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The Right Livelihood Award supports individuals and organizations who actively campaign for the worldwide realization of a decent human life. The majority of laureates have made particular contributions in the areas of environment, politics of peace, human rights, alternative development models, ways of life and defense of indigenous peoples' rights, consumer protection or protection of resources. When, as depicted in this volume, educational projects make references to the Right Livelihood Award, the question arises in what kind of educational policy and pedagogic-didactical context this takes place. Therefore, the following text addresses the German discussion and practice of an Education for Sustainable Development (ESD) (Bildung für nachhaltige Entwicklung). While in Germany, ESD had its original roots within environmental education, Global Learning¹ has developed from developmental education, pedagogy for peace, approaches to human rights education etc. Today the approach of Global Learning can be seen as one of several entry points towards ESD, in particular the activities in the context of the “UN Decade of Education for Sustainable Development” in the last ten years have contributed to an integration. There are moreover publications of the German Conference of Culture Ministers (Kulturministerkonferenz KMK)², which provided central recommendations for the school sector. The topics of Teaching Right Livelihood are closely linked to the respective concepts and provisions. Subsequently, these shall be discussed in brief. In this context, it should not be forgotten that in a world whose economic structures are increasingly interwoven and which at the same time displays extreme social inequalities, on the one hand competences of dealing with this situation matter in professional areas, on the other hand competences are also needed which serve civil society in dealing with crises, injustice or powerlessness in the face of environmental problems as well as the evolvement of solitary behaviors. This does not only pertain to the very personal behavior, as part of habits of consumption in industrialized countries for instance, but also involves the work on globally relevant political processes, therefore it means also “political education” (politische Bildung). In all German states this is not only the responsibility of the subject of political

1 In Germany, Global Learning is the more common term, in English-speaking regions it is Global Education

2 In Germany's federal structure there are 16 states which possess cultural sovereignty. Thus, there are 16 Ministries of Education which coordinate their activities in the KMK.

education³, but equally of the whole school, this contention at least is to be found in all relevant education acts of the states.

The approach of Teaching Right Livelihood is legitimatorily well established with regard to school subject orientation as well as within the interdisciplinary area. It moreover promotes an internationalization of school activities, a task which in this sense has only just begun to emerge since school education, as is well known, has so far been oriented strongly towards a national framework.

Sustainable development as the background of ESD

Climate change as a worldwide phenomenon with differentiated impacts can hardly be denied anymore. Simultaneously, global resources are running low⁴. Having said this, urgent global problems of humankind have already been mentioned briefly. Concerning solutions, especially for global environmental problems, it is still the classical industrialized countries which can be seen as essentially responsible historically and currently. Current considerations regarding global issues of environment and justice must however also include countries such as Brazil, China or India. A sustainable and fair living together of all peoples, which is yet to be designed, requires a fundamental change of ways of life, especially in the industrialized countries but also with regard to the worldwide middle- and upper social strata, towards ecologically, economically and socially acceptable models.

Since the work of the Brundtland-Commission of the United Nations, which prepared in essential form the UN-conference on Environment and Development in Rio 1992, a guiding principle has existed which leads the way. The Agenda 21 is about solution strategies with respect to the environmental crisis and worldwide inequality. The history of international negotiations from the 70s up to today shows that concrete progress is only hard to achieve. Interests of states and of multinational companies are obstacles to quick solutions as well as the associated traditional structures of power and dominance. Nevertheless, the Agenda 21 offers a variety of connection

3 Political education has different subject names in the different German states. Due to misleading connotations it cannot be translated literally as “political education”, rather as “civic education” and/or “citizenship education”. The mandate, the school subject and also extracurricular political education have been developed from the conclusions drawn with regard to the Holocaust and the German responsibility for the Second World War.

