

Global lernen

Material for teachers in secondary
and extra-curricular education

English Edition | 2024



Topic: Diversity

We live in a diverse world - with diversity among people and lifestyles. We are shaped by our origin, appearance, health, age, sexual orientation, religious affiliation, language and much more. Then again, although we may speak different languages, we still are the same age, have the same interests, the same sexual orientation. Similarities and differences are equally diverse. Differences in particular are misused worldwide to justify exclusion and discrimination. Racism, classism and discrimination based on ability, gender, sexual orientation or other characteristics lead to injustice, disadvantage and exploitation. These injustices are exacerbated by the major challenges of our time: Climate crisis, hunger, war and displacement. Human rights are blatantly disregarded despite being universal and applying to all people worldwide. In this booklet, we look at what identity and diversity mean, how and why exclusion and discrimination occur, what can and must be done about it and how social cohesion and solidarity can be strengthened.

Photo Mural on a bike lane beside the Panke in Berlin.

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Approaches to global learning



“My utopia is not based on profit, but on the idea of normality. That living alongside people who have come to us is no longer seen as strange, threatening, or temporary, but something that is commonplace – and part of the normal diversity and banality of everyday life. In my utopia, there would be far less disquiet and anxiety.” Prof. Dr. Naika Foroutan, professor of Integration Research and Social Policy (quoted by Süddeutsche Zeitung, in the “Schaffen wir das?” series, episode 13, December 5, 2018).



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For presentation on an interactive whiteboard



Role play



Smartphone and tablet rally



Suitable for language classes



Download

German society is characterized by diversity. Social categories such as class, gender, age, sexual identity and orientation, income and immigration status determine people's position in society. These categories and their interplay influence how we are perceived by others but also how we see ourselves. At the same time, social inequalities continue to grow, with the term referring to the unequal distribution of resources and the resulting differences in opportunities for social, economic, cultural and political participation.

Exclusion and participation also happen in school, as the development of a person's personal potential is subject to social inequality as well. These structurally determined inequalities lead to privileges or discrimination and are not the same as social diversity. Societies are characterized by the coexistence of people from different backgrounds and belief systems who bring with them a wide variety of talents, attitudes and lifestyles. This diversity is what makes up the human wealth of a society.

In this issue of “Global Learning”, you will find many suggestions on how to encourage young people to reflect on their complex identities, to demonstrate how exclusion occurs and how they can get involved in the fight for justice at school, in Germany and worldwide.



Introducing the topic

Think - Pair - Share (cooperative learning)

“The most dangerous border in Europe is in our heads.”

Show the picture or write this sentence on the board and encourage the students to develop their own ideas (Think) about what it could mean. The students then discuss their thoughts in pairs (Pair) before sharing their results with the entire group (Share).

Practice 1

Movement game



Diversity welcome!

In orchestras or other larger musical ensembles, musicians play in different groups: string instruments, wind instruments and percussion. In each group of instruments, there are individual instruments: for example, violins, cellos and violas among the string players; the wind instruments are divided into woodwind and brass instruments including flutes and trumpets. Orchestras are diverse. All players are individuals while at the same time being assigned to specific groups. This understanding of diversity emphasizes the fact that it is the individual instruments that make the symphony possible in the first place.

A person's **identity** is created through a complex interplay of characteristics and group affiliations. Identity resembles a prism with different facets; none of the individual facets is enough to describe and understand a person as a whole.

The following exercises are designed to enable students to explore their own identity and uniqueness (Exercise 1) and then discover the characteristics they share with others (Exercise 2).

1. Me - Not me

Mark two spots in the room, one for "Me" and one for "Not me". Now formulate different criteria and ask the students to stand in the "Me" or "Not me" spot. In an online meeting, this can be simulated by switching the camera on or off.

For example:

- Who is an only child?
- Who is a vegetarian?
- Who has ever moved house?
- Who likes to do sports?
- Who has ever fasted (for Lent)?
- Who likes to sing?
- ...

Let the students ask further questions. The aim of the exercise is to realize that after several rounds, each participant has probably joined every other participant in the "Me" or "Not me" spot at least once and therefore shares with them this characteristic.

2. Identifying similarities

The aim of this exercise is to shift the focus from differences to similarities. The students get together in pairs that are as diverse as possible. Provide them with a maximum of ten minutes to identify as many similarities as possible and to write them down or draw them on a piece of paper. This exercise can also be played as a challenge. Which pair can find the most similarities? The results are then put on display and the students are asked to go around and write their names on a page if they also share a particular characteristic.



Practice 2

Download



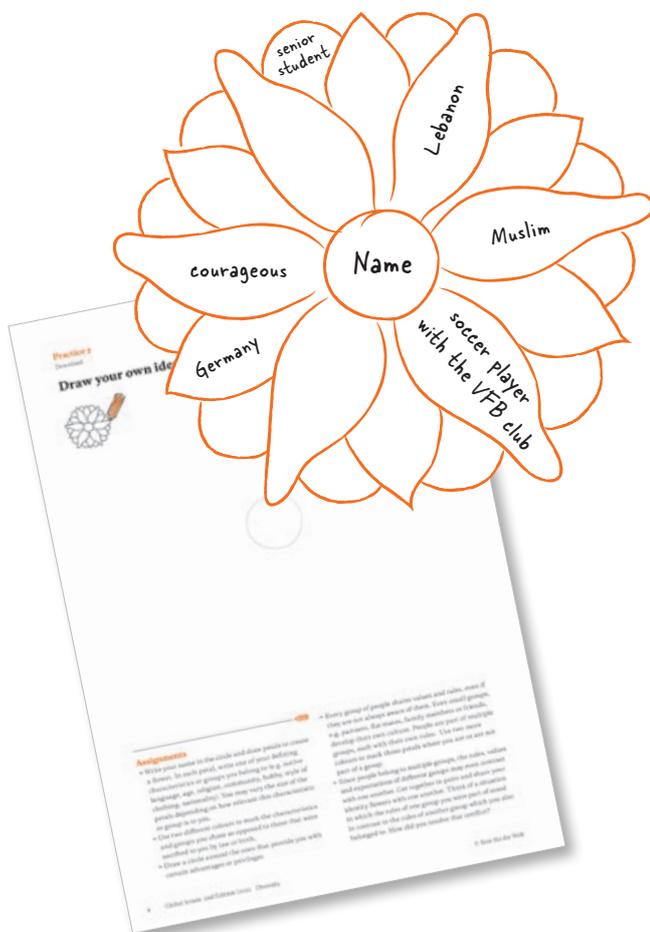
One person, many faces

A person not only has different characteristics such as being tall, short, old, young, courageous, a traveler, a sports aficionado, musical, poor, rich; they are also a member of different groups such as a class in school, family, party, circle of friends. As a result, each person is a unique individual, but at the same time feels connected to others.

Every group of people shares values and rules, even if they are not always aware of them. Even the smallest social communities, for example a partnership, a family or a circle of friends, develop their own cultures. People belong to many groups, each with their own rules. The rules, values and expectations of different groups may even contrast with one another.

My identity flower

In this exercise, students engage with their own identity. They describe the characteristics that are important to them and the social groups that they belong to on the petals of a flower. The size of the petals can vary in accordance with the importance they assign to each characteristic/group.



Tip

The simulation game Barnnga is a good way of finding out how people react when group rules suddenly differ from those they have learned. It was developed in 1980 by Dr. Sivasailam “Thiagi” Thiagarajan. It playfully illustrates the problem of having different rules in groups. You can download it here: → <https://sites.lsa.umich.edu/inclusive-teaching/barnnga>



Video tip

Which groups make up a culture? The “Cultural Onion” model can help people to answer this question, and the model is explained in under 4 minutes by kulturshaker.

→ www.youtube.com/watch?v=nfhDS47sOmo
(in German)



The Identity Flower is a further development of the proven Power Flower method, which originated in South Africa. In the early 1990s, concepts from the anti-bias approach (awareness of prejudice) were taken up by educators following the abolition of apartheid. They wanted to address the apartheid in people’s minds and the actions that it led to. The method was first described in 1997 by the Early Learning Resource Unit in the book *Shifting Paradigms. Using an Anti-Bias Strategy to Challenge Oppression and Assist Transformation in the South African Context*, which was published by Lansdowne in South Africa.

Practice 3

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Advantages and disadvantages - privileges and discrimination

Just like the animals in the picture, people also have different characteristics and talents. In our everyday lives, this leads to advantages and disadvantages. To ensure that things are “fair” despite these different starting points, all of the animals in the picture are asked to take the same examination.



Original caricature by Hans Traxler (1975)
→ www.walterherzog.ch/cartoons/chancengleichheit

Is that really fair? No!

When people with unequal qualifications are treated equally, this also constitutes a form of discrimination.

People’s characteristics and the social groups they belong to often are linked to access to particular resources. Resources include education, income, housing, but also food, water and electricity. When some people can access something more easily than others, when sometimes people are even completely denied these resources or have difficulty accessing them, this is referred to as **privilege** in the **positive** case or **discrimination** in the negative case. Whether people are privileged or discriminated against does not primarily depend on the individual person but has something to do with society. Discrimination is a social disadvantage that people experience individually.

Meritocracy - an achievement-oriented society

Meritocracy is a form of rule in which a person’s position in society is attributed solely based on their merits. The term is made up of *meritum* (Latin for merit) and *kratein* (ancient Greek for rule). The idea is that people who make an effort will definitely make it to the top. However, this understanding does not take into account people’s different circumstances. It often leads to an overvaluation of formal school qualifications and grades and to a devaluation of other skills and experiences. This also means that certain professions, such as nursing, are paid less than others.

→ www.theguardian.com/society/2019/feb/07/the-class-pay-gap-why-it-pays-to-be-privileged

Assignments

(in pairs or small groups)

- Take a look at the cartoon. Is the exam fair? Give reasons for your answer
- Suggest a fair exam and write it in the empty speech bubble.
- Have you experienced a similar situation in school? Was/is there any “compensation for disadvantages”?
- Think of similar examples from your own experiences.

