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# **Roots of Desire and Despair**

## Handout for secondary level 2 teachers

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## 2 Introduction

What goes through your mind when you see the picture on the cover of this handout? Perhaps you are concerned, or perhaps you have mixed feelings, or perhaps you are wondering how it will all work out with the integration of so many migrants, our social system and our coexistence.

Migration, of whatever kind, whether illegal or due to the various reasons that cause people to flee, is one of the central social issues of our time. In addition, a new dimension has recently been added to the discussion about the shortage of skilled labour and the preservation of the working population in general against the backdrop of our ageing Western societies with their low birth rates.

Social (global) inequalities and injustices are a major reason for migration. We need to understand these inequalities and injustices in order to be able to take key aspects into account in the discourse on migration.

Preparing pupils for this discourse and preparing them for sometimes dangerous commonplaces, strengthening their own communication skills in this regard, must be an essential humanistic educational goal.

In front of you is the handout that enables you to work on the topic. The eLearning tool, which you may have already looked at and which you can find on the project website, is a key component of this. The eLearning tool is intended as a self-learning resource for students. This handout provides you with suggestions on how you can use it to organise your face-to-face lessons.

We hope you feel well supported with these resources and look forward to your feedback.

Good luck.

## 3 Idea and concept

### Flipped classroom: self-study and consolidation in the classroom

The "Roots of Desire and Despair" project is based on the flipped classroom approach. The students work on the content of the main topic "Social inequality and social justice" in self-study. The digital learning tool is available to them in 7 learning units. The idea is that the content is deepened in the lessons of the individual learning units. The handout provides impulses for working on core topics that serve to expand, discuss and reflect on what has been learnt in the self-study.

### Aim of the handout

The subject area "Social inequality and social justice" is broad and complex. The handout picks up on the central content (core topics) of the 7 learning units and provides information on which thematic aspects should be explored in greater depth in class. The selection of these topics is based on the competency model for political education and is intended to contribute to the development of students' political analysis, judgement, reflection and action skills. In the handout for teachers, you will find suggestions and impulses for the further development of factual knowledge (research), for strengthening political judgement skills (deepening, discussing, reflecting) and for developing methodological skills.

### Structure of the handout

In the section on the individual learning units you will find

- Topics and objectives of the learning unit in the digital learning tool (thematic overview, example of engagement)
- Background information for teachers (what are the core topics, incl. temporal and spatial context)
- Didactic notes
- Teaching impulses
- Further suggestions and materials
- Building blocks (can be used for different learning units)

## The house at Gärtnerstraße 5:

From learning unit 2 onwards, thematic aspects of the learning module are introduced and/or illustrated by notes from the everyday lives of the residents of the fictitious house at Gärtnerstraße 5. The residents of the house represent a variety of lifestyles and living arrangements, incomes and social backgrounds as well as values and (political) attitudes. However, the example does not claim to actually represent all social classes. Rather, the aim is to show diversity without focussing on major social differences. It is probably more realistic to expect a social balance to emerge in a smaller residential building, which definitely lives in a unifying social milieu in terms of education, values, ideas of community and neighbourhood. Nevertheless, the house offers opportunities to address the outlined differences and dilemmas in class and to compare them with the reality of the pupils' lives.

## 4 Global Citizenship Education - Political education for the global society

### Global citizenship education as a teaching objective

Global Citizenship Education is an internationally recognised field of educational practice and research. It is one of UNESCO's educational guidelines and part of the educational goals in the Global Agenda 2030. Global Citizenship Education spans a range of educational approaches, from global learning to peace education, human rights education, political and intercultural education and education for sustainable development. Global Citizenship Education focusses on a strong link between these pedagogical approaches, from which a new perspective develops. This new pedagogical perspective sees itself as political education that relates to the global society and views developments and crisis phenomena in the present as global and glocal (linking the global and the local) phenomena.

On the one hand, the educational concept requires the development of expertise and knowledge about global developments and the connections between local and global developments. This also includes knowledge about historical processes that have contributed to current problems and crises (e.g. colonial demarcations as the cause of regional conflicts, economic inequalities as a result of colonialism). On the other hand, learners should develop the ability to analyse contexts and form their own judgements. This is linked to the opportunity to experience self-efficacy as "citizens" by testing, discussing and critically reflecting on their own decision-making and (political) actions. Understanding current developments and crises requires an interdisciplinary approach, as does the development of sustainable solutions. Global Citizenship Education therefore aims to develop interdisciplinary or subject-linking lesson content and is particularly suitable for this.

### What does "global citizenship" mean?

Current crises show very clearly what globalisation processes have been pointing to for many years: We live in a very interconnected world; developments, dynamics and ultimately crises can only be understood and resolved in their global dimensions and contexts. However, this requires more than international cooperation; it requires the awareness of each individual to be part of a larger community, a "world society" or a "planetary community of destiny" (Edgar Morin). The term "global citizenship" refers to this affiliation. Although it does not correspond to a legal status, it refers to our integration into a global society that goes beyond the nation state. This also brings rights and obligations or opportunities for participation as a citizen of this global society, i.e. as a global citizen, into our field of vision.

The overarching goal of Global Citizenship Education is to encourage students to think and act as global citizens. Teachers and students should recognise the global nature of living conditions as a framework for their everyday lives and understand the challenges of social developments in their local and global dimensions. With the aim of promoting cosmopolitan thinking and an attitude of cosmopolitan responsibility, Global Citizenship Education can enable a more comprehensive understanding of global challenges.

Global Citizenship Education not only promotes the individual development of a cosmopolitan, open-minded and responsible attitude as a "global citizen". Rather, it also encourages students to engage with the political structures and framework conditions of global developments, take a look at power and inequality relations, address global justice and ultimately develop visions for shaping a humane global society. With reference to questions of belonging and participation of all people, Global Citizenship Education also draws attention to processes and mechanisms of marginalisation and exclusion that stand in the way of an inclusive society, but also inclusive education.

## **School as a place of globalisation**

Today, school itself is a place of the global - in many respects:

Children and young people cannot escape the news about global events; they are currently confronted not only with images and information about natural disasters or the consequences of the destruction of natural resources, but also with images and news about wars. All of this directly affects their own future and is the cause of insecurities and fears or feelings of resignation. Children and young people are caught up in contradictory and controversial discussions, for which they need support in the form of factual knowledge and the ability to analyse and make political judgements. Everyday school life therefore also needs spaces and opportunities for pupils to reflect on their impressions and experiences, develop or revise their own points of view in discussions and find orientation.

School is a microcosm of global migration, pupils have different "origins", have very different experiences with migration, often also flight, and have diverse approaches to identity and belonging. School classes represent the normality of cultural, linguistic, religious and social diversity in society. In this environment, it is possible to jointly develop social rules of coexistence, recognise and negotiate diverse interests, perceive different perspectives and practise living together in respect and mutual recognition.

School also prepares young people for a global labour market and can (must) offer them the opportunity to engage critically with global working conditions, with the requirements and workings of a globalised economy, to become aware of their role as future employees and as bearers of responsibility, and also to foster their interest and creativity so that they can participate in working life with specialist knowledge of global problems and their own responsibility.

Living in a culturally diverse world and the associated encounters, whether at school itself, on trips or in international exchange programmes, gives pupils a variety of insights into culturally different ways of life, behaviour, parenting styles, family life and education systems. These encounters will be successful if the pupils are open to them and if young people are able to deal with the experience that their cultural influences, views, values and norms are not universally valid<sup>1</sup> .

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<sup>1</sup> Wintersteiner, W. & Grobbauer, H. (2019): Global Citizenship Education. Basics, experiences, insights. Salzburg/Klagenfurt.

## 5 Social inequality and social justice

### Why deal with this topic?

People are unequal in terms of income, poverty and wealth, power, social status and recognition. How inequality is dealt with, how inequality is perceived in societies, whether it is accepted or fought against, has changed over the course of history. Social inequality is closely linked to questions of justice. For centuries, philosophers have been concerned with the question of how a just society can be organised and how fair coexistence in social groups can be negotiated and regulated. Academics from various disciplines research the dimensions and structures of social inequality and develop concepts and ideas for social justice. Social inequality and social justice are central issues of social and political organisation, and they affect everyone. Inequalities and issues of justice "are not only everyday phenomena that should be included in school lessons, but are also deeply political and socio-political topics. It is therefore worthwhile for both teachers and learners to make connections based on the facts, to reflect and to form their own opinions"<sup>2</sup>.

### Social inequality and justice - a broad topic area

Social inequality refers to the different living conditions of people, which determine their access to socially relevant resources and therefore also their opportunities to participate in society. It therefore goes beyond material aspects such as income and wealth and includes, among other things, access to education, the labour market and health as well as the opportunity to participate in politics or culture, but also aspects such as prestige and power. Social inequality therefore refers to the better or worse position of people, to disadvantages and privileges, i.e. to life chances. Unequal living conditions are subsumed under social inequality above all when they affect larger groups of people and when they are permanent phenomena that are reproduced over generations.

Most people want to live in a society that enables them to live together peacefully and that is socially just. The basis for this is the idea that all people should be treated as equals. This does not mean that all people are equal, but recognises the diversity of people. The idea of equality not only underlies the Universal Declaration of Human Rights, it is also enshrined in many legal systems. Nevertheless, most societies are still unequal in many ways: life chances are distributed unfairly

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<sup>2</sup> Fridrich, Christian (2019): Distributive justice as a topic of socio-economic education in Austria. In: AK WIEN: Distributive justice and the welfare state. Contents and didactic materials for secondary levels I and II, Vienna, pp. 4-12.

depending on age, gender, sexual orientation, socio-cultural and socio-economic background, education and income, the presence of disabilities, ethnic, national or religious affiliation and location in the Global South or Global North. These structural categories create, maintain or reinforce social inequality, which is why inequality research also talks about "doing inequality". These structural categories can also overlap and contribute to people being disadvantaged and/or discriminated against in multiple ways. To make this clearer, the researcher Kimberlé Crenshaw coined the term intersectionality. She initially used it to draw attention to the double discrimination of African-American women - on the basis of their skin colour and their gender. Since then, the concept of intersectionality has become an important tool for analysing the interaction of various inequalities and forms of discrimination. In addition to gender and race, the relevant characteristics also include class, religion, sexual orientation, age and nationality.

## Inequality - a global phenomenon

In a globalised, interconnected world, inequality is also a global challenge. The UN member states have also recognised this and included social and global inequality as an important sustainability goal in the Global Agenda 2030. In recent years, it has become clear that inequality also has an ecological dimension.

Global inequality is usually limited to the problem of poverty and income differences between countries and regions or income and wealth differences between people worldwide. The World Inequality Report 2022, which is compiled by researchers led by the well-known economist Thomas Piketty, confirms the entrenchment of global inequality: the richest 10 per cent of the world's population currently receive 52% of global income, while the poorest half of the population receives 8.5%. The concentration of wealth has also become even more pronounced: while the poorest half of the world's population has hardly any wealth, with a share of just 2%, the richest 10% of the world's population own 76% of all wealth. The wealth of billionaires has not grown as much in at least 25 years as it did in 2020 - the first year of the coronavirus pandemic. In this context, the World Inequality Report points to another worrying development - the simultaneous shrinking of public wealth. In countries of the Global North, it is now close to zero or negative (minus government debt). The low wealth of governments will have consequences for the future; according to the report, there will be less state capacity available to reduce inequality and combat the climate crisis<sup>3</sup>. This fact also shows how closely the issue of social inequality correlates with democratic development.

However, global inequality goes far beyond economic factors; the structural categories of inequality, especially race, gender, origin and education, also play a major role in the global context. As mentioned in the section on global citizenship education, the question of the roots of

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<sup>3</sup> Chancel, Lucas et al (2022): Global inequality report 2022. p. 9. Brief summary. Online: World Inequality Lab. <https://wir2022.wid.world/>

these global inequalities is of central importance. The teaching material therefore also addresses the history of colonialism and its consequences, which continue to this day.

## Global ecological inequalities

The ecological crisis as a result of an expansive economy and the ruthless exploitation of natural resources is increasingly being linked to social inequality. This is because resource consumption and the immediate and long-term consequences of the destruction of ecosystems are extremely unequally distributed. This is also impressively demonstrated by statistics: "at the beginning of the 21st century, 15% of the world's population in the Global North consumed as much energy as 85% of the world's population in the Global South"<sup>4</sup>. The World Inequality Report 2022 has surveyed CO2 emissions with reference to the close connection between global income and wealth inequalities and ecological inequalities: In 2019, lower income groups (50% of the world's population) produced only 12% of total emissions, while the 10% wealthy were responsible for almost 50% of all emissions<sup>5</sup>.

Overall, the global extraction of material resources has risen from around 27 billion tonnes in 1970 to 92 billion tonnes in 2017<sup>6</sup>. This enormous increase in energy and resource consumption is responsible for ecological damage and social consequences in those regions where the exploitation of resources predominantly takes place. The appropriation and utilisation of resources leads to social conflicts and various forms of violence. This ranges from the violent displacement of local populations, to the financing of armed conflicts through income from the exploitation of natural resources, to the fight against local resistance that forms against destruction and exploitation (see Global Atlas of Environmental Justice). Ecological inequalities are the result of relations of violence and they produce relations of violence.