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The current development of the oil price should be only a temporary phenomenon.

points for a kind of politics going beyond superficial ideas of ecological modernization. Admittedly, the term “development” is ideologically charged, but if Sustainable Development or Sustainability is understood as “a development, which satisfies the needs of the present without risking that future generations will not be able to satisfy their own needs” (Hauff 1987: 46, own translation) and – linked to that – if policies must be oriented towards the coherence of the economy, the ecology and the social, at least an international action frame is established, which is further specified in the Agenda. This understanding is moreover not in contradiction to newer concepts such as Buen Vivir in Ecuador or similar approaches in Bolivia, where alternatives to “development” and indigenous ideas have been explicitly integrated into the constitutions (Burchardt et al. 2013). Occasionally, the concept of sustainability is alleged to be a hegemonic concept (cf. Danielzik 2013). Connected to the term of hegemony following Gramsci is a kind of dominance which is discursively able to define its particular interests as universal interests, for instance in the form of ideas over directions of societal development. The relational network of the Rio-process might however not be qualifiable in such generalized terms.

Education for sustainable development

In Germany ESD has mainly emerged from environmental education. Roots of environmental education can be traced back for forty years. The report of the Club of Rome about “The Limits to Growth” has sparked discussions also in Germany that went way beyond the nascent environmental movement. The first environmental conference of the UN in Stockholm in 1972 has simultaneously caused a worldwide awareness of the linkages between environmental questions and societal developments in industrial and developing countries. In the beginning of the seventies the German government appointed for the first time a Council of Experts for environmental questions and at least after the creation of the Federal Environmental Agency in 1974, environmental policy became established (cf. Jänicke et al. 2003).

In the wake of the emerging citizens' groups and environmental movements of the time, a plurality of eco-pedagogic initiatives came into being whose activities have been closely linked to political goals (Becker 2001). Critics back then complained that the environmental education solely served the legitimation of the state's environmental policies and that it did not pose decisive questions for the constitution of society (cf. Becker 2001: 55 f.; Zeuner 2008: 20 ff.). Therefore, originating in the environmental movements, the concept of ecological learning was developed which emphasized the interconnection between nature and social environment. Regarding content, the linkages

between economic and political interests were central and also the question of how a resource-sparing society would have to look (cf. Becker 2001: 60 f.).

Ecological learning with its approach towards the mastery of nature has been criticized in turn because it represents an anthropocentric understanding of environment and not an understanding which grants nature its own right of existence in the sense of a biocentric perspective. Linked to this criticism, the approach of eco-pedagogy was subsequently developed which critically dealt with the dominant technical-economic thinking of the industrial society and its negative ecological consequences. At the same time eco-pedagogy was not supposed to assume aid to environmental crisis policies but to find a relation to a future not based on nature's exploitation in the framework of an open search process and dialogically oriented learning (Beer; De Haan 1986: 36 ff.).

At the end of the nineties, De Haan and Harenberg leveled criticism towards a concept of environmental education which too often is based on a threat scenario. Environmental destruction as a consequence of mobility and consumption, the waste of finite resources or global population development and over-use of resources were claimed to have been given priority. In this manner only reactive behavior is possible. Thus, according to the critique, fear, resistance and technical damage containment would dominate and limit the view (De Haan; Harenberg 1999: 18).

During the last thirty years, environmental education could be anchored well and already for a long time has abandoned a self-understanding of classical environmental protection education. It is perceived meanwhile as an important part of the strategies for coping with the environmental crisis. It belongs to the essential pillars of precautionary environmental planning, environmental protection and an integrative environmental policy (Töpfer 1993: 28).

Environmental education in German-speaking states also takes place in a variety of extra-curricular educational offers, where the distinction between environmental education and Education for Sustainable Development gets less important. Next to regional centers for environmental education, ecologically oriented Youth Hostels and boarding-schools in the countryside used for school trips, forest schools, farms with learning opportunities or diverse offers from the sector of extracurricular youth and adult education, also national parks, biosphere reserves and wildlife parks offer courses, exhibitions or even whole learning sceneries.

