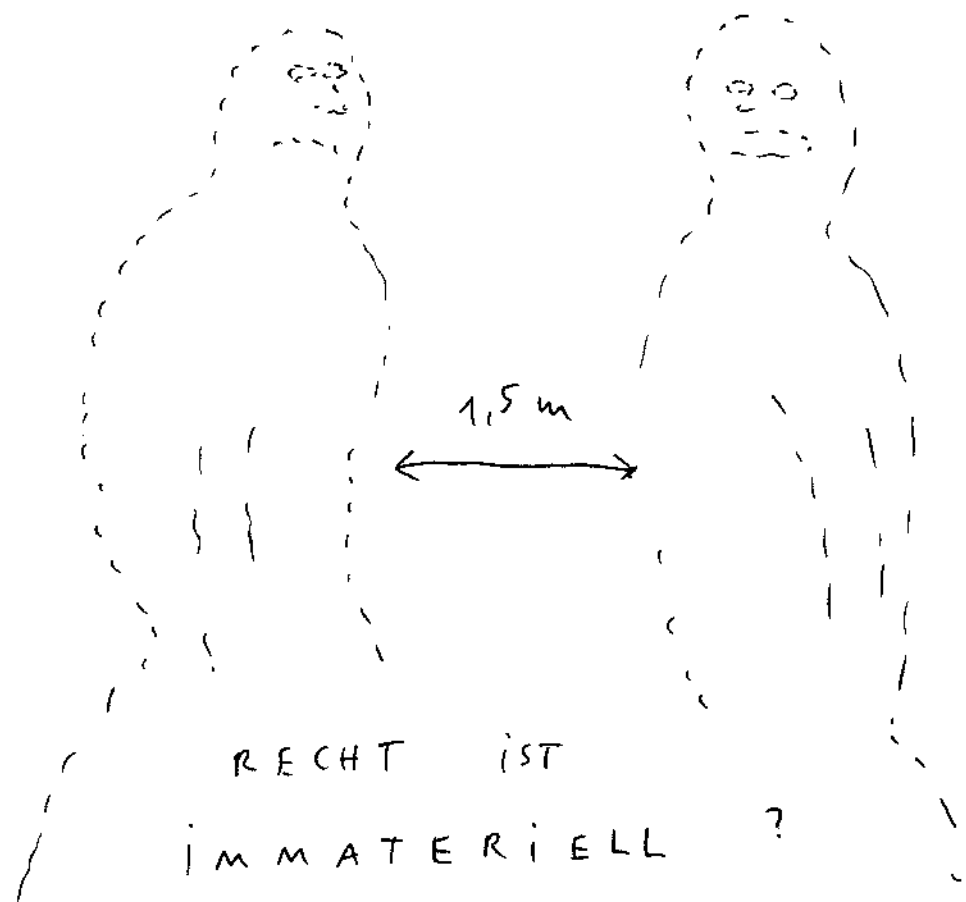
Dialogue and Participation

Multi-perspectivity promotes and requires not only reflection but also communication. Against this background, the presentations and discussions at the symposium revealed another method to capture law and the democratic rule of law: strengthening the ability to engage in dialogue. This method is showcased by the interactive debating table at the Canadian Museum for Human Rights in Winnipeg, the educational programmes at the National Constitution Center Philadelphia (NCC), and the *demoSlam* discussion format. ■

In each of these cases, the focus lies on a moderated exchange on forming opinions between individuals. The goal is to build

The *demoSlam*, held in 2020 at the Deutsches Hygiene Museum Dresden, was part of the project “Saxony in Dialogue”⁵, a supra-regional experimental project for the (re-)activation of social discourse in the Free State of Saxony.

- 5 <https://kulturaktiv.org/sachsen-im-dialog>



mutual understanding instead of convincing the other side. The resulting mutual understanding and confidence that a conversation is possible despite opposing (political) opinions make it easier to tolerate dissent, said Sayko with regard to the *demoSlam*. At the National Constitution Center, this tolerance is one of the learning objectives for non-partisan education on the American Constitution. Despite a polarised culture of conversation, the NCC's educational programmes promote constitutional literacy by teaching participants to develop their opinions based on the actual text of the Constitution. They are encouraged to articulate their opinions, reflect on them in conversation with others, and tolerate dissent. However, the prerequisite for a civilised discussion recognises scientific facts, said Jeffrey Rosen, which poses its challenge, given that scientific institutions continue to lose the public's trust.

The subsequent discussion centred on the dialectical examination of legal and constitutional texts as well as the political opinions based on them. Nora Sternfeld asked whether democratic dialogue ultimately involves the desire to convince others of one's position. She correspondingly raised whether democracy-promoting offers could – and should – be politically unbiased against the background of socio-political discourse in German-speaking countries since an apolitical stance could render party-political positions meaningless. Inga Wölfiger replied that the Beutelsbach Consensus's prohibition sets clear standards for po-

litical education in Germany and requires political neutrality. Nevertheless, this does not prevent controversial opinions. Accordingly, political education must always be political but not necessarily value-neutral. ■

But how can legal reforms be demanded through political and civil society following democratic value reflection and opinion formation, especially if dialogue does not lead to compromise?