Media tip

Explanatory film “Kennens.lernen.” by Diakonie from the pilot project “Shaping diversity - resisting exclusion”

→ www.youtube.com/watch?v=8MIASLQTXpo

(in German)

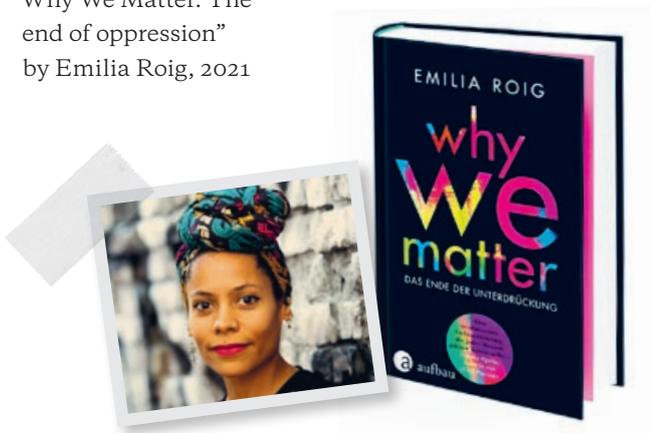


Four dimensions of discrimination (based on Emilia Roig)

Individual discrimination manifests itself in the opinions and actions of individuals towards people with characteristics such as skin color, level of education, ability, and sexual orientation. Individual discrimination is often caused by unconscious prejudice. The accumulation of these opinions becomes a social phenomenon that leads to people with certain characteristics being less likely to get an apartment or a job, for example, or more likely to receive a harsher sentence. This is referred to as **institutional** discrimination. The result is a social reality that can be depicted using figures and that further reinforces prejudices, for example certain groups earning less (gender pay gap), children in certain residential areas doing less well at school or certain groups of people featuring particularly often in crime statistics. This is called **structural** discrimination. However, the **historical** dimension of discrimination is also important, as the events of the past, in which people were oppressed because of their religion, skin color, origin, etc., have shaped our prejudices. Discrimination always has a historical dimension.

Literature tip

“Why We Matter. The end of oppression”
by Emilia Roig, 2021



Discrimination and privilege are characterized by the following features: There is a distinction between groups of people (for example, *white/non-white* people; *poor/rich* people; *young/old* people). A person is discriminated against or privileged because they belong to a certain group. People evaluate group membership. In the case of discrimination/privilege, it is therefore better or worse to belong to one group than to another.

Example

Discrimination against Black people during apartheid in South Africa

After the Second World War, the *white* government of South Africa introduced social segregation based on skin color. This was known as apartheid. As a result, Black children had to go to poorer schools, Black people lived and worked in poorer conditions, earned less money and were excluded from political participation. The apartheid regime ended in 1994 with the first general, equal and secret elections. Nelson Mandela was appointed the first president under a new constitution.

Black/white

The terms Black and *white* are not to be understood as skin colors, but as social and political constructions in a global power structure. Black is often capitalized to mark a socio-political position in a predominantly *white*-dominated social order.

Exclusion and group-related misanthropy are not marginal phenomena but are present in all parts of society. In addition to people with a history of migration, they also apply to people affected by poverty or homelessness, people with disabilities, the long-term unemployed or queer people, for example. Very often, these groups are played off against each other, with one group being blamed for the disadvantages suffered by another.

Assignments

(in pairs or small groups)

→ Find at least three examples of discrimination from your own environment or from the media. Check them against the four dimensions of discrimination. Make sure you remain very attentive and respectful towards all people. If someone in your group does not want to talk about certain things due to their own experience of discrimination, please choose another example. Also give people who have experienced discrimination the opportunity to talk to each other in a safe space.

Practice 4

Pull out and copy



Is “normal” the same as privileged?

Privileges are usually taken for granted by those who have them. They do not perceive their privileges as such. For them, it is “normal” and they think that they owe their success primarily to themselves.

Political scientist Emilia Roig describes privileges as invisible elevators or jokers in a game of cards that make life easier. People with privileges often lack the experience of deviating from the invisible “norm” and experiencing discrimination. In order to achieve true equality, we need to question this apparent normality and discard judgements.

An example: Passports

German citizens can travel to many countries around the world without having to apply for a visa beforehand. Even when traveling to countries where a visa is required, Germans can expect to receive a visa upon entry in exchange for a fee. It is therefore “normal” for German citizens to be able to travel freely. Unless they choose to consider the travel situation for citizens of other countries, they will not be aware of their own travel privileges. Many people are denied entry to a country because of their origin.



so what will her meeting be?

fan-bloody-tastic!

except she can't help remembering all the little hurts, the business associates who compliment her on being

so articulate, unable to hide the surprise in their voices, so that she has to pretend not to be offended and to smile graciously, as if the compliment is indeed just that she can't help thinking about the customs officers who pull her over when she's jetting the world looking as brief-cased and besuited as all the other business people sailing through customs - un-harassed

oh to be one of the privileged of this world who take it for granted that it's their right to surf the globe unhindered, unsuspected, respected

Girl, Woman, Other by Bernardine Evaristo, Penguin Books, p. 118f. (Booker Prize 2019)



Find out which is the most “powerful” passport in the world. → www.passportindex.org
Find other examples of situations in which certain people are privileged.

Assignments

- Question things that seem natural and consider what privileges you have. Find conditions that you take for granted but other people do not.
- Suggest ways for privileged people to find out that they are privileged. How can privileges be relinquished or used to reduce inequality?
- Think about what a world would look like in which all people enjoyed the same conditions and the same rights.

Practice 5

Role play



When people are disadvantaged in multiple ways (intersectionality)

Background

Kimberlé Crenshaw is a US lawyer and professor. She primarily deals with the topics of racism and feminism. Her work led her to the realization that both systems - racism and feminism - must be researched together. She developed the idea of intersectionality - multiple discrimination. In her lecture “The necessity of intersectionality”, she talks about a legal case that led her to the idea of intersectionality.



Lecture Kimberlé Crenshaw: The necessity of intersectionality

“The experience that gave rise to intersectionality was my chance encounter with a woman named Emma DeGraffenreid. Emma DeGraffenreid was an African American woman, a working wife and a mother. I actually read about her story from the pages of a legal opinion written by a judge who had dismissed Emma’s claim of racial and gender discrimination against a local car manufacturing plant. Emma, like so many African American women, sought better employment for her family and for others. She wanted to create a better life for her children and for her family. But she applied for a job and she was not hired. And she believed she was not hired because she was a Black woman.

Now the judge in question dismissed Emma’s suit and the argument for dismissing the suit was that the employer did hire African Americans and the employer hired women. The real problem though that the judge was not willing to acknowledge was what Emma was actually trying to say: That the African Americans that were hired, usually for industrial jobs, maintenance jobs, were all men. And the women that were hired, usually for secretarial or front-office work, were all *white*.

Only if the court was able to see how these policies came together, would he be able to see the double discrimination that Emma DeGraffenreid was facing. But the court refused to allow Emma to put two causes of action together to tell her story, because he believed that by allowing her to do that, she would be able to have preferential treatment, she’d have an advantage by being able to have two swings at the bat when African American men and *white* women had only one swing at the bat. But of course, neither African American men nor *white* women needed to combine a gender and racial discrimination claim to tell the story of the discrimination they were experiencing.”

→ www.youtube.com/watch?v=akOe5-UsQ2o
(from minute 5:13: The case of Emma DeGraffenreid)

Assignments

→ Enact the trial and distribute the following roles:

- 1. Judge:** In this role, you reject the argument that Emma DeGraffenreid faces a special disadvantage. Explain your reasoning.
- 2. Emma DeGraffenreid’s lawyer:** In this role, you argue that the two characteristics “woman” and “Black” create a special form of discrimination. Try to convince the judge.
- 3. Representative of the local car manufacturer:** In this role, you argue that neither women nor Black people are disadvantaged in your company because you employ both women and Black men.
- 4. Invent other roles,** for example joint plaintiffs, journalists, trade union representatives etc. and consider what position they might take.

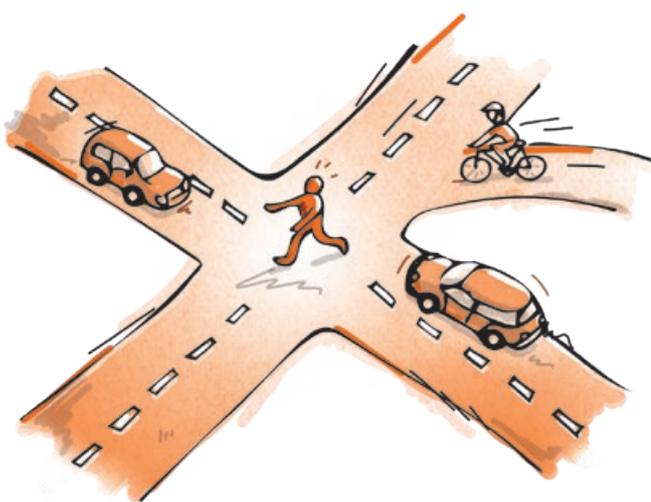


Intersectionality

“The definition of intersectionality that we work with is very simple. We say that intersectionality is about fighting discrimination within discrimination, protecting minorities within minorities and fighting inequalities within inequalities. This means that we look at inequalities within categories that are usually seen as monolithic and homogeneous. For example, we look at inequalities between women, we look at inequalities within the group of migrants, within the group of People of Color, within the group of people with disabilities, within the LGBTQI community. We look at patterns of discrimination within these categories. This means that we have a multidimensional perspective on social inequalities and discrimination.” (Emilia Roig, founder of the Center for Intersectional Justice (CIJ), in an interview with poco.lit) → <https://pocolit.com/en/2020/04/25/intersectionality-as-a-practice>

Example

In Dhaka, the capital of Bangladesh, an estimated 300,000 children work as domestic helpers instead of going to school. The majority are girls. The children often face abuse and violence, and they are often denied any right to self-determination. These children are particularly at risk. → www.brot-fuer-die-welt.de/projekte/bangladesch-kinderarbeit (in German)



Kimberlé Crenshaw chose the image of a crossroads (intersection) to represent the phenomenon of multiple discrimination. It is dangerous at the intersection because the roads (the discriminations) come from different sides and dangerous situations occur even when they are not expected. When various discriminations overlap, they result in further disadvantages. The more roads from different directions that come together at an intersection, the more vulnerable the person becomes.