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<sup>4</sup> Schaffartzik, Anke (2019): Global ecological inequality. In: Fischer, Karin & Grandner, Margarete (eds., 2019): Global inequality. On the connections between colonialism, labour relations and nature consumption (1st edition). Vienna/Berlin: Mandelbaum Verlag. S. 301-320.

<sup>5</sup> Chancel, Lucas et al (2022): Global inequality report 2022. p. 10. Brief summary. Online: World Inequality Lab. <https://wir2022.wid.world/>

<sup>6</sup> [https://www.bmk.gv.at/themen/klima\\_umwelt/nachhaltigkeit/ressourceneffizienz/un\\_report.html](https://www.bmk.gv.at/themen/klima_umwelt/nachhaltigkeit/ressourceneffizienz/un_report.html)

## 6 Teaching topic Social inequality - content-related didactic challenges

That's not fair! In school and family life, this exclamation is probably part of everyday life. It shows that children develop ideas of justice/inequity at a very early age. They also perceive aspects of equality/inequality in their environment at an early age. These perceptions can form important starting points for questions of social inequality and social justice. They can be dealt with "with increasing complexity and deserve pedagogical and didactic attention"<sup>7</sup>. As a pedagogical concept, global citizenship education as political education for the global society offers a good orientation for dealing with social inequality and social justice in the classroom. This debate is challenging for teachers in several respects: this concerns both the complexity of the content and the controversial nature of the subject area, which requires teachers to reflect on their own positions on the topic. Finally, didactic challenges also lie in the fact that social inequality as a characteristic of our society directly affects all pupils. Lesson design and implementation must therefore be adapted to these challenges. Some important aspects of these challenges are briefly outlined below from the perspective of Global Citizenship Education.

### Social and global inequality - a broad and complex subject area

Social inequality covers a very broad range of topics. The topic should therefore also be treated as a multidimensional phenomenon in the classroom (various dimensions of inequality; questions of democracy and (in)equality; (socio)political approaches to reducing inequality; ecological inequalities ...). The digital learning tool, like the teaching impulses suggested in this handout, can only offer a selection of thematic aspects.

### Dealing with complexity

Key global issues are characterised by a high degree of complexity. Teaching and learning how to deal with complexity and the resulting uncertainties is one of the central pedagogical challenges of global citizenship education.

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<sup>7</sup> Fridrich, Christian (2019): Distributive justice as a topic of socio-economic education in Austria. In: AK WIEN: Distributive justice and the welfare state. Contents and didactic materials for secondary levels I and II, Vienna. S. 4-12.

Globally relevant key issues such as social inequality and social justice, climate change and far-reaching environmental degradation or concepts for ecologically sustainable development - these are all topics that are characterised by controversies, some of them scientific, but above all controversies in political and media discourse. This requires a didactic approach to controversy that promotes an understanding of different points of view, underlying interests and arguments and at the same time reinforces the importance of scientific rigour, objective argumentation and a democratic culture.

Global phenomena, their understanding and the reflection of possible courses of action are characterised by great complexity. These are often abstract phenomena whose understanding also includes dealing with social contexts and relationships outside of one's own immediate surroundings. Teachers are required to reduce the didactic approach in such a way that learners develop an understanding of the complexity of the content and learn to deal with the abstractness and complexity of the content and recognise that, despite this complexity, global and local developments can be shaped.

Key global issues are often associated not only with factual but also ethical complexity. This is also evident in the area of social inequality, which is why this teaching material addresses various issues of justice.

## Temporal and spatial contextualisation

Global Citizenship Education emphasises the importance of the global dimension (which could ultimately be worked out in all topics), but what is important above all is a change of perspective towards globality and glocality (connections between local and global developments). But how can this be achieved? How can teachers increasingly integrate a global perspective into their lessons and thus broaden their students' interpretative framework? How can they work out connections and structures in an international or global context and at the same time point out possible courses of action for each and every one of us? It is often not the treatment of new topics that is important, but rather a new perspective on "familiar" topics. This also means recognising that one's own perspective is one of several possible perspectives and that one's own views are shaped by one's own social environment. It is important to be aware of the perspective from which developments and topics are addressed. The teaching material therefore points out that points of view, e.g. historical excursions, are limited to the European perspective, while at the same time endeavouring to repeatedly include non-European perspectives in the discussion of content.

In addition to this spatial contextualisation, a temporal contextualisation is also important. Developments in the present can only be adequately understood from a historical perspective. Global problems are usually analysed from the perspective of the present. "Thinking back to the

roots"<sup>8</sup> - this is how we could describe the challenge we face, especially with regard to issues of global justice. For example, if we want to understand how the current destruction of natural resources is possible - also as a prerequisite for the search for alternatives - we must include the history of colonialism and imperialism, the destruction not only of indigenous habitats, but also of indigenous knowledge, economic development based on exploitation, and so on. Temporal and spatial contextualisation are important requirements for teaching, and an interdisciplinary approach to global issues promotes this contextualisation.

## Controversial topics

How much inequality can our society and democracy tolerate? Are we living at the expense of others? How should sustainable, future-proof development be organised? What does justice mean - in terms of the life chances of individuals, in terms of generations, in the context of the climate crisis and environmental destruction, in terms of global inequality? These are all important questions of the present and future that are the subject of highly controversial debate. This does not make it easy to address them in the classroom. However, dealing with controversial topics is part of everyday life, and it is also important to address controversial issues in order to strengthen a democratic society. In 2015, the Council of Europe therefore developed a handbook to support teachers in dealing with controversial topics, which also contains practical methods for lessons<sup>9</sup>.

The brochure defines controversial issues as issues that arouse strong feelings, lead to conflicting opinions in communities and society, are usually based on alternative values and beliefs and/or conflicting interests and, as a result, tend to divide societies. Issues are often highly complex and the controversies cannot be resolved simply by recourse to evidence<sup>10</sup>.

The Council of Europe emphasises the importance and value of involving young people in the discussion of controversial issues. At school, children and young people can acquire skills for dealing with controversial positions and gain orientation and self-confidence; they should also not be left alone with social media in their search for orientation. It is important to create a "safe environment" in the classroom where pupils can discuss topics that interest them freely and without fear, and where open and respectful dialogue is encouraged through the teaching methods chosen. However, students should also know what a controversial topic is, so controversial topics should also be taught as an abstract concept. This would enable students to recognise controversial issues in the real world and react accordingly.

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<sup>8</sup> Carpus e.V. (ed., 2021): Global learning. Inspirations for transformative teaching, 1st edition, Bielefeld: wbv Media GmbH & Co KG. p. 56ff.

<sup>9</sup> This handout was developed for use as training material and, after an introductory theoretical section, contains a second section with suggestions for learning activities.

<sup>10</sup> Council of Europe (2015): Teaching controversial issues, Strasbourg, S. 13.

## Reflection and self-reflexivity of pedagogical practice

Dealing with global issues in the classroom in general, and with the topic of social inequality/social justice in particular, requires not only expertise from teachers, but also a high level of sensitivity in the design and implementation of lessons. Critical reflection on one's own approaches and perspectives in pedagogical thinking and action is important - not only from the perspective of global citizenship education. Teachers are themselves integrated into globalised structures and thus also into structures that create, perpetuate or reinforce social inequality. In pedagogy that is critical of racism and sensitive to discrimination, critical reflection on one's own "privileged status" is emphasised. For global citizenship education, where the aim is to position oneself as a global citizen, it is also important to deal not only with the global nature of world relations, but also with the unequal relationships and power relations in the world, their causes and consequences. After all, we cannot detach ourselves from media, political and social discourses and controversies; these discourses also shape our own attitudes, opinions and stances and conscious and unconscious positioning takes place. Teachers can have their own experiences of social inequality, and these experiences can unconsciously influence the way lessons are organised.

What can such critical reflection look like in the position of a teacher? Important suggestions can be found, for example, in a brochure from the Berlin-Brandenburg State Institute for Schools and Media, which supports teachers in implementing the interdisciplinary topic of "Education for the acceptance of diversity"<sup>11</sup>. The tips for diversity-sensitive teaching and personal reflection can also be applied to other subject areas. Based on one's own involvement in social hierarchies and forms of discrimination, this brochure presents the need for critical reflection on (one's own) pedagogical practice in a differentiated and practice-relevant manner and advocates critical (self-)reflection in relation to three levels of one's own pedagogical actions:

- Reflection on one's own positioning and pedagogical actions
- the selection and use of educational materials
- and in relation to the school system

In the field of social inequality and social justice, the following questions can stimulate (self-)reflection by educators:

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<sup>11</sup> LISUM (State Institute for Schools and Media Berlin-Brandenburg) (2018): Handout for the overarching topic of education for the acceptance of diversity. Berlin, 17-22.

## Reflection on one's own positioning and pedagogical actions

- To what extent have I dealt with the topic of social inequality/equity so far? What forms of social inequality do I perceive in my living environment? What experiences do I myself have with social inequality?
- In what way have I come into contact with poverty or the risk of poverty? What do I know about the realities of life for poor people or people at risk of poverty? What do I think about economic inequality and distributive justice?
- How have I myself been affected by discrimination, what forms of discrimination have I experienced? With regard to which forms of marginalisation am I myself privileged? To what extent does my being affected/not being affected influence my views on different forms of discrimination and my pedagogical behaviour?
- What goals and expectations do I have with regard to dealing with the topic of social inequality/social justice in the classroom? To what extent am I prepared for controversies in the classroom?

## Reflection on the selection and use of educational materials

- Do the teaching materials I want to use deal sensitively with economic inequality (e.g. in texts, examples, pictures, etc.)? Do the teaching materials also represent the views of socially disadvantaged population groups?
- Are different perspectives represented in the teaching materials I use? Who speaks for whom? Whose perspectives are missing? What knowledge is considered relevant, what is missing? What unquestioned normalities are present in the knowledge offered?

## Reflection in relation to the school system

- How do we assess the average social situation of pupils at our school? Is the school sensitive to the link between income, privilege and positions of power? How does the school deal with classism?
- How do we perceive social inequalities at school? Do the pupils feel equal?
- How is the diversity of languages and affiliations visible at my school, how is social diversity represented at school? How is discrimination dealt with, what options do pupils have if they experience discrimination?

## 7 Didactic challenges

### Sensitivity in lesson planning and implementation

Social inequality in all its forms has long been a real life experience or a concrete threat for many people, including in the countries of the Global North. Social inequality is therefore also a reality of life for many pupils. This reality must be taken into account when designing lessons. The orientation towards the lifeworld of the pupils, which is generally sensible and required for teaching concepts, must be thought of didactically differently in the subject area of social inequality. The pupils' lifeworlds can serve less as a concrete starting point for lesson content here if this would provide insights into the social and financial situation of the families and the pupils themselves. This applies both when poverty and the risk of poverty are addressed, as well as in discussions about wealth and privilege. The situation is similar for other dimensions of inequality, such as origin, religious affiliation, gender or sexual orientation. "Inequality refers to differences that alienate people from one another"<sup>12</sup> - but it is precisely this alienation that should be avoided.

The power of language is also a central component in the subject area of social inequality. On the one hand, topics are addressed where language is particularly powerful and teachers are required to have both knowledge and understanding of linguistic sensitivity and the avoidance of discriminatory terms (e.g. poverty, racism, gender relations, migration). On the other hand, it is important that pupils also develop a "language" with which they can address the perception of inequality and unequal treatment in a respectful and discrimination-sensitive manner. It is also important that pupils learn to be empowered and are "able to speak" in order to address their own experiences of disadvantage and discrimination, to learn to deal with the shame and "self-loathing" that disadvantaged people very often feel. This requires protected spaces, which schools can and should offer.

### Knowledge - competences - values and attitudes

Global Citizenship Education aims to contribute to the education of global citizens who are aware of their involvement in a "global society" that goes beyond the nation state. Global citizenship education combines the development of knowledge, skills, values and attitudes. UNESCO lists the following core elements for Global Citizenship Education (UNESCO 2015):

- Cognitive dimension: knowledge and understanding of global connections and interdependencies; critical thinking; analysis and judgement skills

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<sup>12</sup> Fischer & Grandner 2019: 11

- Socio-emotional dimension: sense of belonging to the human community; values and responsibilities based on human rights; empathy, solidarity and respect for diversity and variety
- Behavioural dimension: motivation and willingness to act responsibly at local, national and global level, contribution to a peaceful and sustainable world

The expansion of knowledge also includes, above all, questions of peacekeeping, democratic participation, economic relations between the global South and North, questions of justice and the development of global (power) structures, which are ultimately reflected in all subject areas. Particularly with regard to a socio-ecological transformation, increased attention must be paid to the development of specialised knowledge and skills for transformation processes. With a view to historically evolved global conditions, Global Citizenship Education also calls for a critical examination of knowledge itself and the production of knowledge. Knowledge is created in a certain context and under certain cultural conditions and experiences. On the one hand, this places the historical and cultural context of the production of knowledge and power at the centre of attention. On the other hand, current "knowledge production" can also be analysed with regard to unsustainable lifestyles and the requirements of sustainable development and critically asked what knowledge we need today in order to be able to overcome the global challenges of the future.