How can a transfer from dialogue and contradiction to law and the rule of law succeed? And what influence can participatory formats and platforms for civil society initiatives have on the legislative power? "Law is contested and changes," said Nora Markard. Therefore the Law Forum Foundation should pay special attention to negotiations of law creation in its programmes. Exploring transitional justice at the Apartheid Museum and the *Museo de la Memoria y los Derechos Humanos* in Santiago de Chile can serve as references. These two institutions consider themselves to be placed with special mandates for commemoration, where reciprocal legal and socio-political transformation are illustrated. To this end, the *Museo de la Memoria y los Derechos Humanos* creates a space for analysing the restoration of the rule of law and the rule of law principle in the aftermath of the Chilean military dictatorship. As a place for commemoration and reflection for relatives of persecutees and perpetrators, it has become a centre for mediation itself.

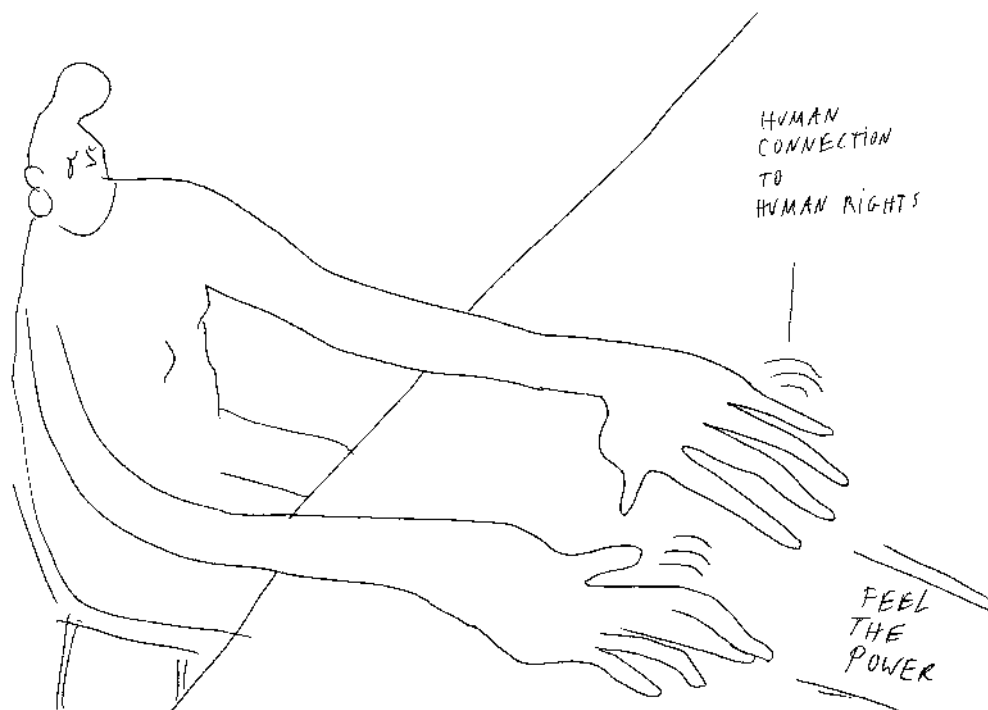
Places, Objects, Biographies: Grasping Law

Law does not only appear in thoughts or texts. It unfolds its potential to influence and transform only in its implementation by shaping everyday social, political, and economic life. Hence, historical and commemorative places, expressive objects, and personal biographies are central in communication.

Immanuel Baumann argued that in some instances a diachronic approach can grasp flexible legal narratives and their ruptures. As examples, he cited the Chilean Human Rights Museum, the Munich Documentation Centre for the History of National Socialism, historical courtrooms such as the Nuremberg Trials Memorium, and former sites of justice such as the Hotel Silber in Stuttgart. ■ However, knowledge about law and its formative dimension can also be conveyed in everyday places. The National Center for Civil and Human Rights in Atlanta, for example, revisits the days when restaurant seats could be chosen freely after racial segregation was abolished in the USA. The Apartheid Museum refers to the legally regulated everyday physical segregation of "whites" and "non-whites" during the apartheid regime through the aforementioned separate entrances to the exhibition. To make law and rights as well as their violations tangible, the curators in Atlanta use everyday objects in their permanent exhibition that encourage people

The "Beutelsbach Consensus" refers to three central guiding principles for political education: prohibition of overwhelming power, acceptance of controversy in science and politics, enabling school students to analyse political situations and their own interests.