Assignments

- Take a look at the text on page 16 (Practice 11) and think about the forms of discrimination that the children face. Describe how this situation affects the children's lives and their future. → www.brot-fuer-die-welt.de/fileadmin/mediapool/downloads/Bildungsmaterial/global-lernen/Kinderarbeit/BfdW_GlobalLernen_Kinderarbeit_en.pdf
- Now think about your own environment (city, community, school). Draw a crossroads with as many streets as necessary to list the different forms of discrimination that occur in your environment.
- Gather ideas about how this discrimination can be reduced or the measures that exist to protect people affected by discrimination.

Media tip

Inter... what? Intersectionality!

A project team at Potsdam University of Applied Sciences has developed a visual introduction to the topic of intersectionality. An interactive website makes it possible to experience the meaning of intersectionality, i.e. the realization that discrimination takes place in multiple and often intertwined ways. → <https://uclab.fh-potsdam.de/intervis>

The intersectionality portal offers background information, inspiring literature and an introduction to various educational methods. → www.portal-intersektionalitaet.de (in German)

Practice 6

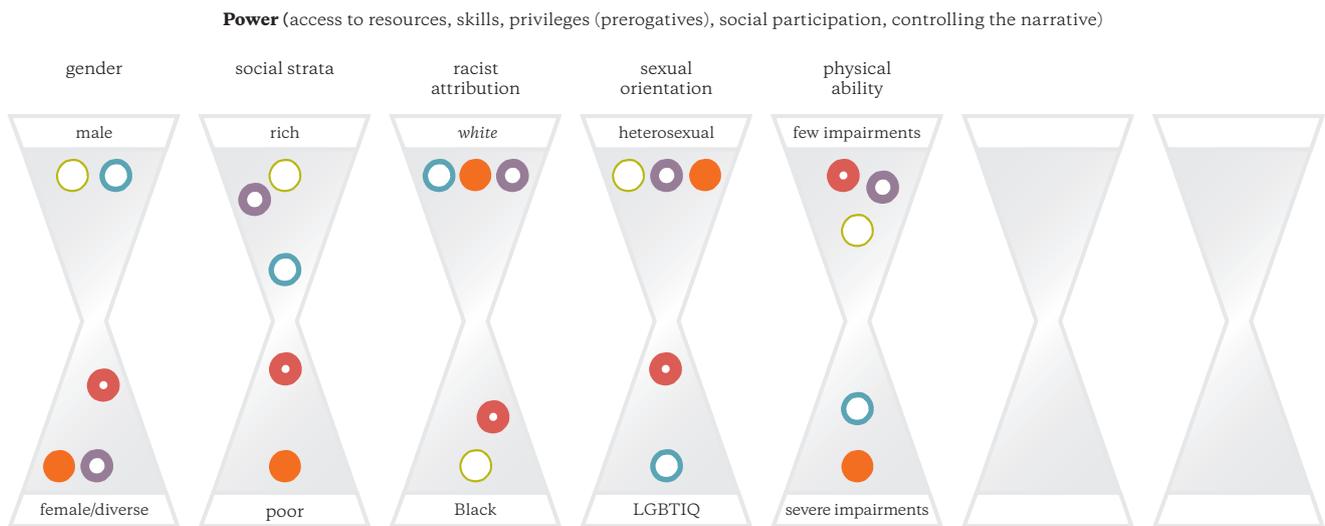
Pull out and copy



Where inequality comes from

Privileges and discrimination are the result of social structures and systems. They are an expression of social power relations. The advantages and disadvantages that people face are directly related to the social conditions in which they live. Differences between people and their affiliations with social groups are interpreted differently. Privileges and discrimination can also affect the same person.

Dimensions of diversity



Lack of power/powerlessness (difficulty in accessing resources, lack of skills, discrimination, limited social participation, little control over the narrative)

The “hourglasses” represent some of the dimensions in which privileges (power) and discrimination (lack of power) are exercised. The dots represent people, one person per color. The position of the dot in each of the five hourglasses illustrates their characteristics and the social groups they are ascribed to. There are other dimensions such as appearance, religion and age. The hourglasses can be used to describe people: For instance, the orange dots represent a *white* woman on a low income, who lives heterosexually and is severely physically or mentally impaired.

● _____

● _____

● _____

- Add more hourglasses.
- Invent other personalities based on this idea.

Assignments

(in pairs or small groups)

- What other personalities can be found in the picture? Describe each dot as a real person with name, age, profession, hobbies, characteristics, etc.

● _____

● _____



Assignments

- Pick a person from the hourglasses (for example, the green, thin dot represents a rich, heterosexual, Black man with few impairments) and invent a story in which this person is privileged at one point and discriminated against at another.



“people won’t see you as just another woman anymore, but as a white woman who hangs with brownies, and you’ll lose a bit of your privilege, you should still check it, though, have you heard the expression, check your privilege, babe?”

Courtney replied that seeing as Yazz is the daughter of a professor and a very well-known theatre director, she’s hardly underprivileged herself, whereas she, Courtney, comes from a really poor community where it’s normal to be working in a factory at sixteen and have your first child as a single mother at seventeen, and that her father’s farm is effectively owned by the bank

yes but I’m black, Courts, which makes me more oppressed than anyone who isn’t, except Waris who is the most oppressed of all of them (although don’t tell her that)

in five categories: black, Muslim, female, poor, hijabbed she’s the only one Yazz can’t tell to check her privilege

Courtney replied that Roxane Gay warned against the idea of playing ‘privilege Olympics’ and wrote in *Bad Feminist* that privilege is relative and contextual, and I agree, Yazz, I mean, where does it all end? is Obama less privileged than a white hillbilly growing up in a trailer park with a junkie single mother and a jailbird father? is a severely disabled person more privileged than a Syrian asylum-seeker who’s been tortured? Roxane argues that we have to find a new discourse for discussing inequality”

Girl, Woman, Other by Bernardine Evaristo, Penguin Books, p. 65 f. (Booker Prize 2019)



Assignments

→ Although discrimination is experienced by individuals, it is not a private matter but an expression of social structures. Various terms have been developed to describe discrimination based on certain characteristics. One experience that people have is that of discrimination due to racist attributions. In this case, the social structure is referred to as racism. Connect the terms that belong together. If necessary, add further categories.

property/ social category	social structure
age	ableism
racist attribution	classism
gender and sexual orientation	lookism
physical and mental ability	sexism
Jewish religion/Judaism	racism
Sinti*zze and Romnija	ageism
appearance (body, clothing)	anti-Romaism/ anti-Sintiism
poverty - wealth	anti-Semitism

Assignments

(in pairs or small groups)

→ In her book “Girl, Woman, Other” by B. Evaristo, we meet the friends Yazz, Courtney and Waris, who come from very different backgrounds. They discuss the issue of discrimination and privilege. Read the text and think about what Roxane Gay means when she warns against the “privilege Olympics”. Explain your thoughts on this.

→ What might a new discourse for discussing inequality be like? Draw up some initial ideas.

Note

There is a very common exercise called the *privilege test* or *one step forward*. The aim of this exercise is to make privilege visible. However, we believe it is only suitable for very few contexts, as there is a risk that people with fewer privileges will be discriminated against once more. The test with role cards is also unsuitable as it reinforces prejudice. More information here → http://portal-intersektionalitaet.de/fileadmin/downloads/Privilege_Exercise_McCaffry.pdf

Practice 7

Pull out and copy



Our vision of a just world

Scholarship holders and volunteers from various countries describe their vision of a world in which everyone can live together as equals.

My wish would be for *white* people to shed the myth of superiority. (Carlos, Costa Rica)



I have a dream that one day every member of the society living in Georgia will be able to speak Georgian freely and receive the desired education, but at the same time the culture and traditions of each minority will be preserved and respected. (Ana, Georgia)



But I do wish that someday we would all achieve SDG 10 (reducing inequalities) and be able to go everywhere.

I envisage a world where people, regardless of their *əʊ̯ɪ* or nationality, can have an equal chance to see the world. I dream of a world where it is as easy for a Cameroonian to leave for Germany as it is for a German to go to Cameroon. (Abi, Cameroon)



For me, one solution would be to better understand what compassion or empathy is. It is not just a sentimental feeling or an overwhelming emotion, but a way towards providing recognition and understanding. I



believe that children know this because they provide almost everything with its own being, whether it is a teddy bear or a fish. This is the only way we can enter into relationships openly. And even if we each have certain characteristics or belong to certain groups, I understand that when I suffer, it is me who suffers. But this also provides a way of understanding others, too. (Gigla, Georgia)

My wish would be that people were not judged by their appearance. Every person, every soul is valuable and must be treated fairly. We are all equal. Article 1 of the German constitution even states, "Human dignity shall be inviolable". I would like to see a society that accepts diversity, no matter what religion people have, which country they come from, whether they are women, men or diverse, or how old they are. IT DOESN'T MATTER. This diversity should make us stronger and more tolerant. (Eli, Egypt)



At the end of the day, we are this society, we live in this society, we build it and are the only ones who use it. If we keep the various consequences in mind, we will understand in our everyday lives how important it is to value people and our environment. (Marinette, Cameroon)



I move to show people in this world that society is diverse and so are we. I hope that everyone will find their own way to stand up for a fairer, better world. (Loujain, Syria)



Assignments

→ Fill in the empty space with your vision of a world in which everyone can live with equal rights and dignity.