Competence orientation should primarily empower students to recognise structures and connections in a globalised world and to formulate their own opinions based on this. Mature "global citizens" are aware of their own attitudes and values and are able to reflect on them critically. The core competences to be acquired are above all skills for critical analysis, critical information gathering, forming opinions and judgements with regard to global developments, structures and contexts as well as skills that enable political participation. The canon of values and attitudes that Global Citizenship Education aims to promote is based on universally valid values that can be derived from the Universal Declaration of Human Rights, for example. However, one of the main concerns is also the reflection of values and attitudes and the understanding of different values as well as the dialogue-based negotiation of different perspectives.

## 8 Curriculum references

In recent years, the Austrian Ministry of Education has reorganised its curricula with the "Pedagogy Package". The new curricula focus on competence orientation and combine knowledge, skills and action. The fundamental aim of competence-orientation is to empower young people. Pupils should be able to shape their lives as self-confident, independent thinkers and take responsibility for themselves and society, and they should be able to play an active role in overcoming societal, social, economic and ecological challenges. Interdisciplinary competences include political education with global citizenship education, peace education and human rights education as well as education for sustainable development.

This learning resource "Social inequality and social justice" offers a diverse range of topics for these objectives, which provides curriculum-compliant content for subject lessons, but is also very suitable for interdisciplinary teaching. The subject area of social inequality and social justice is primarily an important subject area of geography and economic education. "The aim is to make pupils capable of making decisions and taking action for the future in a time of global change. Furthermore, major global challenges should be visualised and possible scope for action discussed. [...] The aim of multi-perspectivity is to demonstrate, compare, evaluate and critically scrutinise the existence of various interest-driven realities from the local to the global level. Only a well-founded understanding of spatial and economic processes ultimately provides the opportunity for competent communication and constructive action."<sup>13</sup> Social justice, social inequality and distribution issues - in a national, European and global context - are also an important subject area at the interface between economic and socio-economic and political education.

The learning resource corresponds to the objectives and competence-orientation of interdisciplinary civic education and, with its diverse approaches to content, the learning resource also offers interfaces for almost all subjects. According to the curriculum, pupils should develop a reflective and (self-)reflexive historical and political awareness in the subject of history and political education, ranging from regional references to the global dimension. This should also provide the basis for an understanding of different cultural values and an appreciative relationship to other contemporary ways of life. The topics and objectives of this learning resource correspond in many ways to the content and objectives of the subject of history and civic education; it is not possible to list all the interfaces here. The competency model of civic education forms a background for the learning units, and the basic concepts of civic education with power (question of justice, common

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<sup>13</sup> Hirsch, Stefan et al: Semestrierter Lehrplan AHS, Sekundarstufe II. Result of the ministerial working group. In: GW-Unterricht 136, (4/2014), 51-61. [https://www.gw-unterricht.at/images/pdf/gwu\\_136\\_51\\_61\\_hirsch\\_pichler\\_jekel\\_keller\\_baier.pdf](https://www.gw-unterricht.at/images/pdf/gwu_136_51_61_hirsch_pichler_jekel_keller_baier.pdf)

good (socially just society), system (structures and axes of inequality) and distribution issues are also reflected in the content of the learning resource.

Social justice and various dimensions of justice, such as ecological justice, gender justice, etc., run through all the learning units, which also require pupils to make ethical judgements. The learning resource therefore offers a variety of reference points for use in philosophy, ethics and religion lessons. Learning unit 6 is particularly suitable for these subjects.

The focus on ecological inequality and ecological justice addresses, among other things, various facets of the ecological crisis and the destruction of ecosystems, for which it would be desirable to specialise in the natural sciences.

The learning resource is also suitable for use in the subjects German (including teaching media skills) and English. The material contains some sources (especially videos, media reports) in English as well as tasks that require the processing of English-language sources, making it possible to integrate parts of the learning resource into English lessons.

The concept as an interdisciplinary learning resource and the variety of content should offer a wide range of starting points, suggestions and possibilities for using the learning resource in the classroom.

## 9 Introduction to the learning units

Before the students embark on self-study with learning unit 1, it makes sense to have a joint introduction to the main topic in the face-to-face lessons. Learning units 2 and 3 are entitled "Lottery of Birth". Topics from these learning units are also particularly suitable for the introduction.

### Teaching impulses:

#### Lottery of birth: What do you think?

Conduct a survey, e.g. via Mentimeter, to find out students' prior knowledge and initial opinions on the topic of social inequality (it must be possible to answer anonymously):

Question	The following representations can be selected for analysing and presenting the answers:
Inequality has many faces... There are different forms of inequality. Name the reasons/causes of social inequality.	Word cloud
What do you think is associated with poverty?	Open question
How many people in Austria do you think are at risk of poverty or marginalisation?	Multiple choice Correct answer: 1,555,000 people or 17.5% ( <a href="https://www.statistik.at/statistiken/bevoelkerung-und-soziales/einkommen-und-soziale-lage/armut">https://www.statistik.at/statistiken/bevoelkerung-und-soziales/einkommen-und-soziale-lage/armut</a> )
How many people do you think are rich in Austria?	Multiple choice Correct answer: 271,000 people or 3.5% ( <a href="https://redesigning-fs.com/european-wealth-report-2022/">https://redesigning-fs.com/european-wealth-report-2022/</a> )
What do you think the average income in Austria is?	Multiple choice
What should play a role in the amount of income?	Multiple choice: Performance, education, gender, experience, educational qualifications (apprenticeship, degree, ...), skills, responsibility
Rank the countries according to the proportion of women in each parliament.	Ranking Possible answers: Austria, Rwanda, Iceland, United Arab Emirates, Japan, Brazil, Hungary Ranking: Rwanda (61%), United Arab Emirates (50%), Iceland (48%), Brazil (18%), Hungary (15%), Japan (10%) ( <a href="https://data.ipu.org/women-ranking/?month=1&amp;year=2024">https://data.ipu.org/women-ranking/?month=1&amp;year=2024</a> )

## Mindmap

Create a mind map on the topic of "social inequality" together with the pupils: what aspects does the topic cover? The students may name topics that are not included in the digital learning tool but could be added in class.

This mind map can be supplemented in the course of the project or after the students have studied it themselves.

## World game: Basic module

The "world game" illustrates the distribution of key figures such as world population and world income. Global differences, the (unfair) distribution of wealth and goods and global connections are highlighted. In the world game, questions of distribution are visualised on a world map, for example with skittles or the players. The visualisation on a large world map helps to make these figures, distributions and power relations imaginable and tangible.

The world game is particularly suitable as an introduction to distribution topics. The players compare their assessments and try to find a common solution through discussion. The basic module contains the figures for world population, world income and global CO2 emissions. There are also some supplementary modules (e.g. women's worlds, climate crisis, textile consumption, history of world distribution, ...).

Click here for detailed instructions: [https://www.bildung-trifft-entwicklung.de/files/media/Dokumente/06\\_Materialien/1\\_Didaktische-Materialien/Anleitung-Weltspiel-2020.pdf](https://www.bildung-trifft-entwicklung.de/files/media/Dokumente/06_Materialien/1_Didaktische-Materialien/Anleitung-Weltspiel-2020.pdf)

The current figures for the basic module & various extensions can be found here: <https://www.das-weltspiel.com/weltspielmodule/>

Further modules of the World Game can be found in the teaching impulses of learning units 5 and 7.

### For teachers:

Carpus e.V. (ed., 2021): Global learning. Inspirations for transformative teaching, 1st edition, Bielefeld: wbv Media GmbH & Co KG.

Materials, hints and tips for ethics and geography lessons: <https://doinggeandethics.com/>

# 10 Learning unit 1: Introduction

## Topics of the LE 1:

Equality, inequality; basic human needs; human rights, human right to education; introduction to the idea of social justice.

The aim of the learning unit is to raise pupils' awareness of social inequality and its impact on social coexistence. In addition to factual knowledge, pupils also develop the ability to make political judgements.

## Background information for teachers:

The introductory learning unit starts by clarifying and differentiating between the terms different and unequal. Even though people are very different, they share the same basic needs. Until the 1970s, a hierarchisation of basic human needs was assumed. The Chilean economist Manfred Max-Neef developed a theory of basic human needs that are interconnected in a complex system in the context of his research into "development according to human scale". Even if people share these basic needs, the way in which they are satisfied depends both on individual needs and on the social behaviour, rules, values and norms of the society in which we are socialised and live. This is illustrated in the learning unit by the "cultural pyramid".

The distinction between difference and inequality also leads to the concept of equality. The idea of equality is taken up in the learning unit on the basis of the Universal Declaration of Human Rights. In each learning unit, the commitment of people to social justice is presented using the example of a person or an organisation. In learning unit 1, this is Malala Yousafzai and her commitment to the human right to education.

The topic of social inequality is contextualised historically by addressing perspectives on social inequality in antiquity, the Middle Ages, industrial society, National Socialism and after the Second World War, but only in relation to European societies.

## Teaching impulses:

### In-depth: Basic human needs - discussion in small groups

Basic human needs can be used to establish a good connection to the pupils' living environment. Basic needs are an important aspect of inequality and social justice, because being able to satisfy basic human needs is part of a good and dignified life.

The pupils work on the topic in the following steps:

- Reflection: What do the pupils think is part of a good, happy life? They draw up a list with approx. 10-12 mentions and try to rank them.
- In small groups: Compare the lists and discuss the following questions:
  - Where do the pupils differ from each other?
  - What role do needs such as security, human warmth, trust, love, etc. play?
  - Can they use their lists to distinguish between needs and wants? What criteria can be used to differentiate between them?
- In a second round, the small groups are reshuffled and the question is discussed: **What is part of a good life?** After a first round of discussion, the pupils differentiate: What is part of a good life for them personally and what do they consider to be prerequisites for a good life for all people?
- A short presentation of the results in plenary addresses the criteria for differentiating between needs and wishes (phase 1) and criteria for a good life for all (phase 2).

### In-depth study: Culture - an elusive concept

Although it is on everyone's lips, the term "culture" is difficult to grasp and controversial. In the learning units (especially 1 and 3), the term is discussed in more detail. In addition, "culture" is a frequently used term in our everyday language, but it is often associated with discriminatory attributions. It therefore makes sense to take a closer look at the term. The concept of culture is often based on the idea of a static, unchangeable and externally closed construct. Static concepts of culture assume an internal homogeneity of groups and clear demarcations from other groups. However, cultures are always in a state of flux, are hybrid forms and are characterised by diversity. Cultural traditions or imprints always develop in the context of political and economic conditions. When talking about "one culture", this heterogeneity and dynamism is usually ignored. Learning unit 1 aims to sensitise students to a dynamic concept of culture without (re-)producing cultural stereotypes. In this context, the frequent focus of intercultural education on difference, for example between one's own and the "foreign" culture, should be viewed critically. We and the others, one's own and the foreign, native and foreigner - all these dualisms not only serve to describe, but are often associated with judgements. The attributions of cultural identity and cultural differences also

have to do with power relations, which must be taken into account in the discourse on "culture". In the **module "Culture is like ..."** you will find a suggestion to approach different definitions of the term culture using metaphors. The pupils are given cards with metaphors (see appendix: Cultural metaphors). In addition to the metaphors, teachers are provided with brief explanations of the individual metaphors, in particular which people they can be assigned to, the context in which they were created and which aspects should be taken into account. The metaphors are not literal quotations, but link linguistic images with further theses of the authors (see appendix: Cultural metaphors (supplement for teachers)).

### LE 1 - Further materials:

Centre polis - Politik Lernen in der Schule (ed., 2023): Human rights, polis aktuell 5/2023, [https://www.politik-lernen.at/pa\\_menschenrechte](https://www.politik-lernen.at/pa_menschenrechte)

To mark the 75th anniversary of the Universal Declaration of Human Rights, this issue provides an overview of the development, values and key documents of human rights. It also focuses on areas of tension in human rights, human rights education and schools as a field of action.

# 11 Learning Unit 2: Lottery of Birth: Rich and Poor

## Topics of the LE 2:

What is poverty? Absolute/relative poverty, risk of poverty, what is wealth? Wealth and power, wealth and social responsibility.

The aim of the educational programme is to strengthen understanding and knowledge of poverty and the risk of poverty, to encourage a critical examination of wealth and to address the issue of social responsibility.

## Background information for teachers:

Learning units 2 and 3 focus on the forms (or dimensions) of social inequality, in particular **poverty and wealth, inequality through education, inequality based on gender, skin colour and origin**. The emergence of social inequalities is addressed, as is the question of how disadvantages work. In the context of education that is sensitive to discrimination and critical of racism, it was emphasised that it is also important to deal with privileges in order to gain a comprehensive understanding of social inequalities and their effects in society.

Inequality research is increasingly focusing not only on the causes, forms and effects of poverty, but also emphasising the importance of a critical examination of wealth. Research also points to the lack of data on wealth, with figures on wealth often based only on estimates (Fischer & Grander 2019: 281-295). Although governments publish annual figures on economic growth, they do not show how growth is distributed among the population and who benefits and who loses from the respective economic policy. This data is crucial for democracy and should be a "global public good"<sup>14</sup>.