Hotel Silber in Stuttgart is a place for historical learning and civic education. It was used by the police for over half a century and served as the headquarters of the Secret State Police (Gestapo) for Württemberg and Hohenzollern.



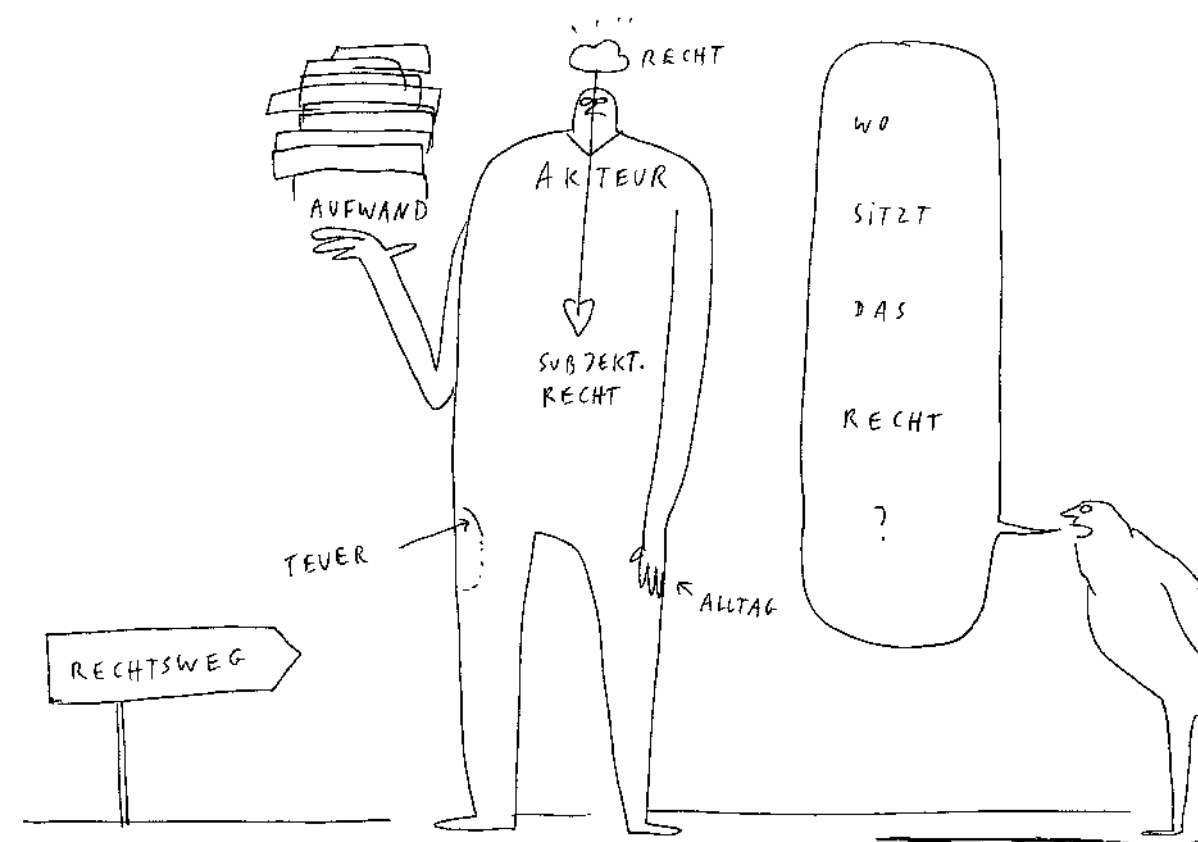
to deal with inhumane production conditions, human rights, and their enforcement. The objects are also used to critically examine the individual scope consumers have.