Please note: Many texts still use the term *əʊ̯ɪ*. The term suggests that different "human *səʊ̯ɪ*" actually exist. This is wrong and might lead people to being categorised based on actual or perceived physical characteristics. To draw attention to this, we write the term upside down.

Practice 8

Pull out and copy



Society can be changed

People around the world are campaigning for more justice. They are fighting against discrimination, poverty, and injustice. Brot für die Welt (Bread for the World) works with more than 1,500 partner organizations in more than 90 countries around the globe. The following provides some examples that are intended to lead to social change or that have already done so.



India: Legal aid for the “untouchables”

In India's strictly hierarchical society, the Dalits, formerly known as untouchables, are at the very bottom. They sweep streets, dispose of garbage and empty latrines. The DBRC helps them fight for their rights. Although the caste system has been officially abolished in India, Dalits continue to be discriminated against. → www.brot-fuer-die-welt.de/projekte/indien-unberuehrbare (in German)



Zimbabwe: More school education thanks to inclusion

In Zimbabwe, children with disabilities do not usually get an opportunity to go to school. The Jairos Jiri Association is changing this and is having success with its modern concept of inclusion. → www.brot-fuer-die-welt.de/projekte/simbabwe-bildung (in German)



Albania: Vocational training for all

Learning a trade may seem easy - but it is not for members of the Roma people, for disabled people or people who struggle due to personal circumstances. The DEVAID organization supports disadvantaged young people. → www.brot-fuer-die-welt.de/projekte/albanien-jugendliche (in German)





Paraguay: Children fight for their rights

Six out of ten children in Paraguay drop out of school. They need to help their parents earn money. In the capital city of Asunción, Callescuola helps boys and girls stand up for their rights. → www.brot-fuer-die-welt.de/projekte/paraguay-kinderarbeit (in German)



Bolivia: Violence increased during the Covid-19 pandemic

Domestic violence was already a huge problem before the pandemic. With the lockdown, violence against women began to rise. The organization Centro Juana Azurduy (CJA) supports those affected in Sucre. → www.brot-fuer-die-welt.de/projekte/bolivien-frauen (in German)



Myanmar: Lessons for refugee children

The civil war in the north of the country has led to the displacement of around 120,000 people. Most of them have been living in cramped conditions in refugee camps for years. A project run by the Baptist Church is giving children and young people new hope. → www.brot-fuer-die-welt.de/projekte/myanmar-fluechtlinge (in German)



Assignments

- Read the introductory texts to the projects and choose one that particularly appeals to you.
- Conduct online research to find further information about the project.
- Design a poster or a small role play.
- Explain why and how the project contributes to long-term social change and the elimination of injustice and discrimination.

You can also visit some of the projects online as part of a virtual quiz using the Actionbound app. Simply scan the QR code next to the pictures.



Practice 9

Download



Focus on gender equality

Definition of terms: Sex, gender, gender identity and sexual orientation

The term “sex” refers to physical characteristics. Most people are born with either female or male sexual characteristics. However, some people are born with sexual characteristics that cannot be clearly categorized as either one of the two. The term “gender” refers to social roles, behaviors and actions that are assigned to people by a society. However, “gender” also refers to one’s gender identity, which is not a social attribution, but an inner knowledge of one’s own gender. Often no clear distinction is made between the terms gender identity and sexual orientation. However, gender identity refers to the perception of one’s own gender, whereas sexual orientation is about who people find attractive. The recognition of diverse gender identities and diverse sexual orientations is a way of expressing respect for all people and allowing for self-determination.

Fighting for gender equality

People have been campaigning for gender equality for centuries. They demand equal participation and visibility for men and women in all areas of public and private life. This does not mean that all genders are the same, but that they should have the same rights and be accorded the same dignity. It is an achievement of the Women’s movement that the lives of many women, men and people of other genders today differ considerably from those of a hundred years ago. Like all human rights, gender equality must be constantly fought for, protected and promoted, because the sexes are still not treated equally, as illustrated very clearly by the gender pay gap or the representation of women in management positions.

Timeline gender equality

A version of the popular game Anno Domini provides a great way of eliciting existing knowledge about the topic. In this game, relevant events from the history of gender equality (for example the introduction of women’s suffrage) are written on cards stating no dates. The cards are shuffled and then meant to be put in the correct chronological order by the young players, who may cooperate to do so. The game encourages players to add further events revolving around gender equality or to transfer them to the context of other countries. While the original facts are mostly taken from German history, some examples from other countries complete the timeline. The individual cards and the solution page can be downloaded at → www.brot-fuer-die-welt.de/downloads/global-lernen-diversity



“If you want a human society, you have to overcome the male one.” *Svenja Schulze, German*

Federal Minister for Economic Cooperation and Development, February 17, 2022

Assignments

→ There is currently a lot of discussion about LGBTIQ+, FLINTA and cisgender. Do you know what these terms mean? Create a small glossary.

LGBTIQ+

FLINTA

Cisgender

Media tip

Civil Society Atlas 2020 with a focus on gender equality

The atlas depicts various movements for women’s and LGBTI rights from Brazil, Sudan, Indonesia, Armenia, Uganda and countries in Central America. Have the students research these examples in small groups and present them. → www.brot-fuer-die-welt.de/themen/atlas-der-zivilgesellschaft/2020/zusammenfassung-atlas-2020 (in German)

General information on the status of civil society:

→ www.civicus.org/index.php/state-of-civil-society-report-2023

+++ Gender Pay Gap 2021 +++ Women in Germany earn 18 percent less per hour than men +++ Gender Pay Gap +++

Practice 10

Pull out and copy



Focus on racism

“**Race does not exist.
But, it does kill people**”.

Colette Guillaumin, French sociologist (1934–2017)

Racism: A definition for everyday practice

Prof. Dr. Maureen Maisha Auma

“Racism is a doctrine that involves making a hierarchical distinction between people. This distinction is based on physical characteristics, which are seen as essential for social and cultural performances as well as social progress. With the help of this construct, divisions can be arranged along an axis of participation: on one side, there are people, groups and societies that are considered ‘superior’ and consequently the prevailing ‘norm’; on the other side, there are people, groups and societies that are portrayed as ‘inferior’ and designated as deviants. Economic, material, cultural, intellectual, and social resources are an important reason for the creation of such a hierarchy. These resources are unequally distributed within society, and this is explained, justified, controlled and enforced at all levels of social life using racist arguments.”



“I was never discriminated against in my country. I was discriminated against for the first time here in Germany. When I was looking for an apartment, I faced a lot of difficulties because I had fled my country. As soon as a landlord found out where I came from, they stopped speaking to me and hung up the phone. I was afraid that I would never be able to find an apartment.” (*Loujain, Syria*)



“‘Woooowww!!!! Watch out, you almost knocked me over!’ That’s how I experienced it. I was standing in front of the checkout at the supermarket with a stroller and carrying my daughter’s school bag on my back. Suddenly, someone turned me around and I almost fell over with the weight of her backpack. An elderly woman had wanted to pick up a magazine from the shelf. She DID NOT APOLOGIZE and had not asked me to move. The other customers in the queue did not intervene. This situation was one of several situations

where I felt discriminated against. It hurt me that my children had to witness this kind of thing. I spoke to the woman because she’d treated me so badly, but she was very rude. ‘You’re on benefits and having children in this country and buying yourself things...’. The customers in the queue calmed me down and said, ‘Ignore her. She’s just an old woman’. But what would have happened if I had not been able to speak German? Would I have been able to defend myself in the presence of my daughter? Could that happen to my daughter, too, one day? Is it because of the color of my skin? Is it because of my appearance? Or because of my headscarf?” (*Eli, Egypt*)



“My experiences as a migrant or non-*white* person in Germany: the mere fact that I am not *white* has led to me being insulted because I look ‘different’, people changing their seats on public transport, people looking at me with contempt until I feel like crying, me standing in the changing room of a swimming pool and people looking at me suspiciously because someone has lost their hat, or the parents and my own colleagues at the daycare center where I work looking at me doubtfully or suspiciously because they assume I cannot be trusted. The other aspect has to do with exoticizing my place of origin, where *white* people imagine that there are plants that devour humans (a colleague at work told me this), that we are surrounded by large, wild and dangerous animals ... but we have beaches, fruit and landscapes that Europeans long for!

In my home country, other forms of discrimination and hurtful insults related to my sexual preference were a common occurrence. In my job as a teacher, it was better not to talk about my homosexuality. Countries in Latin America are infused with a strong colonial heritage characterized by racism. My roots are marked by a strong indigenous ancestry on my father’s and mother’s side, but this meant that I was labeled as a ‘Indian’, which is meant to be derogatory, someone who was ugly because my hair wasn’t blond, my skin wasn’t *white* and my eyes weren’t blue! In conclusion, I would like to say that I have experienced racial exclusion in both contexts and unfortunately it seems that change towards equality is still a long way off.” (*Carlos, Costa Rica*)



“I was born into a Protestant family in Georgia. That is rather unusual, even exotic: Protestantism in Georgia. The vast majority of the population in Georgia is Orthodox, they are Orthodox Christians and so the Orthodox Church is a very powerful institution.

And this institution unfortunately is not very merciful towards religious or sexual minorities. For example, the church has always claimed that people with different beliefs are betraying their country.... that they are not true Georgians. Whatever that means! When I was a child, I used to hear a lot of bad things about my religion. And as a child I didn't know how to deal with the problem. Later, over the years, I realized that people like to divide themselves into groups and that one group often opposes the other.” (*Gigla, Georgia*)

Gigla's statement as a video: → <https://youtu.be/Y37h9NHFCxs> (in German)



“Hello, I am Ana, 22-year-old girl from Georgia. Now I want to talk about indirect discrimination that I think is taking place in my country. I remember when I was a kid, I thought racism was an event that only happened in distant America and Europe towards black people. At that moment, I never imagined that I could see racism in Georgia, not against blacks, but ethnic minorities living in Georgia.