Scientific studies show that social inequalities cause conflicts and jeopardise social cohesion in societies and therefore also have an impact on democracy and the development of democracy. Social inequality and the concentration of wealth also pose a threat to democracy because, on the one hand, wealth also concentrates power. On the other hand, people who see themselves as socially weak participate less in political processes, which in turn means that their concerns are less represented in politics. Marlene Engelhorn, who inherited a fortune worth millions from her grandmother and wants to channel this back into society, was chosen for this LE as an example of commitment. This is not just about her individual handling of the inheritance, but above all about

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<sup>14</sup> Chancel, Lucas et al (2022): Global inequality report 2022. brief summary. P. 4. online: World Inequality Lab.

<https://wir2022.wid.world/>

her commitment to structural changes in the tax system. In this context, various options for more fair taxation and distribution can be discussed with the pupils.

### **Didactic notes:**

The general introduction to this handbook has already emphasised the importance of a sensitive approach to the topic of "social inequality" in the classroom, as many pupils are themselves affected by various dimensions of inequality. Educational research speaks of milieu-sensitive education here, and a discrimination-sensitive approach is just as important. This applies in particular to the topics addressed in learning units 2 and 3, which is why explicit reference is made to them here. While the learning unit in the digital learning tool primarily deals with issues of poverty, we suggest approaching the topic of wealth or being rich in order to deepen the thematic focus in the classroom. Here, too, care should be taken to ensure that pupils who grow up in very good economic circumstances and/or are particularly privileged are not personally attacked.

### **Teaching impulses:**

On the one hand, we recommend concluding the focus of the digital learning tool on poverty with a joint phase in class in order to strengthen both the knowledge of poverty and the understanding of poverty and its causes and consequences. On the other hand, the focus can be on wealth and what we as individuals and as a society are actually rich in.

### **Poverty - a vicious circle?**

The pupils work in small groups to create a concept map on "Poverty - a vicious circle?". The concept map should include forms of poverty (how do you recognise poverty? Who is affected by it?), causes and consequences. On the basis of the maps, a subsequent discussion round should be held to discuss whether poverty is a vicious circle (i.e. a cycle that cannot be broken out of and that gets worse) or what possibilities the students see to break the cycle of poverty and what measures should be taken to combat poverty and the risk of poverty.

About the concept map: the concept map is a form of visualisation that can be used to show existing connections and networks in a subject area. The concept map consists of terms/"nodes" between which connections are shown in the form of labelled arrows. The connecting arrows can be labelled with verbs and prepositions. Procedure for creating a concept map: 1. the important terms/nodes for the topic are written on small cards. 2. the cards are placed on a sheet of paper so that related terms are close together. 3. arrows are used to show which term is related to which other term and how. The arrows are labelled (usually with verbs and prepositions).

## Rich in....

Wealth is usually associated with money and assets, which narrows our view very much. Wealth initially means nothing more than having a lot of something good. Whereby "having" in this context is not to be thought of as possession, but in the sense that there is a lot of something good in our lives, in our environment, in society.

The students are invited to reflect on and discuss wealth:

- \* I am rich in.....
- \* We (our society) are/is rich in.....

## Unimaginably rich

It is usually impossible to visualise wealth in figures. As the following quote shows, unimaginable sums have to be visualised.

*"In 2022, Elon Musk will be the richest person in the world with an estimated 253 billion US dollars. That's 253,000 times one million US dollars. If a Porsche costs 100,000 US dollars, then Musk could buy 2.5 million of them. You can also think about how many years you would have to spend a million US dollars a day to "get rid" of the 253 billion. That would be just over 693 years. Quite a long time."*  
(Excerpt from Arm und Reich - Ethik & Unterricht No. 1/2023; p.8)

Project/write the quote on the whiteboard or blackboard and discuss the following questions with the students:

- How can wealth be visualised? How is this solved in this quotation? What other possibilities are there for visualisation?
- How can relations be established? How can we get a feeling for relations?
- How could wealth be used to reduce social inequalities?  
(e.g. if the amount were available to combat poverty or to finance affordable housing or to create access for all in the health and education sector - what could be created with it?)
- What democracy-promoting measures could be financed with such assets?

## How did wealth come into the world?

Continuation of the topic of wealth in history, social studies and political education: Work out a timeline with the pupils on "How did wealth come into the world?"

The ZDF documentary: <https://www.zdf.de/dokumentation/terra-x/wie-hat-sich-reichtumg-entwickelt-100.html> or the more detailed 3-part documentary: Who owns the world? A history of

wealth: <https://www.zdf.de/dokumentation/terra-x/wem-gehoert-die-welt-die-geschichte-des-reichtums-mit-dirk-steffens-100.html>

### LE 2 - further materials:

Dollar Street: <https://www.gapminder.org/dollar-street?lng=de>

"A team of photographers visited 264 families in 50 countries at home and captured their lives in pictures and short videos. Specific sections of the street can be visited on the overlaid Dollar Street to display images for specific income groups. The images can be used in a wide variety of learning settings with young people aged 12 and over and are suitable for gaining a more differentiated and realistic view of how people live."

Video by TED-Ed (2022): Why is it so hard to escape poverty?

<https://www.youtube.com/watch?v=D9N7QalOkG8>

Müller, Eva & Rösch, Anita (eds., 2023): Ethik & Unterricht - Arm und Reich, Issue No. 1/2023, Hanover: Friedrich Verlag.

<https://www.friedrich-verlag.de/shop/arm-und-reich-541093>

Fluter ((youth) magazine of the Federal Agency for Civic Education) : Wealth. Issue 64, 3/2017,

<https://www.fluter.de/heft64>

Animated infographic by the AK on wealth distribution in Austria, <https://soreichistoesterreich.ak.at/>

Centre polis - Politik Lernen in der Schule (ed., 2023): Taxes, polis aktuell 3/2023,

[www.explainity.de/politik/steuerflucht-einfacherklaert](http://www.explainity.de/politik/steuerflucht-einfacherklaert)

# 12 Learning unit 3: Lottery of birth

## Topics of LE 3

Gender, education, (social) origin, history of racism (incl. example of commitment: Martin Luther King Jr. & Rosa Parks), colonised thinking (self-perception and perception of others), wounds of colonialism.

Learning unit 3 aims in particular to raise awareness of various forms of inequality and discrimination. The main aim is to expand knowledge about racism and intersectionality and to promote an understanding of structural racism.

## Background information for teachers:

Structures and processes that underlie inequality are at work at both national and global level. Gender, race/ethnicity and class as structural categories<sup>15</sup> are the focus of social science analyses. Institutions that promote inequality and "whose global reach is not visible at first glance", such as the education system, labour markets, financial and real estate markets or the nation state with its function of excluding citizenship as well as the "global patriarchy"<sup>16</sup> also contribute to inequality.

Gender-specific inequalities are among the most pronounced forms of inequality in the world. This can be seen in the fact that women in Austria still earn less for the same work (gender pay gap), in the unequal distribution of care work and in the barriers for women to rise to management positions.

One way to achieve greater social justice is to reduce educational inequalities. The aim of international programmes (including Education for all, Global Agenda 2030) is to ensure access to education for all children and young people and to strengthen education as a human right. Education is an important aspect in the fight against social inequality; educational inequalities are seen as a key factor in the intergenerational transmission of social inequality.

"Race" is a central structural category for social inequality, which is why the history of racism and the problematic nature of the term "race" are also addressed in this learning unit. Based on the experience that African-American women are subject to multiple discrimination - as women and as blacks - the lawyer Kimberlé Crenshaw has developed the approach of intersectionality. The approach enables a multidimensional analysis of social inequalities; the structural categories for

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<sup>15</sup> Fischer, Karin & Grandner, Margarete (eds., 2019): Global inequality. On the connections between colonialism, labour relations and nature consumption (1st edition). Vienna/Berlin: Mandelbaum Verlag.

<sup>16</sup> Ibid. p. 15ff.

inequality ("race, gender, class") have been expanded (e.g. to include nationality, citizenship, sexuality). Each of these categories manifests social power relations at local, national and global level, both individually and in conjunction with the other categories.

### Didactic notes:

A sensitive approach is also important for the topics in this learning unit, as many pupils may themselves be affected by the dimensions of inequality addressed. Particular care needs to be taken during preparation and implementation with regard to language, linguistic expressions and experiences of discrimination and racism that may come up (see also glossary).

### Teaching impulses:

#### Take a step forward

The "Take a step forward" method can be found in various versions. A good, detailed example is provided by [FairBindung e.V.](https://www.fairbindung.de/) and [Konzeptwerk Neue Ökonomie e.V.](https://www.konzeptwerk-neue-oekonomie.de/) at: <https://www.endlich-wachstum.de/kapitel/die-globale-dimension/methode/ein-schritt-vor/>

In the video "The experiment", a similar method is carried out with a large, very heterogeneous group. The video can be integrated well into the debriefing, but also works as a stand-alone teaching impulse, available at: <https://www.youtube.com/watch?v=TX94T3T6o3w>

#### Participation check

The pupils carry out a "participation check" at their own school and explore the extent to which the diversity of society is reflected in the school. To do this, the pupils can carry out the following activities in small groups:

- The pupils walk in small groups through the classroom, the corridors and the rest of the school building and explore whether all children have the same opportunities at this school. The pupils should answer the following questions, for example:
  - Are all rooms in the school accessible for everyone? For example, can pupils or teachers in wheelchairs reach all rooms (the sports hall, the toilets, the schoolyard, the classroom)?
  - What are the characteristics of the people shown on posters and pictures in the school building (e.g. age, physical appearance, gender, couples, families, physical features)?
  - Which people are missing? Which people are in the majority?
  - The pupils also consider whether they recognise themselves.
- The pupils explore a textbook:
  - What are the characteristics of the people depicted in the selected textbook?
  - Do the pupils recognise themselves? Which people are missing?

- Can the pupils think of other areas in which not all children at school have equal rights?
- Summarise the results in plenary and discuss the questions together:
  - What unequal treatment of groups do we encounter at school and where?
  - Why might that be?
  - How should our school be designed and organised so that all pupils have equal rights, can learn well and feel comfortable?
  - Who can do what? What can we do together? What can each individual do?

(modified, source: LISUM (State Institute for Schools and Media Berlin-Brandenburg) (2018): Handout for the overarching topic of education for the acceptance of diversity (Diversity). Berlin).

As a supplement, the pupils can carry out a survey during their exploration tour: How many languages are spoken at their own school? The **world map "Let diversity speak"** can be helpful for this. The multilingual world map visualises the languages of the world and shows the cultural and social diversity in our environment. By analysing linguistic diversity, the aim is to raise awareness of the benefits of different languages, strengthen the perspective of the Global South and highlight power relations. The map is available online or can be ordered, and there is an accompanying booklet with exercise suggestions (in German and English).

<https://www.bildung-trifft-entwicklung.de/de/didaktische-materialien.html>

## "Hidden Figures - Unknown Heroines": Making intersectionality understandable through a feature film

"The film tells the story of the rise of three African-American female mathematicians who work for NASA in the early 1960s. At first they sit in a windowless building and carry out contract work for the white and almost exclusively male scientists, who are under pressure as a result of the Russians' successful space projects. In this situation, Katherine Johnson, Dorothy Vaughn and Mary Jackson manage to develop professionally. They experience the prejudices of a society characterised by racial segregation, but are able to compensate for their discrimination as black women through courage, solidarity and above-average abilities. HIDDEN FIGURES vividly shows how working environments can limit themselves through racist and sexist access barriers. The protagonists succeed in contributing their talents, gaining further qualifications and adapting work processes to changes." (Year of Science 2018)

"The teaching materials for this film were created as part of the film programme for the Science Year 2018 - Working Worlds of the Future. They deepen and expand on the film content and accompany the content and film analysis. They were created in collaboration with scientific institutions and incorporate current research questions." <https://wissenschaftsjahr-2018.visionkino.de/hidden-figures/>

Fee-based licence for use in schools: <https://www.eduflat.de/hidden-figures/stream/unterrichtsfilm-lehrfilm-schulfilm/85047>

### LO 3 - Further recommendations:

Feature film "Selma" (2015) about Martin Luther King Junior, the struggle of the African-American civil rights movement and the Civil Rights Act.

Description: <https://www.kinofenster.de/filme/archiv-film-des-monats/kf1502/kf1502-selma-film/>

Educational material for the film Selma: [www.kinofenster.de/download/kf1502-selma-2-pdf/](http://www.kinofenster.de/download/kf1502-selma-2-pdf/)

Busche, Andreas (2015): A damn long march. The feature film "Selma" shows how African Americans fought for their rights in the 1960s, <https://www.fluter.de/ein-verdammt-langer-marsch>

# 13 Learning unit 4: Unequal world

## Topics of LE 4:

Poverty worldwide, indices for measuring poverty and human development; history and consequences of colonialism; unequal global market and networked global economy, supply chains and care chains. One example of commitment is the global campaign "fashion revolution."

In learning unit 4, students should expand and deepen their knowledge of global (economic) connections and the resulting inequalities. In order to promote an understanding of the dynamics of global problems in the present, students should also be able to link the historical processes of colonialism and imperialism with current developments and strengthen their understanding of the effects of colonialism.

## Background information for teachers:

Learning unit 4 takes us to the global level and deals with worldwide inequality. As at national level, global inequality initially focuses on the problems of poverty and income disparities between countries and regions and income and wealth disparities between people worldwide. Global poverty continues to be a serious problem. The Covid-19 pandemic has led to an increase in global poverty for the first time in 25 years. In learning unit 4, students also look at ways of measuring poverty and inequality.