From environmental education to Education for Sustainable Development

Since the mid-nineties the concept of sustainable development gradually gained acceptance also

within environmental education and became increasingly important for a reorientation. The path led away from the threat scenarios towards a concept of societal modernization (Michelsen 2009: 75). For educational processes it has been particularly meaningful that in the outcome document adopted in Rio 1992 - the Agenda 21 - societal participation was determined amongst others as the precondition for a policy of sustainable development that is fit for the future. Participative political models are mentioned as essential preconditions and necessary elements of locally and regionally effective sustainability strategies. Political education is tasked with providing an introduction into complex relations of conditionality and supporting the acquisition of the power of political judgment and political agency with regard to global contexts. Global Learning towards an Education for Sustainable Development (ESD) opens the view onto controversies and future models, opportunities for action and limits of action. It is a fact that social transformation, i.e. the transition from a fossil industrial age to a lifestyle and an economy which is compatible with the climate and resources and at the same time more just, is a responsibility of society as a whole. Linked to the guiding principle of sustainability is thus the vision of a modernization and organization concept of society which requires a stronger involvement of citizens. Participation is therefore often seen as the new challenge for political culture and is closely related to sustainable development (De Haan; Harenberg 1999).

Within the scope of the German discussion about ESD, relevant definitions have been tightly knit to OECD-debates on ideas of competence. ESD is supposed to promote the acquisition of competences which enable a more active, reflective and cooperative participation in the implementation of the goals of sustainable development. In Germany the main objective is "Gestaltungskompetenz" (the ability to shape the future). This refers to a multidimensional competence structure enabling in the first place communication and cooperation in a complex social environment (De Haan; Seitz 2001). It is not only about the reaction towards problematic situations, but also about the skill to "shape the future in a self-determined way". Gestaltungskompetenz is grounded equally in the guiding principle of sustainable development and in reasoning within educational theory (ibid.: 60). Gestaltungskompetenz, differentiated into individual competences, is supposed to allow for a future-oriented and self-reliant co-creation of sustainable development. Co-creation in this context is related to alternative life plans but also to societal opportunities of participation. In this understanding, the objectives of the sustainability postulate can only be achieved through the active creation of accordingly competent citizens. That this is in no way easy, is shown by an advisory opinion of the Academic Advisory Council of the Federal Government on Global Environmental Change ("Wissenschaftlicher Beirat der

Bundesregierung für globale Umweltveränderungen“ - WBGU). A “great transformation” with a wide social base is demanded therein (WBGU 2011). The scientific debates on preconditions and consequences are only just beginning. Thus political education is also being asked to contribute (cf. Schneidewind; Singer-Brodowski 2013).

Education for Sustainable Development has important overlaps with political education. The three pillars of sustainable development ecology, economy and the social display continuous internal controversies and can therefore on one side be handled well by means of political education, on the other they are connected to all important policy areas. The conflictual nature of the concept of sustainability can be taken up and made into a subject of teaching and extra-curricular education (Zeuner 2008). More recent publications also show connections between theories and concrete learning approaches (Peter et al. 2011) or research findings concerning the practice of Education for Sustainable Development (Overwien; Rode 2013).

Globalization and sustainability

Within social-scientific discourses the phenomenon of globalization has long been discussed. It first of all refers in this context to a deepening and geographic extension of the social division of labor. An intensification of worldwide economic and social relations can be observed through which societal processes in faraway countries acquire more than previously a direct pertinence for middle-European countries (Giddens 1995: 85). In principle, these are not entirely new developments. Intercontinental trade can be traced back to the Silk Road and colonialism originating in Europe gave rise to diverse global relations including extremely oppressive ones. The term globalization however also comprises, in the light of historical preconditions, new phenomena. Technological progress in the last twenty years has gradually enabled on manifold levels a production that is globally spread. In addition to classical raw materials and “colonial goods” which continue to play an important role, the economic relations between and among the industrialized countries and African, Asian and Latin American countries have fundamentally changed.