In the southern part of the country, there are ethnic Armenian Georgians who do not receive education in Georgian, speak almost no Georgian, education methods are outdated, and it is really difficult for them to integrate into the Georgian-speaking community. Therefore, when they want to continue their studies in universities, they have to study Georgian first, which requires extra time, and at the same time studying Georgian at a high level does not take only one or two years. They feel not part of Georgian society, but foreigners. It is difficult for them to find friends, and get a job, early marriage is common in their community, women are perceived as just future mothers and housewives.

I have never experienced what it means to be privileged until I had gone to the camp as a mentor and met young people from mentioned part of Georgia.” (*Ana, Georgia*)

What does racism feel like? Three young people from Nuremberg give short interviews about their experiences of racism, how they deal with it and what changes they would like to see in society. → <https://youtu.be/1Q8wfG-gEH4Q> (with English subtitles)

..... 

Assignments

→ In pairs or small groups, talk privately about your own links with racism. If people require a safe space for this exchange due to their experiences of racism, make sure to provide one. Participants who wish to do so may share interesting insights with the whole group afterwards.

- What do you associate with racism?
- Has your understanding of racism changed as a consequence of the “Black Lives Matter” movement?
- What do you perceive as foreign?
- Article 3, paragraph 3 of the German constitution states that “No person shall be favoured or disfavoured because of sex, parentage, $\alpha\alpha\epsilon\lambda$, language, homeland and origin, faith or religious or political opinions. No person shall be disfavoured because of disability.” Do you think it's important to remove the term $\alpha\alpha\epsilon\lambda$ from article 3 of the constitution?
- Have you ever felt the need to dissociate yourself from others because of your skin color? If so, why?
- Do you know people who are affected by racism?
- Do you think there is enough discussion about racism in schools and enough being done to counter it?
- Have you ever witnessed racism and done nothing about it?
- How do you react to racist comments made by family members?

This is how non-discriminatory action works:

- 1) Becoming aware that there are internalized forms of better/worse, preference/disadvantage.
- 2) Recognizing one's own privileges, skills and resources and being mindful of the advantages associated with them.
- 3) Giving up privileges and “making room” for others.
- 4) Speaking out against discrimination, fighting for yourself and others.

Practice 11

Pull out and copy



Chimamanda Ngozi Adichie: The Danger of a Single Story

In her lecture “The Danger of a Single Story”, Nigerian writer Chimamanda Ngozi Adichie warns against relying on just “one single story” when looking at social realities and issues, and on a supposedly true picture of these realities. She argues that there are always diverse and multi-layered perspectives on life and people.



She draws on her own experiences from Nigeria and the USA. She discusses how prejudices arise and the impact they can have.

→ www.youtube.com/watch?v=D9Ihs241zeg

4. Now get back together as a group.
 - a) Agree on a topic that everyone can contribute to, for example your school, community or town. Describe, write or draw as many different stories on this topic as there are people in the room.
 - b) Exhibit these stories in a suitable place. Your description(s) of the “danger of a single story” should be part of the exhibition. Provide space in your exhibition for visitors to add further stories on your topic.

“Until the lion tells his side of the story, the tale of the hunt will always glorify the hunter.”

Proverb from Zimbabwe

Assignments

Think-Pair-Share

1. As a first step, think about which statement(s) from the lecture were particularly important to you. Paraphrase these statement(s) in one sentence each.
2. Now exchange ideas with your neighbor.
 - a) Explain the statements you each chose and provide specific examples.
 - b) Think of one or two situations when you had a single story about something/someone in mind.
 - c) Think about whether you have ever had the impression that someone only knew “one story” about you. How did that feel?
 - d) Describe briefly in your own words how you understand the “danger of a single story” and by whom these “single stories” are told.
3. Now team up with another couple to form a small group.
 - a) Present your insights to each other.
 - b) In her lecture, Adichie says, “Power is the ability not just to tell the story of another person, but to make it the definitive story of that person.” – What’s your understanding of this sentence?

Cognitive justice

In 1997, Shiv Visvanathan, a law professor, rolled out the concept of cognitive justice in his book “A Carnival for Science: Essays on Science, Technology and Development”. He describes the destructive effects of prevailing sciences on countries in the Global South as leading to the eradication of traditional and experience-based knowledge. He calls for equal treatment of different forms of knowledge and understandings of the world. This is also referred to as “pluriversality”.

Assignments

- Find examples of “traditional” knowledge from within your group, e.g. from the fields of medicine, agriculture, sustainability, and education. Ask your parents and grandparents or other elderly people you know about this. Share your knowledge with each other and create a poster.

Practice 12

Pull out and copy



Empowerment

Empowerment refers to strategies and processes that help people live a more self-determined life and stand up for their own rights.

This may happen in various ways. In a TED show, US author, editor and professor Roxane Gay tells the story of how she regained her self-confidence.

→ www.ted.com/talks/roxane_gay_confessions_of_a_bad_feminist



“They treated me like I was nothing. I began to believe I was nothing. They stole my voice and, in the after, I did not dare to believe that anything I might say could matter.

But - I had writing. And there I wrote myself back together. I wrote myself toward a stronger version of myself. I read the words of women who might understand a story like mine, and women who looked like me and understood what it was like to move through the world with brown skin. I read the words of women who showed me: I was not nothing. I learned to write like them, and then I learned to write as myself. I found my voice again and I started to believe that my voice is powerful beyond measure.

Through writing and feminism, I also found that if I was a little bit brave, another woman might hear me and see me and recognize that none of us are the nothing the world tries to tell us we are. In one hand, I hold the power to accomplish anything. And in my other, I hold the humbling reality that I am just one woman.”

“I’ve always wanted to write novels. The fact that it took so long was also due to racism. I thought that it was impossible for people like me.”

Mithu Sanyal, from an interview published in taz,

→ <https://taz.de/Mithu-Sanyal-ueber-Identitaet/15749863>

Assignments

- Research the following literature recommendations. You can add other books that help to break the prevailing “normativity” patterns and empower people.
- Read at least one of these books and present it on a poster. Make your book recommendations available to other people, for example in a small exhibition or as suggestions for titles to add to the school library stock.
- Organize a writing competition. The task is to tell an encouraging story from an unusual perspective.

Recommended reading

- Mithu Sanyal, Identitti (2021)
- Sharon Dodua Otoo, The things i am thinking while smiling politely (2013)
- Axel Brauns, Buntschatten und Fledermäuse: Leben in einer anderen Welt (Coloured shadows and bats - Living in another world) (2002, in German)
- Gianni Jovanovic, I, a child of the small majority (2022)
- Binyavanga Wainaina, One day I will write about this place (2012)
- Linus Giese, Ich bin Linus (I am Linus) (2020, in German)
- Camila Sosa Villada, The queens of Sarmiento Park (2021)
- Ailton Krenak, Ideas to postpone the end of the world (2021)
- Alice Hasters, Was weiße Menschen nicht über Rassismus hören wollen, aber wissen sollten (What white people don't want to hear about racism, but should know anyway) (2022, in German)
- Raúl Aguayo-Krauthausen, Dachdecker wollte ich eh nicht werden (I didn't want to be a roofer anyway) (2014, in German)

Practice 13

Pull out and copy



Born into it

29 million people live in Nepal. With 109 languages and 125 ethnic groups and castes, it is a country rich in different cultures and religions. However, in economic terms, it is one of the poorest countries in the world.

Although Nepal has signed the UN Declaration on the Rights of Indigenous Peoples, the rights of indigenous groups are not properly accounted for in the country's constitution. There is a great deal of discrimination. Dalits (people who belong to the lowest caste by birth) are particularly socially and politically disadvantaged. For example, members of the Dalit communities are often not invited into the homes of other castes, nor is food accepted from them as they are considered "untouchable".

Read more

→ www.dandc.eu/en/article/despite-legal-protections-nepals-dalits-suffer-serious-discrimination

Promoting young people's engagement for lasting peace - Nagarik Aawaz

Nagarik Aawaz is a Nepalese organization that aims to promote a nonviolent, just and peaceful society and future for Nepal. The impact and causes of the armed conflict that lasted from 1996 to 2006 are still being felt and have yet to be dealt with. In addition, discrimination and domestic violence are widespread. The aim of the organization is to promote young people as "agents of change" in order to accompany peace processes in their communities and prevent conflicts from arising. In particular, the organization works with young women, and young people who are discriminated against due to their caste and origin. The young people are trained as peace volunteers and peace ambassadors (peace activists). They are committed to fostering peaceful coexistence in their communities, act as contact persons for those in need and, if necessary, help people find professional advice or other support, especially on matters of finance. In schools, they share their experiences as peace activists. They run creative programs, street theater and radio shows to talk about current issues and engage with the community. Local peace centers provide everyone seeking help and interested parties a safe space to talk about their problems or simply to have a good time together. → <https://nagarikaawaz.org.np/about>

Interview Sunita, Samila and Priti

Sunita, Samila and Priti are among the 30 peace activists who are committed to peaceful coexistence in their Nepalese communities. When asked what future they dream of, they say that they have never been asked about it and have never shared thoughts on it with anyone. They hope that future generations will not experience the same discrimination they faced and sometimes are still facing. Sunita was not invited to her friend's house because she is a Dalit. Priti was laughed at because some insects are on the menu in the indigenous Tharu group; something that is even recommended by doctors nowadays as insects contain many nutrients. They would like to see a world that is less patriarchal and in which women enjoy the same rights and creative spaces. These three young women don't beat around the bush and in their communities, are respected for their great commitment. But it wasn't always like this. Due to their origin (Dalit or Tharu) and sex, all of them experienced discrimination, were stigmatized, excluded, and insulted. In the beginning, no members of the higher castes came to the peace center because they didn't want to be in the same room as Dalits. But even that has begun to change.