We live in a globalised and highly interconnected world. In recent years, awareness of global networking and interdependencies in the global economy has increased. With the global interconnectedness of the everyday world, most people are involved in global economic structures in a variety of ways, e.g. through global supply chains, the production of consumer goods, etc., and thus also in the creation, reinforcement and maintenance of global inequalities. In many cases, this involvement is indirect and remains hidden behind systemic processes such as financial flows, relocations or the unequal distribution of environmental risks and damage<sup>17</sup>. Unit 4 addresses this in more detail by taking up the topics of global supply chains (using the example of working conditions in the fashion industry) and global chains of care. These complex and topical issues should be explored in greater depth in class.

The historical development is also important here. Global inequality is a consequence of global economic developments and structures and is historically closely linked to the history of colonialism. Colonialism is not just a historical issue, the after-effects extend to the present day, as

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<sup>17</sup> Fischer, Karin & Grandner, Margarete (eds., 2019): Global inequality. On the connections between colonialism, labour relations and nature consumption (1st edition). Vienna/Berlin: Mandelbaum Verlag. S. 11.

the term "colonial continuities" refers to. The countries of the Global South are still struggling with economic structures that were established during colonialism and still characterise economic systems and dependencies today. Understanding these historical developments is an important basis for understanding global inequality in the present.

## Teaching impulses:

### Rich in treasures, yet poor

The students write a commentary on the podcast episode "Rich in treasures, yet poor". They address the following questions: Can we speak of colonial continuities here? (with reasons). How can it be explained that African countries are rich in raw materials but still have problems with economic development? What consequences does the separation of raw material extraction and processing have for African countries? What does protectionism mean and should states rely on it?

Podcast Zeitfragen.Feature & Dohmen, Caspar (2020): Rich in treasures, yet poor. The countries of the Global South are the world's treasure trove - and yet they remain its poorhouse. What structures are responsible for this? And how can the poorest countries finally catch up economically? (The "Zeitfragen" feature by Deutschlandfunk Kultur sheds light on questions from politics, the environment, the economy, history, literature, science and research). The text of the podcast episode "Rich in treasures, yet poor" is also available as an article.

<https://www.deutschlandfunkkultur.de/globaler-sueden-reich-an-schaetzen-trotzdem-arm-100.html>

### In depth: EU supply chain law

The students jointly produce a podcast on the EU supply chain law: in the podcast, the students briefly discuss the importance and objectives of a supply chain law, give a brief overview of how the EU supply chain law came about, analyse the different positions in the negotiations and present the underlying interests. The podcast will also look at the votes of the EU member states in February and March 2024: Why did the vote in February 2024 fail? What changes led to an agreement being reached in the vote in March 2024?

The content is prepared in groups, each of which works on a sub-question/aspect. One person per group acts as the spokesperson for the recording (groups on background information on supply chains (laws), development and procedure of the EU supply chain law, votes of the EU member states in spring 2024, the Austrian position on the EU supply chain law, the German supply chain law and Germany's (surprising?) abstention, ...)

## Material on supply chains & (EU) supply chain law:

Brief introduction to the topic of supply chains and supply chain laws:

<https://www.global2000.at/lieferkettengesetz>

Supply chain of a mobile phone (short & concise, perhaps a little too simplified/abbreviated in some places, but definitely interesting as a starting point for research): <https://www.global2000.at/smartphone-lieferkette>

Hamburg Foundation for Business Ethics: Mobile phone value chain, part of the series VIEW! - Responsibility in business, <https://bildung2030.at/download/handy/> or <https://www.stiftung-wirtschaftsethik.de/projekte/bildung-forschung/view.html>

FAIRTRADE Austria/Centre polis, May 2022): Human rights and environmental protection along global supply chains

A supply chain law to protect people and the environment? Educational material for secondary levels I and II.

The following questions are addressed: What is a supply chain? Why do we need rules for supply chains?

Supply chain law for Europe? What does due diligence mean? What does FAIRTRADE Austria do? In the teaching examples, the topic of supply chain law is analysed using the background text. Centre polis:

<https://www.politik-lernen.at/lieferkettengesetz>

Fact check EU Supply Chain Act: The most common myths (available as pdf or online via Südwind) (A summary of the content, background and most common myths about the EU Supply Chain Act to better categorise the statements and claims currently circulating from political decision-makers. 13.2.2024.

Published by: Treaty Alliance)

[https://www.suedwind.at/fileadmin/user\\_upload/suedwind/PDF\\_Downloads/Factcheck\\_Lieferkettengesetz.pdf](https://www.suedwind.at/fileadmin/user_upload/suedwind/PDF_Downloads/Factcheck_Lieferkettengesetz.pdf)

<https://www.suedwind.at/presseaussendungen/2023/faktencheck-eu-lieferkettengesetz/>

Szigetvari, András (29.11.2023): Whether cars or T-shirts: Hardly any clean supply chain in Austria,

<https://www.derstandard.at/story/3000000197361/ob-autos-oder-t-shirts-kaum-eine-saubere-lieferkette-in-oesterreich>

Bruckner, Regina & Pflügl, Jakob (02/03/2024): Who should pay when suppliers in distant countries trample

on human rights? <https://www.derstandard.at/story/3000000209885/wer-soll-bezahlen-wenn-lieferanten-in-fernen-laendern-menschenrechte-mit-fuessen-treten>

Bruckner, Regina & Pflügl, Jakob (09/02/2024): What speaks in favour of companies being liable for human

rights - and what against? (For and against) <https://www.derstandard.at/story/3000000206674/pflichtenheft-f252rimporte>

Pflügl, Jakob (28.02.2024): EU supply chain law falls short of necessary majority among EU member states,

<https://www.derstandard.at/story/3000000209441/eu-lieferkettengesetz-verfehlt-n246tige-mehrheit-unter-den-eu-staaten>

Tagesschau (15/03/2024): EU countries agree on supply chain law,

<https://www.tagesschau.de/ausland/europa/eu-lieferkettengesetz-einigung-100.html>

ZEIT ONLINE (15/03/2024): EU states agree on supply chain law, <https://www.zeit.de/wirtschaft/2024-03/eu-staaten-stimmen-fuer-lieferkettengesetz>

Federal Ministry for Economic Cooperation and Development: The (German) Supply Chain Act, <https://www.bmz.de/de/themen/lieferkettengesetz>

## Global care chain and labour migration in the healthcare sector

The global care chain is a complex topic that combines various inequalities (especially gender relations, global labour markets, migration). The current shortage of doctors and nursing staff in European countries is leading to an intensive global search for healthcare professionals, making the topic highly topical. We address this in the module "Global Care Chain and Labour Migration in the Healthcare Sector" in the form of a panel discussion.

### LO 4 - Further recommendations:

The winner takes it all. Methods for political education on social inequality. (Material on colonialism and capitalism from EPIZ Berlin) <https://bildung2030.at/download/the-winner-takes-it-all/>

Modern slavery? On global labour relations (by Attac, 2019) <https://bildung2030.at/download/moderne-sklaverei/>

*Description on bildung2030: The extensive educational material focuses on exploitative global labour relations. The first module deals with global working conditions and modern slavery (e.g. the distribution of forced labour and child labour worldwide (World Game), human rights violations in connection with the production of goods (palm oil, cocoa, textiles, orange juice and wine), and analyses the UN agreement on business and human rights. In the second module, the connections between modern slavery and migration are analysed using the example of European agriculture, free trade as a cause of flight and economic interests in connection with migration. The third module addresses the general precarisation of working conditions. The individual methods are strongly text-based.*

Interactive questionnaire and information on care work:

<https://interactive.unwomen.org/multimedia/explainer/unpaidcare/en/index.html>

# 14 Unit 5: What does the climate crisis have to do with inequality?

## Topics of LE 5:

Anthropocene and man-made changes to the Earth's ecosystem, the concept of sustainable development, ecological inequality, climate crisis as a crisis of children's rights, causes and dynamics of the ecological crisis; conflicts in the context of the climate crisis, the threat to indigenous habitats; who bears the costs? Examples of commitment: Nobel Peace Prize winner Wangari Maathai and her Green Belt Movement and Vanessa Nakate, climate activist from Uganda.

The aim is to promote students' knowledge of the links between inequality and the ecological crisis and their understanding of the global dimensions of this crisis. The examples of engagement should help to avoid a Eurocentric view of options for action against the crisis.

## Background information for teachers:

The climate crisis, environmental problems and environmental protection are now being addressed in many different ways in lessons and school projects. Although the concept of sustainable development refers to the combination of economic, ecological and social dimensions, the link between the environmental crisis and social inequality has only recently received more attention. In this context, the term "ecological inequality" has become established, and there is also talk of environmental racism.

Unit 5 begins with a reference to the controversial concept of the Anthropocene. "Whose Anthropocene?" asks Nene Opoku from the Black Earth Collective to point out that a more differentiated discussion is needed about who is responsible for causing the climate crisis and environmental degradation, who bears the consequences, who has to bear the costs of impacts and climate adaptation measures. And finally, it is also about recognising the role of people and organisations in the Global South as important actors in the conservation of natural resources, in the search for alternative development paths and in global climate activism.

The enormous expansion of energy and resource consumption is responsible for ecological damage and social consequences in those regions where these resources are exploited - without the populations participating in global consumption and therefore bearing little responsibility for energy and resource consumption. At the same time, the utilisation of these resources and the associated environmental destruction lead to considerable social conflict and violence. Ecological inequality is often the result of violent relationships and produces violent relationships. This can be

seen, for example, in the threat to indigenous habitats, which play such an important role in the preservation of ecosystems.

Unit 5 also deals with the historical development of the destructive treatment of nature and the connection with colonialism under the term "Colonial continuities". Beyond this, a much more fundamental examination of the understanding of human-nature relationships is required. Understanding the changes in human-nature relationships over the course of history forms a basis for understanding the ecological crisis of the present. We therefore recommend that this topic be given space in the classroom.

Finally, an important aspect of ecological inequality is the question of who bears the costs of the consequences of the ecological crisis - both in terms of repairing damage and for the measures that regions, local populations and states must take to better adapt to the changed environmental conditions in the future. The UN climate conferences, especially COP 27 (2022) and 28 (2023), have focussed on this question.

## Teaching impulses:

### Relentless and destructive: people - society - nature

The film "Home" by Yann Arthus Bertrand was released in cinemas in 2009. "Home" shows impressive images from a bird's eye view and at the same time the fragile balance of the planet. The film deals with major ecological issues and aims to raise awareness of the need to change the way we look at the world. The film or excerpts from the film are suitable as an introduction to a reflection on human-nature relationships.

The class watches the film together from minute 23:00-46:55 (from the first cities to Dubai). Immediately after the film, the pupils begin to write creatively and freely in silence. Topic: "Man-Society-Nature: A triangular relationship".

The film is freely accessible, teaching material (in German and English) for dealing with the content as well as with film language and film art can be found at: <https://filmsfortheearth.org/filme/home/>

### World map climate justice

Bread for the World's Climate Justice World Map is an interactive learning tool focussing on climate justice issues and measures to adapt to climate change. The learning tool is suitable for consolidating learning units 5 and 6.

The **climate justice** world map invites you to change your perspective and allows you to engage with climate change in a virtual and playful way. With the help of the free Actionbound app, players

visit Ethiopia, Bangladesh, Paraguay, Ecuador, Tuvalu and Antarctica and get to know people from the respective countries who are committed to climate justice. The world map places Antarctica at the centre and QR codes enable virtual project visits to Bread for the World partners via smartphone and tablet. There are puzzles, quizzes, polls and creative tasks on climate change and climate justice. The material is also suitable for subject lessons (religion, ethics, politics, social sciences, geography).

The world map, the accompanying booklet (with suggestions for using the world map in the classroom and in extracurricular educational work) and supplementary work materials are available for download here: <https://www.brot-fuer-die-welt.de/material/projektbesuche-klimagerechtigkeit/>

## Deepening: Water

**World game Access to water worldwide:** In this version of FIAN's world distribution game, pupils learn more about the availability of and access to water. Although the figures are a little older, the problem is still relevant and is becoming more acute.

[https://www.fian.de/wp-content/uploads/2021/12/FIAN\\_Planspiel\\_Weltverteilungsspiel\\_final\\_3.pdf](https://www.fian.de/wp-content/uploads/2021/12/FIAN_Planspiel_Weltverteilungsspiel_final_3.pdf)

United Nations World Water Report 2024: Water for Prosperity and Peace; Executive Summary, [https://unesdoc.unesco.org/ark:/48223/pf0000388950\\_ger](https://unesdoc.unesco.org/ark:/48223/pf0000388950_ger)

The United Nations World Water Development Reports (published annually on various focal points, German summary available at Executive Summary)

<https://www.unesco.org/reports/wwdr/en/reports>

Bread for the World: Water quiz, <https://www.brot-fuer-die-welt.at/themen/wasser/wasserquiz/>

## #SolvingIt26 by Doha Debates (in English)

Doha Debates presents 26 young climate activists who are working locally and globally for a better future for all. This collection is entitled #SolvingIt and was created on the occasion of the 2021 UN Climate Change Conference (COP26). The students work in pairs to develop the profile of an activist and present their commitment (expanding the short profile and researching the cause for which the activists are committed). The examples are presented in plenary and could be localised on a world map.