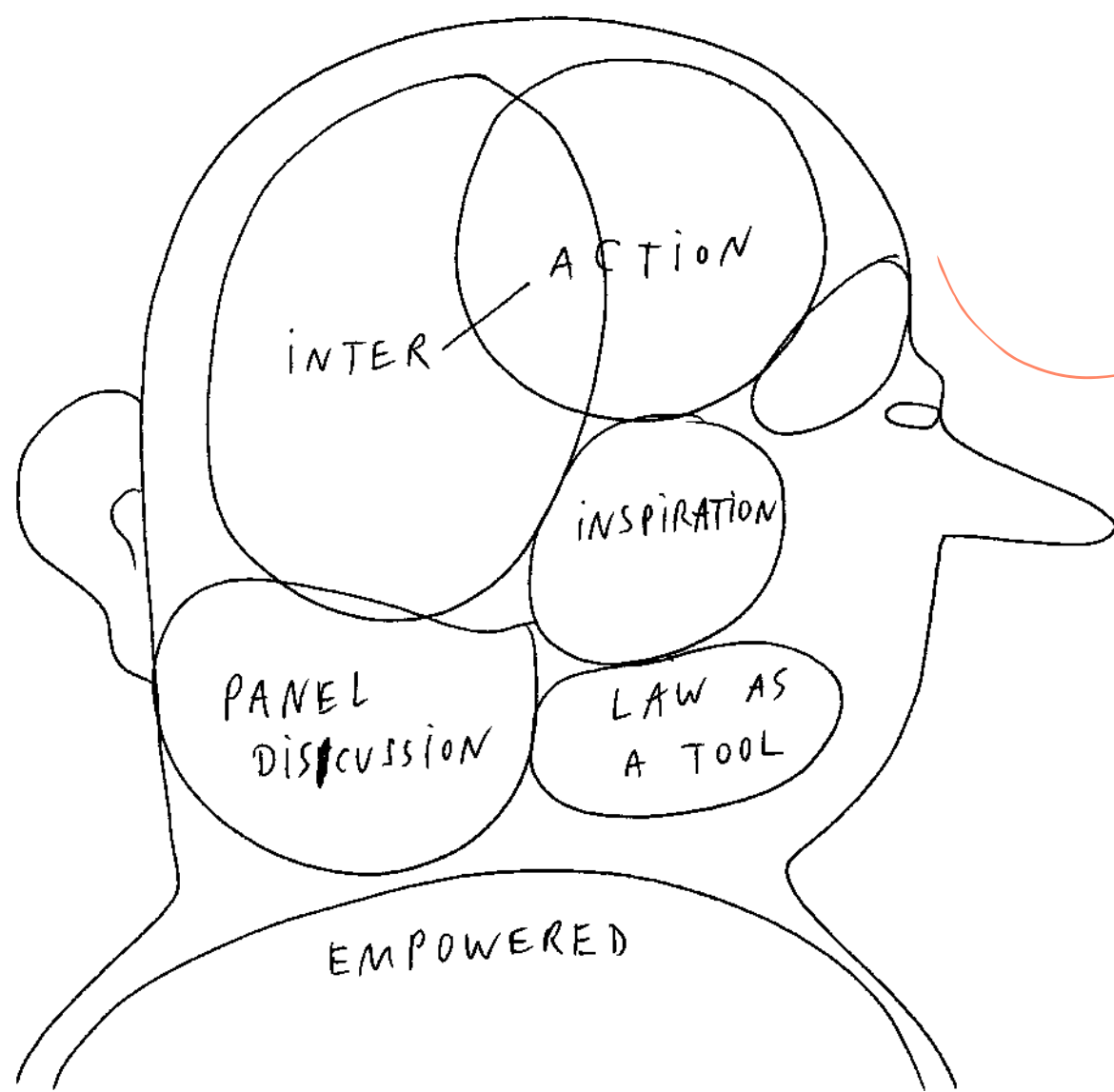
The materiality and tangibility of law can be understood through objects such as the holdings of files in the Leipzig Citizens' Movement Archive or the Human Rights Museum in Santiago, too. The holdings document social changes due to legal reforms and administrative processes based on the rule of law. However, only as a result of scientific, museological, or artistic adaptation the entire dimension of these legal actions become apparent. A different situation is provided by archival records that document actual legal cases: not only do they build a bridge to biographical aspects of legal experiences, but they also help to reconstruct administrative and judicial processes. ■ According to Pascale Cancik, making bureaucracy a subject of discussion and presenting what it takes to go to court is essential for teaching the rule of law because it makes the legal system comprehensible and contributes to general legal literacy. Yet, it is precisely this aspect, which could focus on law and its creation and application, that plays a rather subordinate role in the projects presented. Thus, the exploration of law in political education does not primarily serve to promote "law literacy", but the cultivation of "civic agency".

A central part of the collections at the Museo de la Memoria y los Derechos Humanos is located in its documentation centre. Here, historical documents, photographs and audio recordings from the 1973–1990 period of military dictatorship are open to the public.

Concrete cases like "R. v. Keegstra" exhibited by the CMHR, biographies of human rights activists, and people affected by discrimination and legal uncertainty offer empathetic, low-threshold access to law and the rule of law. In this way, they trigger a discourse on values rather than a reflection on the origins and administration processes of law and the rule of law, said Jennifer Orange.

Following this, which educational objective could the Law Forum Recht Foundation derive for its future programmes? Should the genesis of law in the former GDR, the FRG, and reunified Germany be examined diachronically? Should the comprehension of the rule of law and its concomitant administrative processes be improved, for example, to counter polemicalised discourses around the parliamentary negotiation of law? Or should the Foundation's programmes use the law as a starting point for a discussion of values in order to strengthen civil society commitment? How might promoting "law literacy" relate to "civic agency"?