Sumitra works as a Peace Ambassador in her community.



Through confidence and leadership, conflict transformation and human rights training, as well as mentoring and advice provided by Nagarik Aawaz, the peace volunteers were supported and encouraged to no longer hide and become young leaders instead. They went into the communities, reported on their work, listened and learned a lot about what troubled community members. Through this effort, they have gained a lot of respect and were able to break the patterns of prejudice and stigmatization. Although the peace volunteers have very few resources available to them, they often make a big difference. A head teacher reported that the distribution of school books made it easier for students whose families cannot afford books to attend lessons. A teacher recalled an art competition the peace volunteers organized, where they paid particular attention to a fair and creative process that everyone involved would enjoy. A local woman says she had never talked about her problems before. At the Peace Center, she was able to do so for the first time and received psychosocial counselling. But the changes have not just affected the community. A lot has also changed for the peace activists themselves.

Sunita explains how she felt insecure at first and was afraid to look people in the eye with confidence. In the past, Samila would have spent her time doing household chores, knowing no more than her village. Due to being a Tharu and growing up with a different language, it was difficult for Priti to speak Nepali. Working with the community has made her aware of the wide range of challenges and questions people face, for example, when a family needs support because a relative has had an accident.

All of them have learned how to address conflicts in the community and how to involve mediators if necessary. They go to the places where people in the community want support. They stand in front of groups, moderate training sessions and meetings, and have a sympathetic ear for the community while being conscious of prejudice. (Petra Kohts)

Assignments

(in pairs or small groups)

- Watch a video on → <https://nagarikaawaz.org.np/blw> about the work of the organization.
- Then describe in your own terms the opportunities opened up by the project, but also the challenges the project faces.
- Think about which of the approaches could also help reduce prejudice in your environment and present your thoughts.



Religious and cultural diversity - Offerings for the temple visit.



Peace centers as places to meet up and support other people.

Practice 14

Pull out and copy



The Universal Declaration of Human Rights

If you want to take action against discrimination, the first step is to understand the need to demand (human) rights and not merely ask for tolerance and consideration!

We are right to demand rights.

“All human beings are born free and equal in dignity and rights.” This first article of the United Nations’ Universal Declaration of Human Rights from 1948 guarantees equal rights to every human being - regardless of their origin, nationality, skin color, sex, language, religion or property. Human rights apply to everyone worldwide without exception and are therefore universally valid.

Assignments

(in pairs or small groups)

see article cards on → www.brot-fuer-die-welt.de/downloads/global-lernen-diversity

- Draw a card from the pile that quotes an article from the Universal Declaration of Human Rights. Present this article to the other participants. Pin the card to the board.
- Reflect together: Is this human right respected? Look for an example of where this human right has not yet been implemented. Think about what needs to be done to implement it.
- When all cards have been attached to the board, rank the declaration’s articles by providing everyone with a total of five points to award. Are there any rights that should be added?
- What significance do human rights have for your life?



Brot für die Welt supports projects around the world that promote respect for human rights.

In small groups, research the following projects and work out which human rights are being violated and what the partner organization is doing to ensure that the dignity of the people affected is preserved or restored.

Lesotho: No profits from blood diamonds

→ www.brot-fuer-die-welt.de/projekte/lesotho-diamanten (in German)

Mali: Help for deported migrants

→ www.brot-fuer-die-welt.de/projekte/mali-migranten (in German)

Mexico: Justice for the disappeared

→ www.brot-fuer-die-welt.de/projekte/mexiko-verschwundene (in German)

Material tip

Bread for the World COMPASS No. 1, Human Rights and Peace, With Justice for Just Development

The challenges to implementing human rights worldwide are as diverse as the human rights violations themselves, for example poverty and inequality, the climate crisis, authoritarianism, nationalism and populism. → www.brot-fuer-die-welt.de/blog/2022-policy-menschenrechte-fuer-gerechte-entwicklung (in German)



No Development without Human Rights:

→ www.brot-fuer-die-welt.de/en/bread-for-the-world/our-topics/human-rights

Practice 15

Pull out and copy



What do human rights documents say about discrimination?

Please note: In many (human) rights documents, you will still find the term *equal*, which makes it sound as if different “human *equal*” exist. This is wrong and might lead to people being categorized based on actual or perceived physical characteristics. To avoid this, the wording “persecution for racist motives” would be preferable. To draw attention to this, we write the term upside down.

Everyone is entitled to all the rights and freedoms set forth in this Declaration, without distinction of any kind, such as *equal*, color, sex, language, religion, political or other opinion, national or social origin, property, birth or other status.

Universal Declaration of Human Rights (1948), article 2

Any discrimination based on any ground such as sex, *equal*, color, ethnic or social origin, genetic features, language, religion or belief, political or any other opinion, membership of a national minority, property, birth, disability, age or sexual orientation shall be prohibited.

Charter of Fundamental Rights of the European Union (2000), article 21, paragraph 1

The enjoyment of the rights and freedoms set forth in this Convention shall be secured without discrimination on any ground such as sex, *equal*, color, language, religion, political or other opinion, national or social origin, association with a national minority, property, birth or other status.

European Convention on Human Rights (1950), article 14

Assignments

- Describe the differences between the articles.
- Name aspects that you would include.
- Write your own article on protection against discrimination.

Racism and human rights:

The parallel existence of “biologically”-determined differences and egalitarian human rights by Prof. Dr. Maureen Maisha Auma

“Racism has a long and extremely complex history. Although ideas about social hierarchies and exclusionary practices can be found in all social orders, the forms of racism that today’s societies struggle with have their roots in the 18th century and the Enlightenment. This may come as a surprise, as the Enlightenment appears to be an era in which fundamental values such as freedom, equality, democracy and human dignity were postulated.

However, human and civil rights did not apply to everyone. Using theories of *equal* and womanliness, *white* men in the natural sciences, humanities and social sciences constructed some groups and societies as inferior. To this end, it was necessary to emphasize their own, supposedly ‘natural’ superiority and thus justify their claim to leadership, education and civilization, which was interpreted as universally valid. All in all, this provided an important basis with which to economically exploit and socially and culturally dominate not only their own Western societies, but also other societies outside of Europe.

Racist and sexist systems of inequality are therefore not by-products of ‘unfavorable’ developments, but the actual pillars of our modern social order. They can be understood as the other side of the coin of the Enlightenment’s ideology of equality.”

Practice 16

Pull out and copy



The German General Act on Equal Treatment

The “General Act on Equal Treatment” (AGG) is a federal law in Germany. Its aim is to prevent discrimination. The law entered into force on August 18, 2006. It is relevant to civil and labor law regulations and offers protection against discrimination in working life, related to services (e.g. banking, insurance) and on the housing market. In particular, the law protects against racist discrimination and discrimination on the grounds of gender, religion and ideology, ability, age (any age) and sexual identity.

Civil law

The AGG applies to all individuals and to the behavior of citizens towards each other (private legal relations). It refers to access to and the provision of goods and services that are generally available to the public, including housing. The AGG also applies to the conclusion, application and termination of contracts.

Labor law

The law prevents discrimination related to

- access to vocational training, further training and retraining
- access to employment and career advancement
- selection criteria and recruitment conditions
- working conditions and pay.

Examples

- “We don’t hire women here” (obvious discriminatory treatment)
- “Only applicants from Zehlendorf will be considered, not from other districts.” (indirect discrimination)
- Insults, hostility, e.g. constant workplace bullying (harassment)
- Sexual remarks, gestures, assaults (sexual harassment)
- A boss may not instruct an employee to treat colleagues in a discriminatory manner (instruction to discriminate).

Exceptions

- Different treatment on grounds of gender is only permissible if the nature of the job requires a person to be of a specific sex.
- Different treatment on the grounds of religion or belief: The ban on discrimination applies to a limited extent to “ideological enterprises”, for example, churches.
- Age discrimination: Discrimination is possible if a minimum or maximum age is required in practice.

Assignments

(in pairs or small groups)

- Consider whether you think the AGG is sufficient to end discrimination. If not, add what you think is necessary.
- When is discrimination allowed? Find examples of the exceptions.
- Find out whether there is a complaints office in your town.
- Have you ever experienced a situation where you wanted to complain?

Media tip

Discrimination on the housing market

- www.gender-mediathek.de/de/media/remote-video/erklaerfilm-diskriminierung-auf-dem-wohnungsmarkt (in German) German Federal Anti-Discrimination Agency

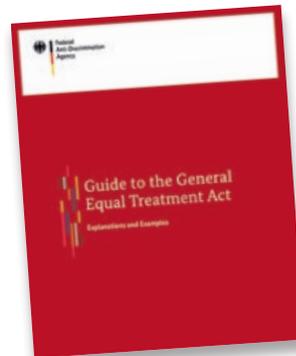
Fair housing:

- www.youtube.com/watch?v=cyahBccVxmW

Material tip

Illustrative examples of the AGG’s various dimensions:

Talk about discrimination. German Federal Anti-Discrimination Agency → www.anti-diskriminierungsstelle.de/EN/homepage/documents/download_agg_wegweiser_englisch.pdf?_blob=publicationFile&v=1



Practice 17

Pull out and copy



What can I do?

Roxane Gay, Bad Feminist → www.ted.com/talks/roxane_gay_confessions_of_a_bad_feminist



I think of my nieces, ages three and four. They are gorgeous and head-strong, brilliant girls who are a whole lot of brave. I want them to thrive in a world where they are valued for the powerful creatures they are. I think of them and suddenly the better choice becomes far easier to make.

We can all make the better choice. We can change the channel when a TV show treats sexual violence against women like sport (Game of Thrones). We can change the radio station when we hear songs that treat women as nothing. We can spend our box office dollars elsewhere when movies don't treat women as anything more than decorative objects. [...] In other ways, men - and especially straight *white* men - can say, 'No, I will not publish with your magazine or participate in your project or otherwise work with you until you include a fair number of women both as participants and decision-makers'. [...]