Doha Debates was founded in 2004 by former BBC correspondent Tim Sebastian with financial support from the Qatar Foundation. The Qatar Foundation is now continuing the project. The aim is to use debates (based on the Majlis concept) to find joint solutions to global challenges and create

a better future for future generations. At the Doha Debates, voices from the Global South and the Global North as well as young people from all over the world have their say.

<https://2023.dohadebates.com/solvingit26/>

Further articles, videos and podcasts can be found here: <https://dohadebates.com/explore-all-content/>

## Murder in Mato Grosso du Sul (in English or German)

The "Murder in Mato Grosso do Sul" simulation game is about soya production in Brazil. It focuses on the topics of genetically modified seeds, deforestation for soya cultivation, environmental pollution and the displacement of indigenous peoples. The pupils slip into the roles of the Brazilian government, farmers and indigenous people, for example, and thus experience the complexity of the topic. In their roles, they experience the power and powerlessness or possibilities and limits of the respective actors. Duration: 3 hours

German version: EPIZ e.V. (ed., 2014): Soya - a bean for trough and plate. A simulation game unit on the cultivation of genetically modified soya plants in Brazil, Berlin. [www.epiz-berlin.de/wp-content/uploads/2014-Soja.pdf](http://www.epiz-berlin.de/wp-content/uploads/2014-Soja.pdf)

English version: EPIZ e.V. (ed., 2023): Murder in Mato Grosso du Sul. Simulation game, translation and update 2023, Berlin. [https://www.epiz-berlin.de/wp-content/uploads/EPIZ\\_Soy-simulation-game\\_Murder-in-Mato-Grosso-do-Sul\\_final.pdf](https://www.epiz-berlin.de/wp-content/uploads/EPIZ_Soy-simulation-game_Murder-in-Mato-Grosso-do-Sul_final.pdf)

### LE 5 - Further materials:

"Islands. Window to the Future" presents the phenomenon of islands as a complex system whose ecological vulnerability can also be understood as a kind of future laboratory for questions of sustainable development. The handout is aimed at teachers, offers a lot of information and also contains a complex, well-designed mystery for use in the classroom. In an innovative didactic approach, the mystery method is combined with the solution-orientated approach using the example of specific islands. <https://www.turquoisechange.org/inseln>

Applis, Stefan & Wobser, Florian (eds., 2022): Ethics & Education - Climate Ethics, Issue No. 4/2022, Hanover: Friedrich Verlag, <https://www.friedrich-verlag.de/shop/klimaethik-541092>

Winiwarter, Verena & Bork, Hans Rudolf (2014): History of our environment. Sixty journeys through time, Darmstadt: Primus Verlag.

Nakate, Vanessa (2021): Our house has long been on fire: Why Africa's voice must be heard in the climate crisis, Hamburg: Rowohlt Verlag.

Bread for the World: Collection of educational materials on the topic of climate <https://www.brot-fuer-die-welt.de/bildungsmaterial/klima/>

# 15 Learning Unit 6: Justice in an unequal world

## Topics of the LE 6:

The idea of justice, John Rawls and the veil of ignorance; social justice; various dimensions of justice (equality of opportunity and performance, distributive justice); fair participation and recognition; intergenerational justice; global justice, child labour in the focus of justice (example of commitment: children's trade unions); ecological justice.

In this learning unit, students explore the perspective of justice and expand their knowledge by familiarising themselves with various ideas, terms and concepts in the context of justice.

## Background information for teachers:

The idea of justice is at the centre of learning unit 6. All learning units contain questions of justice; in unit 6, various topics from other learning units are recalled and considered once again from the perspective of justice. The development of the idea of justice in philosophy and different conceptions of justice can only be touched upon in unit 6.

**Unit 6 addresses philosophical approaches and, with its focus, is particularly suitable for the subjects of philosophy and psychology, ethics and religion or for interdisciplinary teaching.**

We suggest two more complex topics for the extension and deepening of the lessons, firstly the topic or question "Life at the expense of others?". On the one hand, this question arises when we look at inequality on a global level and the unjust structures of the global economy, global politics and global society. On the other hand, this question has been more widely discussed in recent years, also in connection with the escalation of global crises; it is the starting point for academic publications and, of course, the cause of controversial discussions. We are addressing this issue here because without it, it is not possible to discuss ecological and global justice competently.

The second topic is closely linked to the first, and deals with the connection between justice and responsibility. Who is responsible for ensuring that societies are organised fairly? What are we responsible for as individuals when it comes to a fairer society? But where are the limits of our responsibility as individuals?

The issue of responsibility arises in many respects in the field of social inequality and justice. This always involves structural inequalities and injustices. These pose a particular challenge for the allocation of responsibility. Who bears responsibility for structural injustice? This question cannot be answered using traditional approaches in which responsibility is assigned to specific actors and a direct causality between action and responsibility can be established. In the case of structural injustices (e.g. unfair labour conditions on the global market, consequences of the exploitation of

natural resources for people who cannot participate in global consumption), such approaches will not find meaningful application. Nevertheless, the question remains as to who bears what responsibility for structural injustice.

The US philosopher Iris Marion Young (1949-2006) developed a model of social connectedness that can also be used to attribute different forms of responsibility in cases of structural injustice. Young's model can also be used to discuss questions of responsibility in cases involving unjust global structures and conditions. The appeals, especially to young people, to take responsibility for a fairer and more sustainable "world", for global climate and environmental protection or for ethical consumption often remain vague. The calls implied in the appeals to become active and take "action" are understandable if they are linked to concrete proposals for commitment. However, they contribute little to a deeper understanding of why and in what form the individual must or should take responsibility for structural injustices. With Iris M. Young's model, students learn about "an effective and much-discussed model of responsibility in recent political philosophy" <sup>18</sup>

### Didactic notes:

The discussion about individual responsibility in the classroom should not give the impression that complex global problems can be solved through individual action. In view of the complex global challenges, the power of individuals to initiate and bring about change is limited. The "individualisation of responsibility" also entails the risk of distracting attention from the structural problems and the question of political responsibility. At the same time, a socio-ecological transformation, the pursuit of a fairer world and sustainable development naturally require the commitment and willingness to change of many individuals. In discussions, it is important to avoid the impression that (only) people or organisations in the Global North have the problem-solving skills and are the active players. Rather, educational work should be used to make knowledge, problem-solving skills, alternative development approaches and perspectives from the Global South visible and to raise awareness that global challenges can only be met in global partnerships.

### Teaching impulses:

Both teaching impulses remain methodologically open (v. philosophical discussion). The main focus is on reflection, asking questions, naming doubts and resistance, formulating one's own thoughts, contributing knowledge and insights from the learning units and allowing initial visions for "another world".

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<sup>18</sup> <https://www.philovernetz.de/strukturelle-ungerechtigkeit/>

## Living at the expense of others

"We live at the expense of others" - this is how the statements of sociologist Stephan Lessenich could be summarised in a nutshell. In his book "Neben uns die Sintflut. The externalisation society and its price"<sup>19</sup>, Lessenich explains that Western-style affluent capitalism causes high costs in other regions of the world. The links between prosperity in the Global North and exploitation and environmental destruction in the Global South are now widely recognised. However, Lessenich has worked out how this externalisation (the outsourcing of costs and damage) happens and how we are involved in it - without being able to decide for ourselves. The negative consequences are not always intentional; externalisations are often consequences of our normal everyday actions that we are unable to see or that we overlook and suppress. With his theses, Lessenich wants to encourage reflection and rethinking.

We want to use Lessenich's theses for a philosophical discussion on the (provocative) question "Do we live at the expense of others?". The diagram "Externalisation in 6 terms" was created to illustrate externalisation<sup>20</sup> (see appendix: Externalisation in 6 terms).

### Further suggestions:

Teaching sequence on the topic "At the expense of others. Is the consumer behaviour of rich people immoral?". In: Müller, Eva & Rösch, Anita (eds., 2023): Ethik & Unterricht - Arm und Reich, Issue No. 1/2023, Hanover: Friedrich Verlag. PP. 24-29. <https://www.friedrich-verlag.de/shop/arm-und-reich-541093>

(The lesson suggestions also address wealth and poverty; basic question focusses on consumption; extended question: Is there a right life in the wrong one?)

## Social solidarity and responsibility

With her model of social connectedness, Iris Marion Young offers orientation when thinking about and discussing the question of responsibility in the face of structural injustices. Young argues that everyone involved bears responsibility for eliminating structural injustices. However, not everyone involved has the same responsibility; according to Young, the degree of responsibility depends on

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<sup>19</sup> Lessenich, Stephan (2016): Next to us the deluge. The externalisation society and its price, Munich: Hanser Berlin.

<sup>20</sup> The diagram was based on Stephan Lessenich's article "Die Externalisierungsgesellschaft oder Wie wir auf Kosten Anderer leben" from the brochure "Auf Kosten Anderer. Globalisation in pictures" published by the Federal Agency for Civic Education (Zeitbilder 2020). [https://www.bpb.de/system/files/dokument\\_pdf/5829\\_zb\\_globalisierung\\_online.pdf](https://www.bpb.de/system/files/dokument_pdf/5829_zb_globalisierung_online.pdf)

the criteria of power, privilege, interest and collective ability. Young explicitly mentions unfair working conditions in the clothing industry as an example of transferring responsibility based on these criteria.

The "Philovernetz" project provides online modules for philosophy and ethics lessons. One of these modules deals with responsibility in structural injustice. Pupils can discuss forms and dimensions of responsibility on the basis of elaborated work assignments and text excerpts from the works of Iris M. Young. Pupils may find it easier to join in the discussion if they have a concrete example such as the textile industry or global value chains in mind.

Philovernetz: Responsibility for structural injustice. Building blocks for download,

<https://www.philovernetz.de/strukturelle-ungerechtigkeit/>

The Hamburg Foundation for Business Ethics provides teaching materials for socio-economic education online as part of the "VIEW! - Responsibility in Business" teaching concept. In the basic Module A, participants learn to recognise their own values behind certain decisions. At the same time, they practise making consistent arguments on both the moral (value judgement) and factual (factual judgement) levels. In Module B, questions of responsibility are discussed using the example of global value chains (textiles, cocoa, mobile phones, etc.).

<https://www.stiftung-wirtschaftsethik.de/projekte/bildung-forschung/view/modul-b.html>

# 16 Learning Unit 7: Reducing inequalities

## Topics of the LE 7:

Political responsibility for dealing with polycrisis; Global Agenda 2030 and 17 Sustainable Development Goals; Goal 10 - Focus on inequalities; Goal 10 - Focus on migration; Goal 17 - Global partnerships (with example of commitment: Climate Alliance).

The aim of the learning unit is to strengthen analysis and judgement skills in relation to political responsibility for global challenges - using the example of the SDGs in general and SDG 10 in particular.

## Background information for teachers:

"Reduce inequality within and among countries" is the target formulation of Goal 10 of the Sustainable Development Goals (SDGs). The formulation of an independent goal to reduce inequality shows that global inequalities are categorised as a serious problem for global society. Both in Goal 10 and in the other Sustainable Development Goals, the Global Agenda 2030 addresses various forms of economic, social and political inequality. It should be critically noted that the SDGs contain fundamental conflicts of objectives and contradictions that are not named, nor are the causes of undesirable global developments and crises.

In order to reduce inequality between countries, the 2030 Agenda focuses on strengthening the countries of the Global South. This is closely linked to Goal 17, which strives for more global partnerships. One example of a global partnership is the Climate Alliance Europe & Amazonia, which we present in the learning unit.

Objective 10 also focusses on responsible migration policy, which is also addressed in learning unit 7. Migration has become an extremely controversial topic in recent years. Refugee and migration movements take place worldwide and affect many countries - both in terms of emigration and immigration. Migration is an important topic in curricula and textbooks, both in its historical dimension and as an essential aspect of globalisation processes and as a social challenge for the present and future. Due to the heated political and media debate on the one hand and the fact that many classes include pupils with experience of migration (and sometimes flight), this teaching topic is particularly challenging for teachers. We consider the following points to be important for a fact-based approach in the classroom that is appropriate to the complexity of the topic:

- Migration should be viewed as a global phenomenon in the classroom so that a more realistic picture of the scope of migration and refugee movements and also of regions of origin and destination is conveyed (e.g. such as South-North and South-South migration). Curriculum and textbook analyses show that migration is primarily presented as "a state of emergency or

exception" or as a "problem". From a historical and global perspective, however, migration processes are a natural social phenomenon and part of global history. Social inequality is often the cause of migration and of conflicts that lead to flight and displacement. At the same time, social inequality is also a consequence of migration and flight and affects refugees and migrants in various dimensions.