Policies of political and economic deregulation have opened up space for the exchange of commodities, which from a social perspective have to be conceived as ambivalent and which have partly redefined political scopes of action (cf. Woyke 2007: 76 f.). However, it also has to be emphasized that trade advantages connected to a long history of colonialism are still located within the industrialized countries. Besides many necessary critical challenges to the concept of

globalization, it can at least be registered that it denotes a new intensity of global interweaving in the area of economy, ecology and labor relations. The phenomena thereby linked have an impact on social questions in different parts of the world and influence cultural encounters. Also, in this respect, globalization refers to "...everyday activities in the various dimensions of the economy, information, ecology, technology, transcultural conflicts and civil society becoming boundless" (Beck 1998: 44, own translation).

A glance at the study "Fair Future" shows how fundamental the associated challenges are. More global justice can accordingly only be achieved by overcoming the predominant Western growth paradigm. That is why "...development has reached a crossroads: either the world's majority remains excluded from prosperity or the model of prosperity will be rearranged in a way to enable everyone's participation without making the planet inhospitable. It is about the decision between global apartheid or global democracy" (Hennicke 2005: 10, own translation). In this context also recent reflections on a post-growth economy have to be discussed.

Global Learning in Germany

To begin with: Global Learning is not a fixed object. On the one hand, Global Learning is a very generally used term for a learning in the face of a common experience due to globalization, whatever is understood by this in the particular case. In the framework of Global Learning different interests are negotiated. Within lines of reasoning that are rather close to the economy it is mostly about professional fitness in dealing with globalization. Criticism towards asymmetries of power and dominance is only to a very limited extent in demand. In the realm of sparsely critical fundraising for developmental (aid) projects the term is used mostly in a very superficial manner. Stereotyping to attract donors is therein mixed with pieces from theoretical discussions (cf. Asbrand; Wettstädt 2012: 95).

Nevertheless, sophisticated theoretical conceptions exist as well. All these approaches to Global Learning target specifically the interconnectedness of time, space and content while being differentiated in each case (Adick 2002; Selby; Rathenow 2003). Global justice is explicitly mentioned and normatively emphasized everywhere in the area of goals (Scheunpflug; Schröck 2000; Scheunpflug; Asbrand 2006). The dispute with concepts of a world society and globalization is intensively carried out (Seitz 2002) and also the interweaving of current structures with colonial patterns is partly discussed. Respective educational approaches exist since more than twenty years in Germany. Since the beginning of the nineties the term Global Learning – with the emerging

debate on globalization – brings together intellectual lines of developmental education, peace education, human rights education, intercultural pedagogy, eco-pedagogy and ecumenical learning. In the context of Global Learning, problems and perspectives of a worldwide development are addressed. In most cases, chances of common perspectives for action of South and North are to the fore or, in traditional terms, of “developing” and industrialized countries.

Within Global Learning there are differently accentuated approaches. Differences appear for instance regarding the question whether the concept refers to the development of a world society. Adick is skeptical and speaks about Global Learning as a term which combines approaches “with cosmopolitan perspectives” (Adick 2002, own translation).

Selby and Rathenow (2003) take up thoughts from the United Kingdom and Canada and conceive Global Learning as a holistic, ecological and systemic paradigm. They at first offer criticism towards the prevalent natural-scientific worldview and confront an anthropocentric with an ecocentric perspective. They define the goals of Global Learning e.g. as the acquisition of systematic awareness, of the awareness of different perspectives or the acquisition of the “preparedness to assume responsibility for the preservation of the planet” and “to promote the awareness of a universal involvement and to develop the preparedness to assume responsibility” (cf. Overwien; Rathenow 2009: 122). They debate the content of Global Learning within four different but interconnected dimensions: a temporal dimension, a spatial dimension, an issues dimension and an inner dimension (Overwien; Rathenow 2009: 117 f.). Thus, dealing with global problem areas requires an entanglement of the different dimensions where also the affected learning subject (inner dimension) is taken into account – a feature which is not present in other approaches. One text passage with regard to the understanding of transformatory learning underlines goals which are not necessarily widely shared:

“In our opinion Global Learning is transformatory, i.e. targeted towards personal and societal changes and explicitly opposed to economic, political and social asymmetries and structural relationships of power on national and international levels” (Overwien; Rathenow 2009: 114, own translation).

At this point it might appear that all this is about the overwhelming of learners. If one however considers that learning with respect to the personal level is always transformatory in the case of success and the mentioned areas of social change are marked by controversial viewpoints, this impression loses its grip, especially since the addressed substantial fields constitute the core of a non-affirmative political education (see below). The controversies thereby linked are also to be

found in the English-speaking discussion (cf. Selby 2005; Bourn 2005).

A further approach to Global Learning gives priority to the topic of global justice and connects this to global-spatial dimensions and specific competences to be acquired. The authors distinguish action-theoretical positions of Global Learning with a holistic worldview (such as Selby; Rathenow 2003) from a “cosmopolitan based model” which rests upon system-theoretical and evolutionary theoretical assumptions. What remains vague in this rather critical view is the understanding of action-theory. On the one side they accuse action-oriented, transformatory approaches of displaying a tendency towards overwhelming, but on the other contribute with their undifferentiated opinion to de-politicizing Global Learning (cf. Asbrand; Scheunpflug 2014: 405 ff.). Elsewhere, the evolutionary or system-theoretical perspective is combined with the guiding principle of sustainable development or the question of justice. Other approaches are suspected of intending to manipulate and references are made to the Consensus of Beutelsbach (Beutelsbacher Konsens, see below), which however seems to not have been understood properly (Asbrand; Wettstädt 2012: 95). Indeed, the exact overall goal is controversy, i.e. shedding light on controversial problem areas which link up to global questions and questions of sustainability.

The authors moreover emphasize understandably that the fields of learning addressed require an enhancement of the learner's ability to handle complexity. Educational work is simultaneously about reducing complexity (Asbrand; Scheunpflug 2014).

For Klaus Seitz it is about the development of a cosmopolitan based educational theory when he elaborates on the centrality of the question, “which social-scientific theories and socio-theoretical models are available to interpret the global social transition and to what extent those globalization and world society models are able to provide key data and assistance for an overdue pedagogical involvement in this phase of radical change” (Seitz 2002: 453, own translation).

The author deals critically both with holistic as well as system-theoretical and evolutionary theoretical approaches:

“While the holistic school – similar to the evolutionary theoretical school – points to the limits (and illusions) of instrumental human action, the idea that humans should be equipped with more complex problem-solving competences in an increasingly complex world operates in the framework of an anthropocentric model of progress which is looking to further perfect the idea of the doability of human conditions” (Seitz 2001: 423).

Seitz accentuates system-theoretical approaches and supplements them with action-theoretical

elements. Concerning the established and exemplarily discussed complexity of world-social challenges, he analyzes different competence models moving in the direction of exemplary experiential learning. In this way, he approaches the thoughts of Negt who primarily enjoys high attention in the area of extra-curricular political education. Negt deals with the acquisition of social competences. In particular these are: identity competence, technological competence, justice competence, ecological competence, economic competence and historical competence. Overarching these, the ability to establish interrelations is added (cf. Hufer et al. 2013: 80 f.).