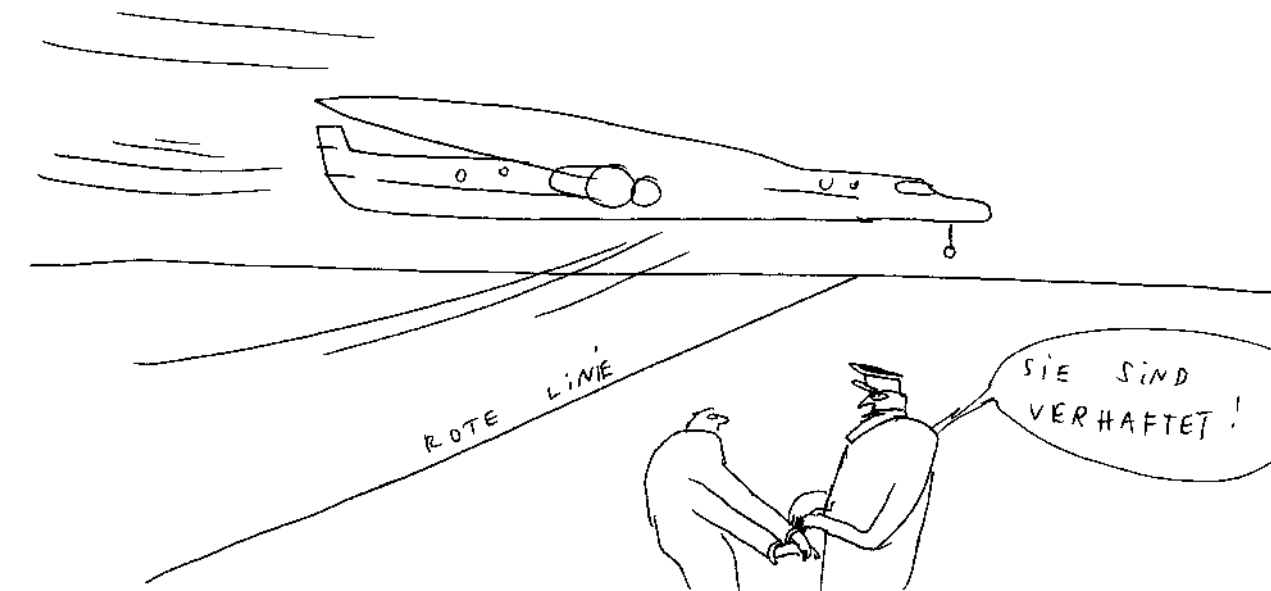




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Dissonances and Ambivalences

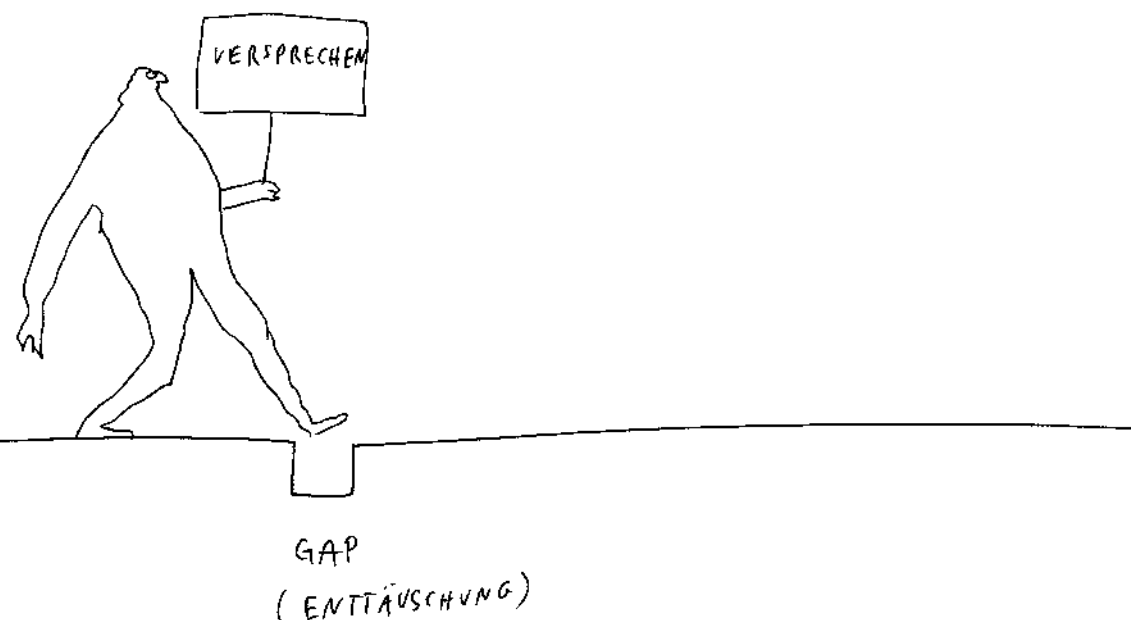
■ From the perspective of the identified communication and teaching methods and their interrelation, it became apparent that ambivalences and dissonances play a central role in exploring law, the rule of law, and the rule of law principle. They affect the representation of law as a tool for de- and reconstructing a bureaucratic state governed by the rule of law and the definition of (in)justice in relation to subjective perceptions of injustice.