- Migration as a learning area covers various topics, above all it spans an arc from "leaving" (as a voluntary decision, due to a lack of life opportunities and future prospects or due to coercion, expulsion or other life-threatening circumstances), through the "in-between" (migration and escape routes; experiences of the "in-between") to "arriving" with the questions of prevented or successful integration.
- The causes of migration are more complex than the list of push-pull factors that is still commonly used in school textbooks. Migration decisions are based on a complex combination of real living conditions, personal visions of the future and assessments of future opportunities (for oneself, for the family, for the children ).
- Despite a general, shared experience of flight or migration, refugees and migrants have very different reasons, decision-making requirements and conditions in their flight or migration processes. Opportunities for a more differentiated view of migration and flight can be integrated into lessons (e.g. migration from a gender perspective, the proportion of migrating women is around 50%).
- In recent years, the increasing refugee movements to Europe have placed the living conditions in the regions of origin of refugees more centre stage. However, a comprehensive analysis of the causes and reasons for forced migration cannot stop at current wars, conflicts and other crisis phenomena, but must also analyse structural global inequalities, which are often the consequences of colonial conditions or unequal political and global economic dynamics and processes.
- One of the tasks of education in relation to migration and integration is to promote an objective debate, while at the same time understanding the uncertainties and emotions that move pupils and teachers in relation to the social challenges posed by migration and flight. Dealing with the topic in class should also provide an insight into the political control of migration and provide information about the relevant international regulations (e.g. UN migration pact). At upper secondary level, fundamental ethical questions should also be focussed on and dilemmas in the context of migration and integration should be addressed.

## Teaching impulses:

### Photo exhibition: Traces of migration

The pupils work together to create a photo exhibition in the classroom (see method: museum tour). The theme of the exhibition is different forms of migration; the aim is to recognise migration as part of society's past and present. The pupils work in groups of 2-3 people. The photos are taken while exploring their own neighbourhood (municipality, district, city, region...). The camera focuses on places and objects that tell of various forms of migration (including internal migration, emigration), e.g.

- Places that are or were in the context of industrialisation and the immigration of so-called "guest workers";
- Places that tell of emigration or internal migration;
- Places that offer cultural diversity (markets, restaurants, various sports...);
- Meeting places (churches, mosques, cultural centres, youth centres...)
- Objects that tell of historical migration (monuments, street names, ...)

When taking photos, it is important to make sure that you either only photograph the places (without people) or explicitly ask for permission before taking photos.

Each group curates its own photo station: the pupils come up with a title for their photo series, select 3-6 photos, which they label/describe and where they were taken (just like in a museum), and determine the layout of the photos on a flipchart. The results (flipcharts) are displayed in the classroom. The pupils look at the exhibited photos in silence during the first tour and may make notes with comments, questions and feedback. In the second round, the results are presented at each photo station by the group members, and the other pupils are invited to ask questions and give feedback.

### The power of language - a media analysis

The students carry out a media analysis and use key questions to analyse 3 media reports on the topic of refugees and migration. The reports can be from daily or weekly newspapers (digital or print) or news programmes (television or radio).

The guiding questions are based on the article "Language research - How other EU countries discuss flight and migration". Possible questions:

- Which terms are mainly used - refugees or migrants?
- What characteristics are attributed to this group?
- Are linguistic images used? (e.g. wave of refugees, ...)
- What feelings are triggered by the reporting?

**The results are discussed together in plenary:** How did the students feel about the media analysis? What are the most important findings? How do they feel about the following quote?

*"What would you like to see in the current discussion?"*

*I would like to see a reflection on the fact that the fact that we live here does not entitle us to deny this to other people. And I hope that the first sentence of our Basic Law is upheld whenever we talk about refugees: Human dignity is inviolable. Because we are talking about people here and every discriminatory statement is a violation of human dignity. We should therefore place more emphasis on how important language is in all contexts and therefore also involve linguists more in the entire discourse on refugees."*(Excerpt from an interview with Prof. Dr Heidrun Kämpfer, Wissenschaft im Dialog (2016): The importance of language in the refugee debate, <https://www.wissenschaft-im-dialog.de/projekte/abgeschlossene-projekte/debattencheck/unsere-expertinnen/kaemper/>)

Deutschlandfunk (2023): Language research - How other EU countries discuss flight and migration. Linguists compare the debates on flight and migration in various European countries and observe the instrumentalisation and influence of words. <https://www.deutschlandfunk.de/sprache-wortwahl-flucht-migration-europa-100.html>

The article summarises the most important findings of the podcast episode "The power of language - How other EU countries discuss migration". We recommend the podcast episode as a basis for media analyses and key questions in Year 7-8.

Podcast Systemfragen & Kühn, Katrin (2023): Power of language - How other EU countries discuss migration. (Deutschlandfunk's Systemfragen programme provides knowledge on current social debates.) <https://www.deutschlandfunk.de/sprachforschung-wie-andere-eu-laender-ueber-flucht-und-migration-diskutieren-dlf-f49ad352-100.html>

## World game: Refugee Chair

This expansion of the world game is about flight and migration. In the course of the game, it becomes clear once again that there are refugee movements on every continent. However, contrary to European perceptions, countries in Asia and Africa in particular take in a particularly large number of refugees. The numbers of internally displaced people are also highest in Asia and Africa. The aim of the world game is for the pupils to work together to recreate the distribution of refugees across the continents.

<https://www.das-weltspiel.com/refugee-chair/>

## Video "Is inequality inevitable?" by TED-Ed

This video (length: 7 minutes) attempts to find an answer to the question of whether inequality is unavoidable. The video deals in particular with economic inequality and the unequal distribution of

income and wealth in societies. The so-called Gini Index is introduced - a key figure for assessing (economic) inequality in a society. However, economic inequality is linked to a variety of other inequalities that are not captured by the Gini Index and comparable indicators. Government decisions play a major role when it comes to creating and maintaining (economic) inequality. What options do governments have to reduce inequalities? Some instruments are mentioned: Taxes (progressive taxes, wealth/inheritance taxes), redistribution through social security and subsidies; access to healthcare and education for all; internet for all; dealing with extreme wealth (keyword corruption).

Possible task: The video mentions a number of measures and instruments that governments can use to combat (economic) inequality. Take a closer look at one instrument and formulate (based on your research) two arguments in favour of or against the introduction of the instrument.

Video "Is inequality inevitable?" by TED-Ed, [https://youtu.be/rEnf\\_CFoyv0](https://youtu.be/rEnf_CFoyv0) (for this video there is a transcript, to be found in the info box, as well as German/English subtitles)

#### **LO 7 - Further recommendations:**

Leaving, arriving, staying. Educational material on flight and asylum. Ages 12 and up. Published by: UNHCR <https://bildung2030.at/download/aufbrechen-ankommen-bleiben-2/> (2020, 5th updated edition)

People on the move (material/method collection from Südwind for secondary 1 and secondary 2) <https://bildung2030.at/download/menschen-unterwegs/>

Lingo Global issue 3/2021. Partnerships - Achieving goals together (magazine for young people aged 15-17, also to help them learn German, from Eduversum) <https://www.lingonetz.de/magazin-lingo-global/>  
[https://www.lingonetz.de/sites/default/files/ebooks/archiv/ebook3\\_2021/#1](https://www.lingonetz.de/sites/default/files/ebooks/archiv/ebook3_2021/#1)

# 17 Building blocks for cross-curricular teaching impulses

## Module: Class playlist "Social Justice"

Module suitable for LE 3, LE 6

There are many artists, e.g. musicians and songwriters, who deal with aspects of inequality in their work. Together we will create a class playlist "Social Justice" and collect songs about social inequality, racism, discrimination, sexism, ...

We start the playlist with Samy Deluxe and his song MIMIMI. Samy Deluxe was born Samy Sorge in 1977, his mother is German and his father is from Sudan. He is one of the most successful German rappers. In MIMIMI, Samy Deluxe talks about his experiences with racism, discrimination and prejudice, which he is confronted with on a daily basis.

Click here for the music video: <https://www.youtube.com/watch?v=kTGL5ebcHw4> and here for the lyrics: <https://genius.com/Samy-deluxe-mimimi-remix-lyrics>

We pay attention to the following criteria when selecting songs:

- The song highlights social inequality, racism, discrimination, sexism, .... This can be more generalised or based on personal experiences.
- It's important that the lyrics don't just consist of violent language and swear words.
- It is also important that the message is free of racism, sexism and all forms of discrimination and violence. A song that denounces racism in one verse and belittles women in the next verse has no place on this playlist.

The song must be freely available, e.g. on YouTube, and lyrics to the song must be available. It can also be a link to the lyric video, for example.

(Source: <https://taz.de/Samy-Deluxe-im-Interview/!5161825/>)

## Module: Rich in ... World Heritage - Cultural and natural heritage sites

Module suitable for SDG 2 and SDG 7 (SDG 11 Protection of World Heritage Sites)

UNESCO (United Nations Educational, Scientific and Cultural Organisation) is dedicated to the protection of the cultural and natural heritage of mankind. To this end, UNESCO has adopted several conventions, such as the World Heritage Convention, the Convention for the Protection of the Underwater Cultural Heritage and the Convention for the Safeguarding of the Intangible Cultural Heritage.

UNESCO defines World Heritage Sites as cultural and natural monuments of special significance for humanity. You can find out more about UNESCO World Heritage in this video by the Austrian UNESCO Commission:

German <https://www.youtube.com/watch?v=eUFESc9-uyE>

English <https://www.youtube.com/watch?v=IOzxUVCCSug>

The World Heritage List currently comprises 1,157 sites from 167 countries: 900 cultural sites, 218 natural sites and 39 cultural and natural heritage sites.

900 World Heritage Sites are intended to reflect the cultural history of mankind and include entire city centres or districts as well as individual buildings or monuments. **World Heritage Sites** include outstanding artistic, technical or architectural achievements, monuments to past civilisations (such as the Mayan, Aztec and Inca sites) as well as memorials to painful history.

218 natural phenomena, places and areas are **World Heritage Sites**. They show the natural richness and extraordinary beauty of the earth, reflect its geological past or are of particular value due to their scientific importance. Natural World Heritage Sites include protected reserves for endangered animal and plant species, such as Virunga National Park (DR Congo), complex ecosystems such as the Great Barrier Reef, spectacular natural phenomena or important fossil sites.

There are also sites that fulfil the criteria for both cultural and natural heritage. These are known as cultural and natural heritage sites, and there are currently 39 of these "mixed properties" on the World Heritage List.

*"Inclusion on the World Heritage List is both an honour and an obligation: the sites must be preserved for future generations through appropriate management and national protection measures."*(Austrian UNESCO Commission, source:

<https://www.unesco.at/kultur/welterbe/unesco-welterbe-in-oesterreich>)

## Teaching impulse:

### Group work: 5 groups

3 groups (one group per type of World Heritage site) each research 2 World Heritage sites (not in Austria): The groups select one World Heritage site that they find particularly surprising on the World Heritage List and one World Heritage site that is particularly endangered. Link to the World Heritage List: <https://whc.unesco.org/en/list/>

The 4th group researches the concept of intangible cultural heritage in general, as well as 2 intangible cultural heritages, and also chooses one intangible cultural heritage that they find particularly surprising on the list and one intangible cultural heritage that is particularly endangered.

Link to the Representative List of the Intangible Cultural Heritage of Humanity:

[https://de.wikipedia.org/wiki/Repr%C3%A4sentative\\_Liste\\_des\\_immateriellen\\_Kulturerbes\\_der\\_Menschheit](https://de.wikipedia.org/wiki/Repr%C3%A4sentative_Liste_des_immateriellen_Kulturerbes_der_Menschheit)

Link to the list of intangible cultural heritage in urgent need of preservation:

[https://de.wikipedia.org/wiki/Liste\\_des\\_dringend\\_erhaltungsbed%C3%BCrftigen\\_immateriellen\\_Kulturerbes](https://de.wikipedia.org/wiki/Liste_des_dringend_erhaltungsbed%C3%BCrftigen_immateriellen_Kulturerbes)

The 5th group researches world heritage sites and intangible cultural heritage in Austria.

4 groups: 1. natural world heritage, 2. world cultural heritage, 3. cultural and natural heritage (mixed property), 4. intangible cultural heritage, 5. world heritage in Austria

Sources: <https://www.unesco.at/kultur/welterbe/die-welterbe-liste>;

<https://www.unesco.at/kultur/welterbe/unesco-welterbe-in-oesterreich>

## Module: Global care chain and labour migration in the healthcare sector

Module suitable for unit 3 (focus on gender), unit 4 (topic included) and unit 7 (migration)

We plan and prepare a panel discussion together on the topic of "Global Care Chain and Labour Migration in the Healthcare Sector". The preparation takes place in 8 groups, each with different tasks. One group (2-3 people) is responsible for organising and moderating the discussion. The other groups focus on different topics.

Each group selects a spokesperson; the other group members can provide support. Each group must consider who they will represent in the discussion.

The research and preparation in the groups takes some time (2 units) and can be a task outside of class time. The panel discussion (min. 40 min) requires follow-up work.

The following topics must be addressed in the panel discussion:

- Labour shortage in nursing and healthcare and consequences
- Recruiting labour from abroad: what challenges and problems arise in the countries of origin
- Labour force from abroad: what challenges and problems arise in the target countries, e.g. Austria, Germany
- What challenges do migrant workers face - at home and in the destination country?
- Global care chain: the role of women and what this means for gender relations

Below, each group will find a few links as a basis for research.