The “Orientation Framework for the Learning Area of Global Development” of the German Conference of Culture Ministers

Global questions and the goal of sustainable development are increasingly to be found in curricula over the last years, including the subjects of political education. On the one hand, this mirrors noticeable social changes. On the other, it can be assumed that a publication of the German Conference of Culture Ministers has had its effects – the “Orientation Framework for the learning area of global development” („Orientierungsrahmen für den Lernbereich globale Entwicklung“) worked out with the support of the Federal Ministry for Economic Cooperation and Development (KMK/BMZ 2007). This paper is attached to the discussions on Global Learning and is oriented towards the guiding principle of sustainable development. It contains its own model of competence which resembles in many aspects the ESD. Competences formulated there are also highly relevant for the participation in a global context. The structure “Realizing, Assessing, Acting” (“Erkennen, Bewerten, Handeln”)⁵ for example deals with the acquisition of skills regarding a “change of perspectives and empathy”, “solidarity and shared responsibility”, “ability to act within global change” or “participation and co-creation” (KMK/BMZ 2007: 71).

Overall, the Orientation Framework is not a coherent paper. However, it does describe the problem areas of global developments which, ensuing from the goals of sustainable development, are brought forth along with developmental questions. Against this background a “Learning Area of Global Development” is sketched which provides the foundation for topics and competences (KMK/BMZ 2007: 24 ff.). Subsequently, “dimensions of development” and “levels of actions” are described which are attached to the Rio-process dimensions of sustainable development.

5 This structure resembles the triad see-judge-act coming from political education (Hilligen) and known to the Catholic social teaching since the 1920s. It also found its way into Latin American liberation theology. Paolo Freire developed from there a cycle of learning beginning with a “naive consciousness” to a “critical consciousness” and finally to a “critical practice”.

Additionally, a dimension of political stability is incorporated (KMK/BMZ 2007: 29). The competence concept of the publication refers to the more relevant current discussions, is then included in the subject paragraphs of the Framework and connected to domain-specific competence concepts of the subjects (cf. KMK/BMZ 2007). The goals of the Framework are defined as follows:

“Education in the Learning Area of Global Development shall provide pupils with an orientation in an increasingly globalized world which is open to the future and which they can develop further in the context of lifelong learning. Following the guiding principle of sustainable development it specifically aims at basic corresponding competences for

- shaping one's personal and professional life,
- involvement in one's own society and
- co-responsibility in a global context” (cf. KMK/BMZ 2007: 69, own translation)

In the Orientation Framework it is indicated that the Learning Area of Global Development is present in the curricula of different subjects with a variety of topics and is dealt with on an interdisciplinary and interconnected basis in actual school practice. At this point, reference is also made to the longstanding projects of Global Learning. With a view to schools, given their lack of curricular coordination, the resulting fragmentary work and the necessity to acquire globally related competences in this context, the relevance of the Learning Area of Global Development is once more emphasized (cf. KMK/BMZ 2007: 78f.). Taking basic concepts of different subjects and the goal dimensions of sustainable development as a foundation, a compilation of topics ensues which are said to embody the relevant orienting knowledge of the Learning Area, to reflect the dimensions of the guiding principle of sustainable development, to enable a lifeworld relatedness linked to a global worldview and to consider experiences of instructional practice. This applies equally to the subjects of politics and economy, which are treated separately. Basic questions of the formation of a political opinion and political agency, as well as essential economic questions, are dealt with in each case.

Cooperation of school and extra-curricular partners

In the context of Global Learning and ESD, practitioners consistently underline the necessity of working in an action and competence oriented way and to enter into diverse collaborations. In many places, such cooperation already forms part of schools' practices and of the work of Non-

Governmental Organizations (NGOs). Explorations outside of schools take place for instance through prepared and afterwards evaluated visits to exhibitions and activities related to the contents of ESD and Global Learning. It must however be emphasized that cooperation is a thing to be learned and that cooperation does not always answer both sides' expectations. Working cultures in schools and NGOs are simply too different. As a result, and due to reasons of quality management, in the state of Berlin for example, an agreement has been concluded between the education authority and the association of NGOs which increases the transparency of their offers to schools and clarifies which actor from the NGO field is able to meet the schools' standards. This comprises a range of quality criteria which organizations from an official list of the cooperating NGOs must satisfy.