Without these efforts, without taking these stands, our accomplishments are going to mean very little. We can commit these small acts of bravery and hope that our choices trickle upward to the people in power - editors, movie and music producers, CEOs, lawmakers - the people who can make bigger, braver choices to create lasting, meaningful change.”

“We go from acknowledging our imperfections to accountability, or walking the walk and being a little bit brave. If I listen to degrading music, I am creating a demand for which artists are more than happy to contribute a limitless supply. These artists are not going to change how they talk about women in their songs until we demand that change by affecting their bottom-line. Certainly, it is difficult. Why must it be so catchy? It's hard to make the better choice and it is so easy to justify a lesser one. But - when I justify bad choices, I make it harder for women to achieve equality; the equality that we all deserve, and I need to own that.

Assignments

(in pairs or small groups)

- Watch the TED Talk with Roxane Gay: Confessions of a Bad Feminist → www.ted.com/talks/roxane_gay_confessions_of_a_bad_feminist
- Discuss the talk and clarify questions of understanding.
- Now define small, courageous steps for yourself that you can take to contribute to a just world.
- Put these notes in a sealed envelope and give it to a person you trust, who will return it to you in a month's time to remind you of your intentions.

Practice 18

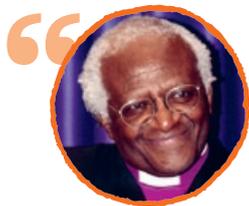
Role play



Anyone can be an ally!

Solidarity is one of the most important building blocks of a democratic society. It means listening, empathizing and standing up for equal rights.

This is not simply about helping others, but about understanding that an unjust system is not good for anyone. Solidarity is expressed when people support each other. But it also means giving up: Privileged people can make room for less privileged people and also use their privileges to make the system fairer for everyone.



If you are neutral in situations of injustice, you have chosen the side of the oppressor.

If an elephant has its foot on the tail of a mouse and you say that you are neutral, the mouse will not appreciate your neutrality!" *Desmond Tutu*

Being an ally means that you can form an alliance with those affected by any kind of discrimination, even if you are not part of the discriminated group yourself. As a white woman for Black women, as a man for women, as a cis person for the LGBTIQ* community, against ableism, etc. It is important that the work and efforts of these allies are recognized by the people they want to form the alliance with.



If you have come here to help me, you are wasting your time, but if you have come because your liberation is bound up with mine, then let us work together."

Lilla Watson

Assignments

→ Find out more about allyship here:

- Living Diversity website of the Diakonie Schleswig-Holstein → <https://diversity-leben.de/allyship> (in German)
- What does being an ally actually mean? → <https://guidetoallyship.com>
- 5 Tips For Being An Ally → www.youtube.com/watch?v=_dg86g-QlMo&ab_channel=chescaleigh

(in pairs or small groups)

→ Read the passage from Evaristo's novel. Try to empathize. Then act out the scene and try to give it a different turn using the forum theater method.



"when I was accepted into a very orthodox drama school, I was already politicized and challenged them on everything, Amma the only person of colour in the whole school

she demanded to know why the male parts in Shakespeare couldn't be played by women and don't even get me started on cross-racial casting, she shouted at the course director while everyone else, including the female students, stayed silent

I realized I was on my own

the next day I was taken aside by the school principal

you're here to become an actor not a politician

you'll be asked to leave if you keep causing trouble

you have been warned, Dominique"

Girl, Woman, Other by Bernardine Evaristo, Penguin Books, p. 8f. (Booker Prize 2019)

Forum theater

Forum theater is a central method in the "Theater of the Oppressed" developed by Augusto Boal (Brazil). The main character faces discrimination because other people prevent them from living their ideas. In the first run, the scene is acted out the way it actually happened. The scene is then repeated, but changed by the audience in order to try out a different outcome and possible alternatives.

Practice 19

Pull out and copy



Listen first! Racial profiling and allyship

Easter family reunion in the Zittau Mountains region in Saxony: So, on Good Friday we board the overcrowded regional train from Berlin to Zittau: us parents and our two girls: that means three Black Germans and me, *white*, and from Saxony originally. Once we arrive in Zittau, we meet grandma, grandpa and uncle, all part of my family. We immediately take a walk through the old town. Not much going on, but a few people are there. It's a public holiday, after all.

Then we go our separate ways because we "older ones" want to listen to the Bach concert in the old town church. Our girls continue their walk alone, no problem, they are grown up, one of them is even basically an adult. And then - and not for the first time on a family trip - another racist attack happens. This time they have to endure a racial profiling incident: a police car pulls up sharply in front of them and starts questioning them: "Do you have any ID?". They don't have anything on them, they left it all at the hostel. They feel insecure and even a little afraid of the demonstration of power that the *white* male police officers display. Deep inside, they are also outraged because only they are being asked this question and not the other *white* pedestrians around them. They try to explain and defend themselves with lots of words, but are constantly interrupted, verbally abused and finally let go with the words: "You are lucky we're letting you get away with it". A few passers-by walk past, nobody shows any interest, everyone is busy looking away.

However, what happened afterwards felt almost worse than the incident itself: When they told their family about it over dinner, they were immediately told, "You always have to have your ID with you in Germany so you can't be accused of anything" (dad), "The police are just doing their job, this is a border region" (uncle), "That's racial profiling, you have to make a complaint" (mom), "It won't do us any good if we go to the police now and complain about it, we'll just be wasting our precious vacation time" (grandma), "What do you expect them to say to the police when so many people here vote AfD (= the right-wing populist party)" (grandpa). Both were utterly disappointed by their family's lack of empathy. Their views were not heard and they were not supported. Their family did not provide the safe space that the girls desperately needed. A similar thing had happened on the street: They hadn't experienced any allyship, nobody had asked what was actually going on, or why two young girls were publicly verbally abused by the police.

How they would have liked us to react? "Mum, that you would first LISTEN to us, and then LISTEN properly, and then maybe understand how we feel about it before you start commenting and owning our experience of racism!" I definitely want to be an ally for my daughters. That usually means taking the uncomfortable side and speaking out against your own friends' or family's opinions. What else can you do? I have good experience with the organization Opferperspektive (Brandenburg). They offer advice and support for victims of right-wing and racist violence. Contacting such an organization or a counseling center, describing the incident, encouraging those affected to speak up, going along with them, standing by them, writing letters of complaint ... all of this is tedious, but helpful and empowering, allyship. (*Kathleen*)

Racial Profiling refers to police or other official measures, such as identity checks, questioning, surveillance, searches or even arrests, which are not carried out based on concrete suspicions of wrongdoing or danger, but on the basis of certain (physical) characteristics.



We celebrate diversity



“It is not our differences that divide us. It is our inability to recognize, accept and celebrate those differences.”

Audre Lorde, *Our dead behind us: Poems*

The apostle Paul wrote to the divided community in Corinth to explain why everyone in the community was needed (you can find the text in the Bible, 1 Corinthians, chapter 12, verses 12-31a).

For as the body is one, and hath many members, and all the members of that one body, being many, are one body: so also is Christ. For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit. For the body is not one member, but many. If the foot shall say, Because I am not the hand, I am not of the body; is it therefore not of the body? And if the ear shall say, Because I am not the eye, I am not of the body; is it therefore not of the body? If the whole body were an eye, where were the hearing? If the whole were hearing, where were the smelling? But now hath God set the members every one of them in the body, as it hath pleased him. And if they were all one member, where were the body? But now are they many members, yet but one body. And the eye cannot say unto the hand, I have no need of thee: nor again the head to the feet, I have no need of you. Nay, much more those members of the body, which seem to be more feeble, are necessary: and those members of the body, which we think to be less honorable, upon these we bestow more abundant honor; and our uncomely parts have more abundant comeliness. For our comely parts have no need: but God hath tempered the body together, having given more abundant honor to that part which lacked: that there should be no schism in the body; but that the members should have the same care one for another. And whether one member suffer, all the members suffer with it; or one member be honored, all the members rejoice with it.

Assignments

(in pairs or small groups)

→ We are all different, have different talents, skills and characteristics and look different. That's what makes our society and our small group interesting. Let's celebrate our diversity! Design a poster together, for example with your names or handprints. Write down what qualities and skills there are in your group. "We are ..." "We can ...". Put this poster up in your room or on the outside of your door so that everyone can see it.



Literature tip

Wie ist Jesus weiß geworden? Mein Traum von einer Kirche ohne Rassismus. (How did Jesus become white? My dream of a church without racism.), Sarah Vecera, Patmos Verlag (2022, in German)

In her book, Sarah Vecera talks about her experiences with racism in parishes and the Church – places that are supposedly free of racism and open to all. In parallel, she explains developments and provides insights into various factual contexts, such as intersectionality, the origin of the invention of human saviorism or the white-saviorism complex, in which *white* people see themselves as the saviors of all other people. Her focus is on the racist entanglements and imprints within the Church. Her open questions encourage the reader to reflect on how they can speak up against racism in their own environments. Sarah Vecera's writing is hopeful, optimistic and motivates readers to join in bringing about a Church without racism. → www.instagram.com/moyo.me (in German)



What does the church have to do with these questions?

When we deal with questions of colonialism, racism and exploitation, it becomes clear that missionary history is also part of colonial history.

In many cases, the missionaries came first, mapped and surveyed areas of land, took notes of economically interesting resources and thus prepared the way for the earthly conquerors. Of course, there were missionaries who campaigned for a more humane form of colonialism, but the colonial system itself was rarely questioned. The historian Clemens Pfeffer points out “that the political ideology of mission was also a colonial one [...] Mission was not based on dialogue between equals but was a hierarchical relationship between unequals. And this is no different to what helped spread and foster colonial ideology.”

Does this question concern us?