### For all pupils:

(including a graphic on labour migration in the care sector globally and in Europe, article produced as part of a research grant) <https://www.derstandard.at/story/2000144253232/die-pflegekrise-stempelt-frauen-zu-ewigen-haushaelterinnen-ab>

### Moderation team: 2-3 people

<https://karriere.charite.de/karrieremagazin/krankenschwester-sagt-man-das-ueberhaupt-noch>

KAUZ Video: <https://www.youtube.com/watch?v=Hf6lppvtpCw>

<https://www.blick.ch/politik/wettbewerb-um-klinik-fachkraefte-rekrutierung-im-ausland-stoesst-auf-kritik-id18533715.html>

<https://www.deutschlandfunk.de/auslaendische-pflegfachkraefte-pflegenotstand-100.html>

## Recruitment and headhunting of nursing staff (hospital): Working conditions/situation in the target country, significance for the target country

<https://www.blick.ch/politik/wettbewerb-um-klinik-fachkraefte-rekrutierung-im-ausland-stoesst-auf-kritik-id18533715.html>

<https://www.tagesschau.de/inland/innenpolitik/pflegekraefte-ausland-brasilien-100.html>

<https://www.deutschlandfunk.de/auslaendische-pflegefachkraefte-pflegenotstand-100.html>

<https://www.itv.com/news/2024-03-08/come-on-nhsyou-can-pay-more-say-nurses-as-thousands-ditch-uk-for-abroad>

<https://www.deutschlandfunk.de/philippinische-pflegekraefte-fuehlen-sich-hier-off-nicht-wohl-dlf-90d5e6b2-100.html>

<https://www.deutschlandfunk.de/indische-pflegekraefte-in-muensteraner-altenheimen-dlf-9e113e4c-100.html>

## Recruitment and headhunting of nursing staff (hospital): Working conditions/situation in the country of origin, significance for the country of origin

<https://www.derstandard.at/story/3000000177991/stadt-wien-will-philippinische-pflegekr228fte-anwerben>

[https://de.wikipedia.org/wiki/Care\\_Drain](https://de.wikipedia.org/wiki/Care_Drain)

<https://www.aljazeera.com/economy/2023/7/25/philippines-mulls-unlicensed-nurses-as-low-pay-fuels-brain-drain>

<https://www.itv.com/news/2023-04-13/the-philippines-brain-drain-as-nurses-flock-to-the-nhs>

<https://www.aljazeera.com/features/2024/2/9/zimbabwe-nurses-seek-better-conditions-abroad-but-fear-for-patients-at-home>

## Recruitment and headhunting of healthcare staff: a critical look at agencies and the recruitment process

<https://www.zdf.de/nachrichten/panorama/pflege-notstand-fachkraefte-ausland-guetesiegel-100.html>

In Germany, the Employment Ordinance stipulates that private companies may not recruit carers in countries on the WHO list: <https://www.bmas.de/DE/Service/Gesetze-und-Gesetzesvorhaben/achte-verordnung-zur-aenderung-der-beschaefigungsverordnung.html>

WHO health workforce support and safeguards list 2023

<https://www.who.int/publications/i/item/9789240069787>

<https://www.deutschlandfunk.de/indische-pflegekraefte-bereiten-sich-auf-job-in-deutschland-vor-dlf-154d3cc0-100.html>

## Recruitment and headhunting of 24-hour nursing staff:

KAUZ Video: <https://www.youtube.com/watch?v=Hf6lppvtpCw>

<https://www.derstandard.at/story/2000145386517/das-loechrige-system-der-altenpflege>

<https://www.srf.ch/audio/kontext/darf-care-migration-24-stunden-betreuung-sein?partId=11983211>

<https://www.srf.ch/audio/kontext/ist-care-migration-ein-modell-fuer-die-zukunft?partId=11983214>

### **Recruitment and headhunting of doctors: Significance for country of origin and destination country, working conditions in the destination country**

<https://www.arte.tv/de/videos/107608-006-A/re-aerztemangel-in-frankreich/>

<https://www.blick.ch/politik/wettbewerb-um-klinik-fachkraefte-rekrutierung-im-ausland-stoesst-auf-kritik-id18533715.html>

<https://www.deutschlandfunk.de/auslaendische-pflegefachkraefte-pflegenotstand-100.html>

<https://www.aljazeera.com/opinions/2023/2/8/zimbabwe-is-bleeding-doctors-teachers-to-the-uk-whos-to-blame>

<https://www.infomigrants.net/en/post/43467/stuck-in-a-neocolonialist-past-is-the-migration-brain-drain-an-outdated-concept>

In Germany, the Employment Ordinance stipulates that private companies may not recruit carers in countries on the WHO list: <https://www.bmas.de/DE/Service/Gesetze-und-Gesetzesvorhaben/achte-verordnung-zur-aenderung-der-beschaefigungsverordnung.html>

WHO health workforce support and safeguards list 2023

<https://www.who.int/publications/i/item/9789240069787>

<https://www.who.int/europe/de/news/item/14-09-2022-ticking-timebomb--without-immediate-action--health-and-care-workforce-gaps-in-the-european-region-could-spell-disaster>

### **Care obligations in the home country (e.g. care for young and old family members):**

KAUZ Video: <https://www.youtube.com/watch?v=Hf6lppvtpCw>

<https://www.infomigrants.net/en/post/55380/uk-bans-migrant-care-workers-from-bringing-family-members>

[https://de.wikipedia.org/wiki/Care\\_Drain](https://de.wikipedia.org/wiki/Care_Drain)

<https://www.srf.ch/audio/kontext/das-leben-einer-care-migrantin?partId=11983208>

## Building block: Culture is like ...

Module suitable for LE 1, LE 3

The term "culture" is often described by metaphors, sometimes even defined by metaphors. These linguistic images can be a good basis for a critical discussion of the term. Our ideas and images of "culture" usually arise unconsciously and without reflection, but they shape our view of intercultural encounters and of the possibilities and limits of living together in multicultural societies. In this teaching unit, we will reflect together on our understanding of culture and discuss how certain ideas of culture affect society (opinions, behaviour, actions, ...).

### Step 1:

We divide into groups of 2-3 people. Each working group receives a card with a cultural metaphor. In the working groups, you discuss what understanding of culture the metaphor is based on and record the results of your discussion on a flipchart.

### Key questions:

- Which characteristics are emphasised in the metaphor?
- Does the metaphor rather convey the image of a closed system or images of a system that can change and develop?
- Does the metaphor create images of unity and great commonalities? What similarities could these be in relation to cultures?
- Does the metaphor convey images of diversity? What images of social coexistence would correspond to the metaphor?
- Does the metaphor contain limitations? What is not possible (e.g. growth, change, further development)?
- How does the idea of culture described in the metaphor influence attitudes, behaviour and actions?

You will then develop your own metaphor for culture in the working group.

### Step 2:

Presentation of the results and your own metaphors, followed by discussion in plenary.

(Source: BMUKK & Baobab (ed., 2011): Understanding globalisation. People - Markets - Politics. Methoden für den Unterricht (SEK II), 2nd edition, Vienna. S.144-147)

## Appendix: Cultural metaphors

<p><b>Culture is</b> like a sphere.          Inside this sphere, everything is similar to the nature of the people who live there. Other cultures are spheres that can only be touched when the spheres collide.</p>	<p><b>Cultures are</b> like mosaics,          Each culture resembles a small stone. Together, they form a colourful picture in which each culture retains its specific shape and colour.</p>
<p><b>Culture is</b> like a forest,          the individuals are the trees. A forest is not just a collection of trees: it is a symbiosis of different tree species, shrubs, plants, insects, animals and micro-organisms. We do not do justice to the forest if we describe its most typical trees. The same applies to a culture: it cannot be satisfactorily described by the characteristic features of a typical individual.</p>	<p><b>Cultures are</b> like "melting pots" or "salad bowls".          Different cultures melt together in the melting pots and locals and immigrants develop a new cultural identity together. In salad bowls, on the other hand, the ingredients (cultures) are mixed together in a bowl, but retain their own flavour.</p>
<p><b>Culture is</b> like a big orchestra,          in which all musicians follow one score. Only a coordinated, joint effort unites the variety of instruments into a harmonious whole. A single instrument cannot play a symphony. The members of a foreign culture play to a different score.</p>	<p><b>Cultures are</b> like circles,          There is a common identity within the circles. If the identities of two or more cultural groups are too contradictory and fundamentally different goals and interests are pursued, a clash of civilisations is unavoidable.</p>
<p><b>Cultures are</b> like fabrics.          They are woven from different coloured threads and in different ways. The patterns (the cultures) are different, but there are common components (some threads).</p>	<p><b>Culture is</b> like an onion.          Inside are unconscious basic assumptions that determine how people feel and think. This inner world is wrapped in a layer of norms and values that define what is considered good in a society and what behaviour is desirable/undesirable. The next layer contains symbols, rituals and myths. The outermost layer is formed by the visible cultural products.</p>

## Appendix: Cultural metaphors (supplement for teacher)

Right column: Who can the metaphors be attributed to, in what context were they created and what aspects should be considered. The metaphors are not literal quotations, but link linguistic images with other theses of the authors.

<p><b>Culture is</b> like a sphere. Inside this sphere, everything is similar to the nature of the people who live there. Other cultures are spheres that can only be touched when the spheres collide.</p>	<p>The cultural philosopher Johann Gottfried Herder (end of the 18th century) had a significant influence on cultural theory with his definition that culture is characterised by ethnic foundation, social homogenisation and external demarcation. He was the first to relate the term to the way of life of peoples. At the beginning of the 20th century, Leo Frobenius introduced the concept of the "cultural circle", which continues to be used primarily in theories of everyday life.</p>
<p><b>Culture is</b> like a forest, the individuals are the trees. A forest is not just a collection of trees: it is a symbiosis of different tree species, shrubs, plants, insects, animals and micro-organisms. We do not do justice to the forest if we describe its most typical trees. The same applies to a culture: it cannot be satisfactorily described by the characteristic features of a typical individual.</p>	<p>Geert Hofstede (born 1928), Dutch social psychologist, has developed 5 main criteria for differentiating cultures (cultural dimensions): Dealing with power/hierarchies; avoidance of uncertainty/risk; relationship between individual and collective group; extent of masculinity/femininity (attribution of attitudes and values as masculine/feminine); future-orientated or present-orientated society. He also tried to transfer these dimensions to multinational corporations and intercultural management.</p>
<p><b>Culture is</b> like a big orchestra, in which all musicians follow one score. Only a coordinated, joint effort unites the variety of instruments into a harmonious whole. A single instrument cannot play a symphony. The members of a foreign culture play to a different score.</p>	<p>Claude Levi-Strauss (1908-2009), French cultural anthropologist and philosopher, is regarded as the founder of structuralism and structural anthropology. Culture is a context of symbolic systems, above all language, but also of kinship relationships, marriage rules, economic relationships, art, science and religion. The limited capacity of the orchestra and the need for a leader (conductor) appear to be problematic.</p>
<p><b>Cultures are</b> like fabrics. They are woven from different coloured threads and in different ways. The patterns (the cultures) are different, but there are common components (some threads).</p>	<p>The philosopher Wolfgang Welsch criticises the concept of interculturality because it does not overcome the traditional idea of culture - inwardly homogeneous and outwardly delimitable. He points to the inner differentiation and complexity of modern cultures, which integrate a variety of influences. Welsch speaks of "transculturality".</p>

<p><b>Cultures are</b> like mosaics, Each culture is like a little stone. Together, they form a colourful picture in which each culture retains its specific shape and colour.</p>	<p>In Canada, the premise is to create an ethnic mosaic in which each culture resembles a small stone. Taken together, this should result in a colourful overall picture in which each origin can be given its specific shape and colour; a "culture of difference" is cultivated. The mosaic image is often found in concepts of multicultural societies.</p>
<p><b>Cultures are</b> like "melting pots" or "salad bowls". Different cultures melt together in the melting pots and locals and immigrants develop a new cultural identity together. In salad bowls, on the other hand, the ingredients (cultures) are mixed together in a bowl, but retain their own flavour.</p>	<p>The metaphor of the "melting pot" has long been used to describe the multicultural society of the USA. For a long time, this fusion of different cultures into a new cultural identity was seen as the ideal integration policy. Nowadays, American society is more commonly referred to as a "salad bowl", where - as in Canada - people from different cultures live together but retain their identities of origin.</p>
<p><b>Cultures are</b> like circles, There is a common identity within the circles. If the identities of two or more cultural groups are too contradictory and fundamentally different goals and interests are pursued, a clash of civilisations is unavoidable.</p>	<p>Samul P. Huntington (political scientist, advisor to the US State Department) described in an essay in 1998 that wars would be fought along different cultural lines in the future. The polarisation of the world that prevailed during the Cold War would be replaced by a return to cultural and religious identities. New wars developed at the fault lines of cultural groups (religious, linguistic or geographical). Although Huntington later qualified his theses, this metaphor had a highly symbolic character and was often quoted, especially in the description of the relationship between the "West" and "Islam".</p>
<p><b>Culture is</b> like an onion. Inside are unconscious basic assumptions that determine how people feel and think. This inner world is wrapped in a layer of norms and values that define what is considered good in a society and what behaviour is desirable/undesirable. The next layer contains symbols, rituals and myths. The outermost layer is formed by the visible cultural products.</p>	<p>Alfons Trompenaars (1952), Dutch manager and management consultant, specialised in intercultural communication after completing his studies in economics. His empirical studies resulted in cultural classifications, which in turn furthered the image of cultures that can be delineated from the outside and are primarily taken up in intercultural management.</p>