The providers have to guarantee reliable structures and a competent conduct of their offers. They commit themselves to a human rights orientation and to perceiving people from all continents as active subjects and not objects of external aid. They must reject all kinds of discrimination, which should be expressed in the contents and forms of their activities. Moreover, the offers should be oriented towards the guiding principle of sustainable development and strive for a connection of social, political, environmental and economic issues in the local and global context. The objective is to increase the power of judgment of the learners – an overwhelming and morally/ideologically bound manipulation of pupils must be excluded.

The following example should meet all these requirements to the fullest. The project “WorldGarden” (“WeltGarten”) in Witzenhausen, a small city in the north of Hesse, combines different methods of Global Learning and explicitly refers to the framework of an ESD. Cooperating with Non-Governmental Organizations and the present university learning facility tropical greenhouse⁶, there are three locations of learning: the tropical greenhouse, an ethnographic collection in the context of a former German colonial school and a world shop in the nearby city centre of Witzenhausen. Each year, approximately 3000 pupils come to these learning locations to do research and study. With the aid of respective materials they arrive already oriented and prepared in Witzenhausen where they encounter didactically tried and tested learning arrangements and structures.

In the tropical greenhouse the visiting children and adolescents at different stations find student-friendly materials which explain the coffee plant, the cocoa plant, the banana, the oil palm or the perfume plants they find there in an ecological, economic and also social perspective. For pupils

6 The primary purpose of this tropical greenhouse is the university's agricultural courses.

from the fourth to the seventh grade there are experts available to help them deal with the stations. In this way, in the tropical greenhouse they gain knowledge about tropical plants, their products and their relations to our world. They experience that in history as well as in the current economic relations, the “different sides of the world” are inseparable. The ethnographic collection is about a critical view on colonialism. At the historical site this can develop on the basis of exhibition objects. In the world shop students learn about the products to be found there and are able to make connections between the plants in the greenhouse, colonial structures and development as well as consumption goods.

In the “WorldGarden” the sensually perceivable atmosphere of the tropical greenhouse should finally be used to sharpen the awareness of the linkages between local and global conditions and relations. Oriented towards the Education for Sustainable Development, ecological, social and economic factors are equally addressed. Thematically, the activities are located in the areas of fair trade, biodiversity, the rain forest and globalization (cf. Hethke; Löhne 2009; Busse; Menzel 2013).

ESD, Global Learning and Normativity

Currently, Global Learning and ESD are criticized from two different points of view. On the one hand, from post-colonial approaches - most of the time quite generally – there is criticism that much of the instructional material works with stereotypical depictions of the global South and that there is a lack of approaches critical towards racism and reflecting colonialism properly (cf. Danielzik et al. 2013).

Some aspects are correct for parts of the discussion, the critique, however, is mistaken where global questions are addressed for instance with regard to political education. Juchler anticipates the criticism and establishes the necessity for political education to position itself to the ambivalent processes towards a world society. A recognition of “cultural otherness” in a globalized world is said to be essential in this. He stresses that in the light of the validity of universal human rights, an involvement with colonialism's heritage is also crucial (Juchler 2011: 402 ff.).

Ensuing thoughts are also taken up by Sander (2011). He traces conflictual lines between cultural relativism and universalism and emphasizes that for political education a universalistic basic orientation grounded in the full equality of all people as humans and not as members of a cultural context is essential (Sander 2011: 427 f.).

Nevertheless, it is true that ESD and also Global Learning are currently not dealing sufficiently with

questions of racism “in the center of society”. Global Learning has incorporated the topic of global social injustice as well as intercultural questions from the beginning. The fact that questions of anti-racism were initially addressed in only limited ways is linked to the historical conflict situation. Twenty years ago, there has still been a widely spread taboo to describe racism as an attitude to be found also in the center of society - linked to the process of coming to terms with the Nazi era. Racism as a term was connected to the Nazi terror and processes of the present were at best qualified as 'xenophobic'. Especially young researchers correctly demand in this context an involvement also with racism in the center of society (Marmer 2013).