Law as an Instrument

Law is a neutral instrument with which universal humanitarian values can be protected and threatened within a legal system. Historical examples were given: ■ laws were used on the one hand as racist and genocidal weapons against selected population groups, and on the other hand, as safety nets against future human rights violations. According to Mirjam Zadoff and Jennifer Orange, law, however, is mainly perceived as a means of subverting and undermining the rule of law by the institution's visitors. In societies with a recent legal transformation towards a democratic constitutional state, there is a great deal of mistrust

For more details, visit the permanent exhibitions of the Canadian Museum for Human Rights in Winnipeg, the Munich Documentation Centre for the History of National Socialism, the Apartheid Museum Johannesburg and the National Center for Civil and Human Rights in Atlanta.



towards constitutional bodies, as Rayén Gutiérrez' testimonies from Santiago suggest. Against this backdrop, it is essential to distinguish between the instrument and the idea, between law and the rule of law, and promote a better understanding of the role and responsibility of those who apply and create law, said Jennifer Orange.

Polemicised public debates made this increasingly difficult, Peer Zumbansen states. The collaborative work on details, such as drafting legal texts by law firms following parliamentary debates, is largely neglected in the public account. The disproportionate visibility of polemical rhetoric thus promotes a shift in the perception of the state, which is then seen as a state of injustice.

Experience of (In)Justice

Regardless, the discrepancy between the potential and reality of the rule of law concerning the implementation of human rights can lead to scepticism about the means, explains Clint Curle. Inga Wölfinger and Magdalena Strauch observed within the framework of the project *Die Verfassungsschüler* that visitors, especially school students, are sensitive to the gap between the theoretical ideal of the rule of law

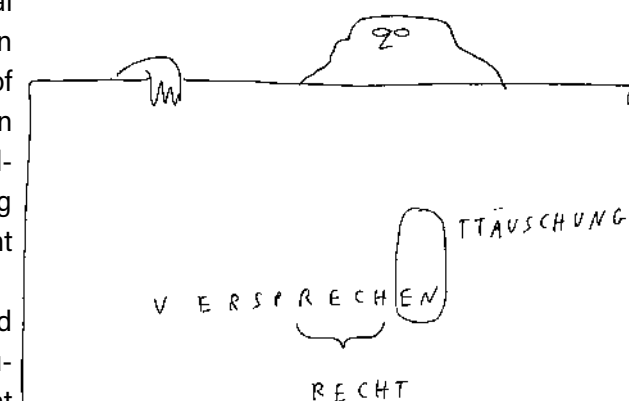
and the actual reality. With the help of this project, young people with a migration biography learn about the foundation of democratic values, develop trust in institutions of the rule of law, and gain awareness of their rights – only to experience discrimination in their everyday lives against which they are helpless. Such cognitive dissonance challenges communicating and teaching law and the rule of law. Finally, according to Andreas Wirsching, law-making includes the implementation of law and the consequences of breaking the law.

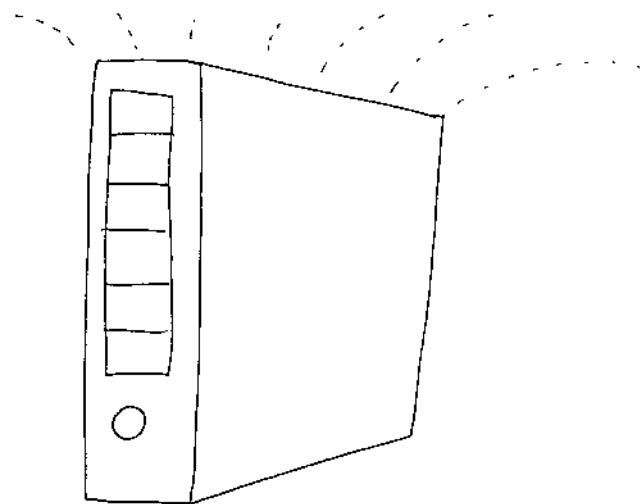
How can justice be enforced after an experience of injustice? Who has the means and the knowledge of processes which are indispensable to claim one's rights? And which contribution could cultural institutions make to clarify these questions?