Again and again, we hear the argument that Germany only had very few colonies and only for a brief period of time. Germany’s former colonial empire cannot be compared in size to the empires of France, Britain, Spain or Portugal at the time. However, the extent of brutality, misanthropy and crimes committed in the German colonies was huge. At the same time, it is not merely the countries that owned colonies that benefited from the exploitative system. To this day, the entire Global North lives off the basic premise of colonial plunder: The ruthless exploitation of the Global South’s natural resources.

What does that mean for us today?

There is no doubt that mission was also founded on the myth of European superiority. Most Europeans considered their Christian faith to be superior to the “pagan” beliefs and religions of the colonized people. It is part of post-colonial reality that e.g. the division into two gender roles, which today seems archaic to many, or the negative attitude towards questions of sexuality, especially queer ways of life, are also the result of colonial missionary history. The binary gender order (i.e. the exclusive division of the sexes into male and female) was historically unknown in many indigenous and non-European contexts. Among the best-known examples are the muxes in Mexico, hijra’s in India and the two-spirits people in North America. Part of mission was to implement Euro-

pean laws in non-European regions, laws that were based on the religious self-understanding of European Christians. The draconian punishments for sexual “misconduct”, some of which still exist today, including the death penalty, are part of colonial and also missionary history. While a process of rethinking is now slowly beginning in Europe, we must not forget the origins of anti-queer positions in some regions of the Global South.

Country example: South Africa

With the end of the apartheid regime, South Africa freed itself from the roots of European dominance. Not only was racial segregation abolished, but at the same time, in 1996, South Africa became the first country in the world to include in its constitution a strict ban of discrimination on the grounds of sexual orientation. The South African Anglican Archbishop Desmond Tutu said:



“I could not have fought against the discrimination of apartheid and not also fight against the discrimination that homosexuals endure, even in our churches and faith groups.”

Country example: India

In 2018, one of the largest countries in the Global South, India, abolished Article 377 which prohibited “sexual intercourse against the rules of nature”. This means that homosexual acts are no longer punishable. This article had been introduced by the British colonial power in India in 1860.



Theological reflection



Santiago de Cuba Centro Lavastida, Workshop on the topic of feminist theology.

Liberation theology as decolonial theology

One of the best-known approaches in theology that broke with the dominance of the Global North is the theology of liberation, which emerged in Latin America during the 1970s. Processes of decolonization in Latin America play a special role in this. Young intellectuals take a critical look at the colonial past. Works that transcend the continent were created, particularly in art, film and architecture. The student unrests, especially in Mexico in 1968, and the resistance against the dictatorial regimes in South America contributed to the formation of a radical, critical approach. Protests were directed against exploitative conditions, which were based on racist and colonial ideas, with indigenous people and Afro-Latin Americans in particular being among the poorest population groups. The theology of liberation emerged in this context.

This theology constituted a consistent break with the idea that knowledge and the definition of what constitutes knowledge takes place in universities and think tanks in Europe. Moreover, this theology put an end to what was assumed to be certain, namely that theology is something that is practiced in Europe, at universities and above all by *white* men. It is precisely in liberation theology that the pluralization of knowledge plays a prominent role. The voices of those who have previously been marginalized are becoming central. The subject of analysis shifts away from universities and predominantly *white* men towards ordinary people and their real lives. The central protagonists of liberation theology were the poor people (later the focus was expanded to include the marginalized). Their perspectives and real-life experiences formed the foundation of a new basic understanding of theology. This enabled theological

approaches to be derived from the experiences of poor maids or indigenous peasant farmers. In an act of decolonial liberation, the poor population thus reclaimed God, whom the Europeans had used for oppression and exploitation, and gave Him a different, liberating meaning.

These theological approaches from the countries of the Global South are relevant for breaking with the colonial legacy. They recognize the diversity of cultures and take the experiences and knowledge of people in the Global South seriously. Above all, they create an opportunity to identify concepts that contradict people's experiences and ways of life and to understand how the colonial rulers systemically misused religion as a means of oppression. In that way, the liberating biblical message takes on a new form. (*Lars Bedurke*)

William Henry Sheppard and Alice Seeley Harris

One of the most brutal stories of exploitation is that of rubber. Whether in the Congo or along the Amazon, people were enslaved, tortured, mutilated and killed with the aim of securing supplies for the industrial revolution in Europe and North America. Rubber was the basis for manufacturing a wide range of products, such as raincoats, shoes, bicycle and car tires. Rubber was also used in railroad and machine construction and as an insulator in the electrical industry. William Henry Sheppard was one of the first Black missionaries in the Congo and was originally from the US. He denounced the crimes committed by companies that belonged to the Belgian King Leopold II. Sheppard called attention to the genocide of the Kuba people in the Congo. Sheppard was prosecuted for doing so, but later acquitted and was finally able to tell the world about the brutal and cruel nature of colonial crimes. Another person to document the crimes committed in the Congo was the British missionary Alice Seeley Harris, a staunch opponent of slavery. Her photos bear witness to the inhuman crimes committed by the European colonialists.

Literature tip

Mario Vargas Llosa, *The Dream of the Celt*

Materials



Deutsches Institut für Menschenrechte (German Institute for Human Rights) on the human rights situation in Germany → www.institut-fuer-menschenrechte.de/file-admin/Redaktion/Publikationen/Menschenrechtsbericht/Executive_Summary_Annual_Report_Development_Human_Rights_Situation_Germany_2022.pdf

Movements and Moments, 16 selected comics from 14 countries of the Global South on the topics of ecological activism, the fight for education and the rights of LGBTIQ+ people → www.goethe.de/ins/id/en/kul/kue/mmo.html

First major online survey on the realities of life, experiences of discrimination and perspectives of Black, African and Afro-diasporic people in Germany → <https://amp.dw.com/en/afrocensus-results-what-is-it-like-to-be-black-in-germany/a-59981987>

Glossary on diversity-related terms → <https://lovehasnolabels.com/learn/glossary>

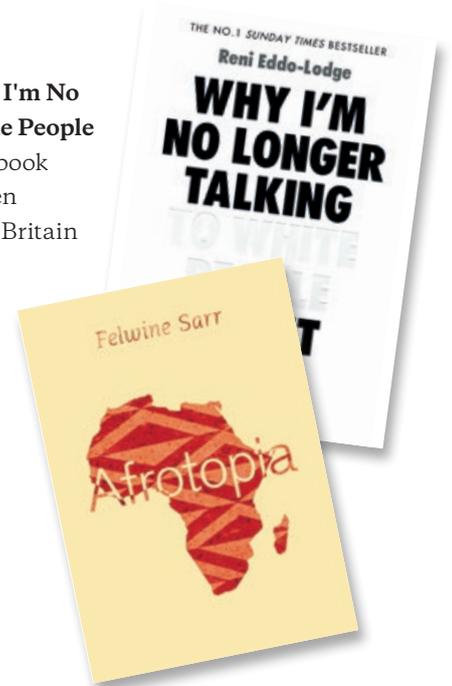
Understanding and challenging ageism → www.helpage.org/

UN Declaration on Cultural Diversity → www.ohchr.org/en/instruments-mechanisms/instruments/universal-declaration-cultural-diversity

World Day for Cultural Diversity for Dialogue and Development (May 21) → www.unesco.org/en/days/cultural-diversity-dialogue-development

Reni Eddo-Lodge, Why I'm No Longer Talking to White People About Race (2018). The book explores the links between gender, class and race in Britain and other countries.

Felwine Sarr, Afrotopia (2019). Call for an African utopian philosophy of self-reinvention for the twenty-first century.



Movie tips

Author Ashton Applewhite's TED talk about ageism → www.ted.com/talks/ashton_applewhite_let_s_end_ageism

The color of my skin.

Six short films on the topic of racism → www.planet-schule.de/schwerpunkt/die-farbe-meiner-haut-rassismus/colour-of-my-skin-real-stories-of-racism-jack-engl-film-100.html

Plantation Memories - Episodes of Everyday Racism

by Grada Kilomba. Performance: Trailer I (Engl./Port.) → www.youtube.com/watch?v=ftRjL7E5Y94

South-African comedian Trevor Noah on British colonialism → <https://vimeo.com/134953133>



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→ www.brot-fuer-die-welt.de/en/bread-for-the-world

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Central donation account

Brot für die Welt
Bank für Kirche und Diakonie
IBAN: DE10 1006 1006 0500 5005 00
BIC: GENODED1KDB

Our magazine **Global lernen** (Global Learning) is aimed at educators engaged with in school and extra-curricular youth education. You can subscribe to it free of charge.

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(in German)



Imprint

Volume 29, No. 2, 2022

Publisher Brot für die Welt

Evangelisches Werk für Diakonie und Entwicklung e. V.

Editors Dr. Luise Steinwachs, Kornelia Freier

Legally responsible Dr. Petra Kohts

Translator Nathalie Köppen-Akkus

Design and illustration Sophie Becker, munterbunt

Design english edition Simon Gumpel

Photos Kornelia Freier (p. 1, p. 28 right), picture alliance/SZ Photos (p. 2 top), Andreas Schoelzel (p. 2 bottom), Helge Bendl (p. 3, p. 13 Zimbabwe), Mohamed Badarne (Wikimedia Commons) (p. 6), Elena Baryshnikova/Shutterstock (p. 7), Mohamed Badarne, CCBY-SA-4.0 (p. 8), Karin Desmarowitz (p. 9, p. 14 Bolivia), Eric Miller (p. 11), Christoph Püschner (p. 13 India, p. 25 hands), Frank Schultze (p. 13 Albania), Kathrin Harms (p. 14 Paraguay), Thomas Lohnes (p. 14 Myanmar), BMU/photothek/Thomas Trutschel (p. 15), Petra Kohts (p. 20 + 21), University of Mount Union, cc-by-2.0 (p. 26 top), University of Queensland (p. 26 bottom), Christoph Soeder, picture alliance/dpa (p. 27), picture alliance/Everett Collection (p. 28 left), Paul Hahn (p. 30), Candy Welz (p. 32)
March 2024