A second line of critique comes from political education where reservations towards Global Learning and an Education for Sustainable Development have long been existent. This might have been connected to the normativity underlying these concepts and the ensuing concerns that the prohibition of the Consensus of Beutelsbach of overwhelming could be breached⁷. Certainly, views on the value background of the Consensus vary slightly. It should be clear however, that it is the principle of human rights, as it manifests itself distinctly also in German basic law, which unambiguously provides the normative background.

Dealing with the Consensus of Beutelsbach by no means allows an arbitrariness regarding all formulated views. Within political education, on the other hand, it is also about the learning opportunities of controversies. When it comes to the question whether and in which way participation on the path to the goal of sustainability is possible and necessary, controversies are easily encountered in great numbers. The normative frame, to which Global Learning and ESD today refer, is far from being problematic. There are close linkages to the human rights discourse and an internally recognized guiding principle exists, reflected in article 20a of German basic law which was added in the beginning of the nineties. Moreover, there are categorial resolutions and agreements on the level of different global organizations such as the UN or UNESCO, backed by Germany.

From a somewhat different perspective comes the argument of Boeser (2012) who points to the student-orientation of the Consensus of Beutelsbach and emphasizes the connection points between global development and young people's reality of life. Global Learning is thus “indispensable” today. In any case, from the last youth studies it can be discerned that young people today are dealing with global and also environmental questions.

7 The Consensus of Beutelsbach mirrors a historically grown ethical understanding of education. It contains the following principles: 1. prohibition against overwhelming the learners, 2. treating controversial subjects as controversial, 3. giving weight to the personal interests of learners.

Terms such as globalization or sustainable development designate processes which increasingly define our realities of life and with regard to environment and poverty require solutions more urgently than ever before. Global Learning and ESD constitute an appropriate frame and comprehensive material to explore the associated phenomena. Neither of these educational concepts are self-contained and with their transparent and widely accepted normativity can unmistakably be discussed. Although at some points there is talk of a “transformatory approach” of Global Learning (Selby; Rathenow 2003), it is not intended to overwhelm the learner, but to be discussed and explored in a multi-perspective way. The decision whether they want to follow the proposed paths is made by the learners anyway.

Prospects

For many years, ESD has been working on the further differentiation and implementation of the educational objectives of the Agenda 21. In the context of the “UN Decade of Education for Sustainable Development”, which concluded in 2014, there was a significant expansion of educational activities, to a great extent also linked to the qualitative improvement and an increased integration in educational sectors. A subsequent world action program on ESD, called for by the United Nations, will follow.

Global Learning deals particularly with questions of global justice and with the acquisition of the ability to conduct a change of perspectives, especially, though not exclusively, with regard to people from other continents. All approaches with their different accentuations are about competences for worldwide processes of change. Until now such approaches have mainly been discussed in industrialized countries. In some countries of the global South compatible debates exist which are only slightly in touch with those in industrialized countries. Within the UNESCO-context a discussion on “Global Citizenship Education” is currently growing (UNESCO 2013). Signs are increasing that Global Learning and Education for Sustainable Development will be oriented towards this, although it has to be stated that “Global Citizenship Education” has so far not been oriented substantially towards ESD. An Austrian discussion paper of the local UNESCO-Commission attempts to make a corrective effect (Wintersteiner et al. 2014). Furthermore, old conflicts appear concerning the question of how far such an education should and can go: Is it about developmental policy or about historically deep-seated colonial structures that have to be changed; is it about humanitarian questions or about progressive worldwide justice; do “we” change our consumption patterns and/or do we influence fairer economic structures (cf. Andreotti

2006).

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