The curators of the National Center for Civil and Human Rights and the National Constitution Center meet this challenge by promoting self-efficacy and personal involvement as antipodes to powerlessness concerning socio-political concerns. Civil society's impact on processes of the rule of law is demonstrated by a relatives' initiative in German-speaking countries. In the aftermath of the racist attack at the Munich Olympic Shopping Centre, the initiative obtained an expert opinion that re-evaluated the perpetrator's motivation. ■ According to Bettina Limperg, the desire for justice in the aftermath of subjective experiences of injustice should not be underestimated, as the numerous daily letters to the German Federal Supreme Court have suggested. Treating justice as a basic human need could form a starting point for the Law Forum Foundation's discussion role, for example, within a permanent exhibition. Nevertheless, a clear analytical distinction must be made between subjective experience and structural injustice in a state governed by the rule of law. When do people begin to speak of injustice? How to deal with the expectation that the rule of law should guarantee the realisation of (subjective) justice? How can justice – once achieved – be retained, harnessing the means of a resilient democracy? And what role do cultural institutions play in changing commemorative culture? According to Susanne Baer, these are relevant questions for the work of the Foundation.

Although injustice caused by states is vital for communication and educational work, the focus should likewise be on the present and future perpetrators of injustice, Peer Zumbansen added. What do current structures of injustice look like? And what role do transnational private stakeholders play here? Nora Markard argues that a preoccupation with past injustice could convey the impression that the problem of contemporary, everyday experiences of injustice has been solved. In this context, it is irrelevant whether we are referring to police violence, the enforceability of individual rights, or international consumer contracts.

The cinematic work "This makes me want to remember the future" by Cana Bilir-Meier took up the idea of shining a new light on the attack as part of the exhibition shown at the Munich Documentation Centre for the History of National Socialism. For further information visit the blog "This makes me want to remember the future. Shining a new light on the OEZ attack".⁶





DER GEGENSTAND
IST NICHT THEORIE,
SONDERN ERFAHRUNG.

3

Practice of the Rule of Law

■ Socio-political and legal transformations, highlighted in the presentations and discussions, demand the inclusion of historical references and objects of education and current challenges in terms of content and cultural policy, to which a differentiated programme must respond. But how can educational institutions counteract the trust crisis in law and rule of law institutions?

In their permanent exhibitions, the Apartheid Museum, the Human Rights Museum in Santiago, the Civil Rights Center, and the Munich Documentation Centre for the History of National Socialism link historical experiences of injustice to the following transitional justice and the formation of indispensable social norms and values for these processes to succeed. The historical-critical reflection does not only focus on the past. Instead, it focuses on the significance of historical events for the present-day and current generation and their responsibility for the status quo under the rule of law. ■

In her essay "The Work that Remains: Continuing the reconciliation work of legal tribunals through museums", Jennifer Orange examines the influence of commemorative institutions on societal transformation processes.⁷

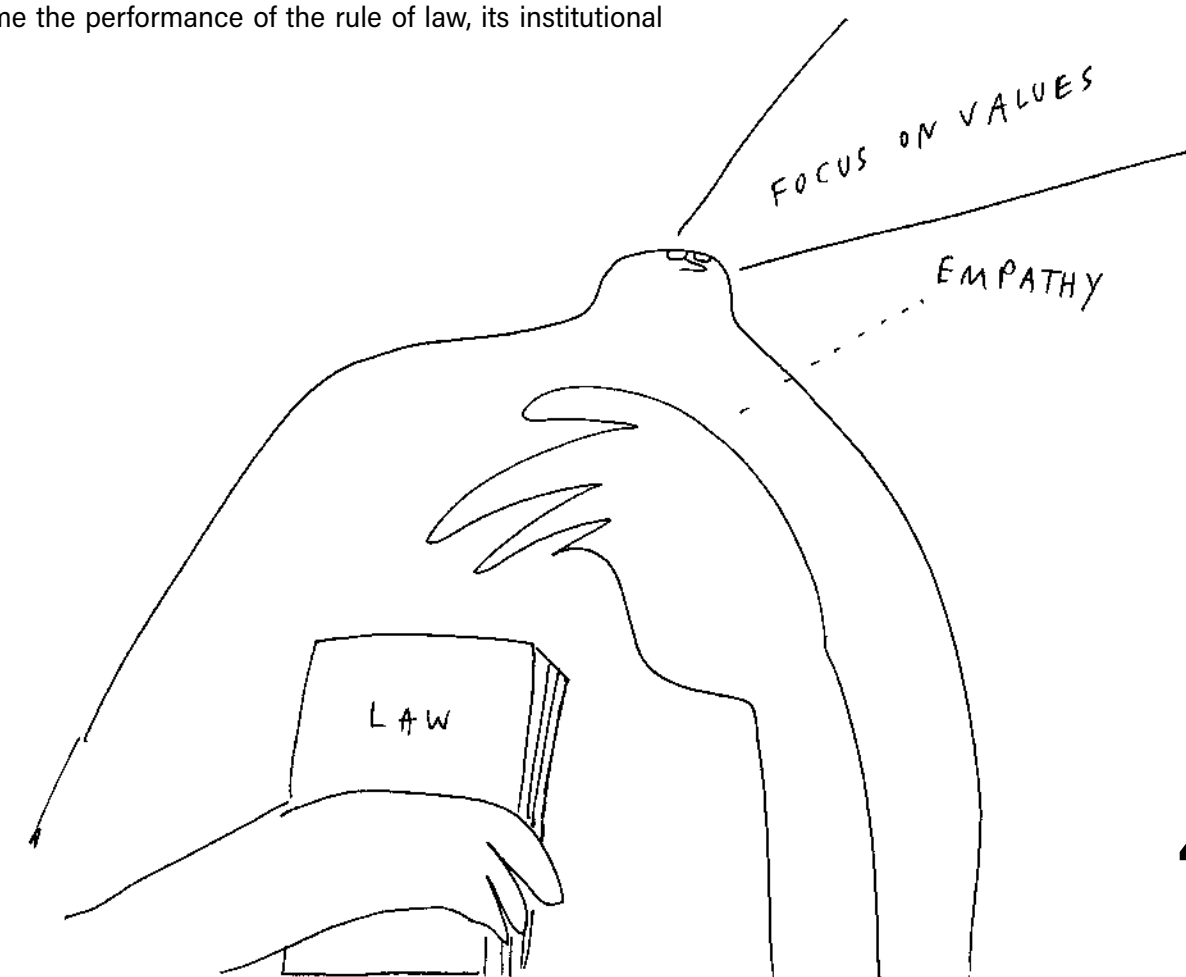
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Orange, Jennifer: „The Work that Remains: Continuing the reconciliation work of legal tribunals through museums“, Canadian Review of Comparative Literature 45,4 (2018), S. 597 – 612.

The digital educational programme in Philadelphia similarly promotes responsibility and personal involvement. However, the starting point of the educational work at the NCC is not a collective experience of injustice but the polarisation of socio-political dialogue. Nevertheless, the programme contributes to a productive transformation of societal norms by fostering the culture of political debate. In this way, the acceptance of political diversity – regulated by the rule of law and the trust in processes and institutions governed by the rule of law – is implicitly strengthened.

Historical-political education, multi-perspective reflection, and the promotion of civil society involvement to help access law and (principles of) the rule of law seem to be the strategic triad of the educational programmes presented at the symposium. At the same time, it became clear that a well-founded understanding of the rule of law must go hand in hand with reflecting on one's scope of action in the struggle for justice in a state governed by the rule of law and the promotion of practicing the rule of law.

The concept of "practicing the rule of law", introduced by Peer Zumbansen at the symposium, became a reference point. During the lectures and discussions, the concept was connected to the objectives of educational programmes that impart cultural, historical, and political knowledge. In the discussion, however, the term itself remained vague. Does it subsume the performance of the rule of law, its institutional



bodies and processes, or rather that of its citizens? Does the concept include aspects of the democratic practice such as how to participate, engage in dialogue, exchange opinions and handle dissent? And does the notion of practising the rule of law aim to promote civil society involvement and new opportunities for participation?

According to Pratima Narayan, promoting the rule of law assumes a central role in social transformation and transitional justice. The presented educational projects demonstrate that they play a role in these processes as institutions and initiatives of cultural, historical, and political education. As places of visitor transformation, they can provide prompts for reflecting on one's role in the dynamic process of preserving and shaping the rule of law. Are the methods discussed at the symposium sufficient to effectively counteract the loss of trust in the rule of law?

As exemplified by the Human Rights Museum in Santiago and the *Archiv Bürgerbewegung*, documentary approaches could contribute to conveying the administrative dimension of the rule of law. In contrast, methods combining legal and social aspects, as used by the institutions in Atlanta and Winnipeg, would promote options for the civil society to take action and influence processes. Artistic interpretations and accessible discussion formats, including the opportunities in Munich and the *demoSlam* platform, offer the possibility to question existing forms of action and participation and develop new forms of civil participation.

The Symposium 3.0 provided important impulses for the conceptual development and content-related programme design of the Law Forum.

The results will continue to guide the setup and evolution of this foundation. The symposium discussions highlighted topics and questions that still need to be addressed. They will be the subject of future symposia, workshops, and events. ■

The next symposium of the Law Forum Foundation will be held in the summer 2022 and will be dedicated to the architecture of the future forum buildings at the foundation's locations.

ACTIVE IS ATTRACTIVE

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of the
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The Digital Symposium 3.0 was held as an online event on 1 July 2021. We would like to thank the speakers and panellists as well as all those who followed the event via the YouTube livestream.

The panels were graphically documented in real time by illustrator Johanna Benz. The outcome of the graphic recording has been woven into the layout of this publication.

The entire event was interpreted simultaneously into German and English by Hildegard Malpricht and Joachim Rudert.

Further information on the programme of the Symposium 3.0 and the recorded panel contributions can be found on the website of Law Forum Foundation at:
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