

Words of

# *Global* Learning

With Head, Heart and Hand



A Glossary of Together. Just. Global.

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# Global Learning

We live in a world of many crises. The climate crisis in particular affects everyone - but very differently. Rich people, especially in the *Global North*, who contribute greatly to the crisis, can protect themselves well. Poor and disadvantaged people, especially in the *Global South*, who contribute little to the crisis, cannot do so as well. This is unfair.

The behaviour of countries and people affects the living conditions of others who may live far away. This also has to do with history. What happened in the past still affects the distribution of power, money, opportunities, health and freedoms - at home and around the world.

Global learning aims to understand all this better. And above all, it is about shaping living conditions in solidarity and justice worldwide. How can we organise ourselves locally and globally so that everyone is as well off as possible? What can we do to stop the *climate crisis*?



Many people are excluded from discussions about this – also from Global Learning. People meet each other too little to talk about solutions that fit everyone with their diverse experiences and perspectives. This is unfair.

Our glossary aims to help achieve this goal. The glossary covers many terms that describe disadvantages of groups of people. It is published in five languages. We have tried to explain the terms in the easiest possible language. Pictures and drawings help to understand the terms. Because global learning works best with head, heart and hand – when thinking, feeling and acting go together.

The glossary is the result of our cooperation project "Together, Just, Global – Caring, learning and acting in postmigrant alliances". As partners from Leipzig and Berlin with diverse perspectives and backgrounds, we will learn together and shape activities in 2021-2022 - with our heads, hearts and hands. Our aim is to understand each other better and to promote exchange on global learning issues.

We use "\*" in the glossary to address people who do not feel addressed by common descriptions.

Words are written in italics if they appear as a separate term in the glossary.



We make greater use of some sources and abbreviate them as follows:

**BtE glossary:** Eine Welt Netz NRW / BtE-NRW:  
Global Learning – Glossary in Easy Language:  
[tinyurl.com/j7dsryx9](http://tinyurl.com/j7dsryx9)

**NdM glossary:** Glossary for reporting in the  
immigration society: [tinyurl.com/5n6jx2bb](http://tinyurl.com/5n6jx2bb)

**BpB glossary:** Articles, encyclopaedias and  
facts from the section "Kurz & Knapp" of the  
Federal Agency for Civic Education:  
[www.bpb.de/kurz-knapp/](http://www.bpb.de/kurz-knapp/)

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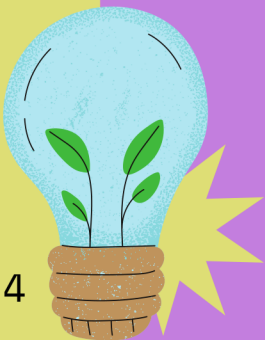
# Unsustainable lifestyles & (green) growth

Unsustainable lifestyles describe how people in the *Global North* live and produce and consume goods. It is based on the exploitation of people and nature, especially in the *Global South*. It contributes strongly to the *climate crisis* and is therefore not sustainable. Its emergence is linked to colonialism, which is why it is sometimes called "imperial".

Unsustainable lifestyles need economic growth. This means that every year the monetary value of the goods and services produced increases. But this often leads to more exploitation and destruction of nature.

More and more people worldwide want to live this way and consume more. Green growth is supposed to help with this. It is also supposed to stop the climate crisis and create more justice (see *Sustainable Development Goals*). Green growth means: the economy grows because supposedly green areas of the economy grow - for example, electric mobility. In this way, the way of life is supposed to become sustainable after all.

But this does not succeed - above all because the power relations between people and between people and nature are not changed. Changed technology alone is not enough to solve global problems.



# Discrimination and intersectionality

"Discrimination means that people or groups of people are disadvantaged, rejected, attacked or hurt" (BtE Glossary).

Intersectionality means that several types of discrimination occur simultaneously. For example, women and queers (see *violence against women and queer persons*) with a history of flight are often particularly discriminated against. Racism is also a form of discrimination. Racism was invented to make people believe that they are worth different amounts. Scientists say today: The invention of "races" is wrong. There are no races among people - all people are equally good and valuable.

Discrimination does not only happen intentionally and consciously. It can also happen unintentionally and unconsciously. Discrimination is everywhere in the world. There are many examples of this: in laws such as compulsory residence or in police checks. But also through restricted access to education, work and health. Discrimination exists everywhere where people think other people are better or worse than they are.





# *Violence against women and queer persons*

Many people think: There are only two sexes, men and women. And: Only women and men fall in love with each other. But many people feel differently. They say: We are queer. Queer used to be a swear word. It meant "strange". Now queer is no longer a swear word, but a self-designation.

Queer people, women and girls all over the world are often affected by violence – often because of their gender or sexual needs. There are different forms of this violence: sexual violence, domestic violence, forced prostitution, female genital mutilation, forced marriage, attacks on the internet, killing because of gender at birth.

The perpetrators are very often men. There is resistance against this from those affected and other people. This leads to more attention and more action against violence.

**Additional source:**

[www.frauen-gegen-gewalt.de/de/queer.html](http://www.frauen-gegen-gewalt.de/de/queer.html)





# Flee and refugee protection

People flee their homes because they do not feel safe or even fear for their lives. There can be many reasons for this, for example war, natural disasters or famine. Other people flee for political reasons, for example if they belong to a minority. *WLINTA\** and girls are often particularly threatened (see *violence against women and queer people*).

More and more people have to flee their homes because of the climate crisis and the consequences of unsustainable lifestyles. Most people seek protection in other areas of their own country – they are called internally displaced persons. Others seek protection in neighbouring countries. The United Nations decided in 1951: Under certain circumstances, states must protect refugees. But several countries in Europe are questioning this decision. Refugees are often discriminated against in Europe. There is also a lot of *solidarity* for refugees worldwide. Some causes of flight, such as hunger and poverty, could easily be remedied by more *global justice*.



# Globalisation, Global South and North



Globalisation means: The connections between all countries and all people on earth are becoming more and closer. This affects all areas of life such as the economy, politics and culture. One example is the production of goods: a shirt is designed in Italy. The cotton for it comes from Egypt. The fabric is then tanned in India. The shirt is sewn in Vietnam and then perhaps sold in Germany.

Globalisation is changing the way people live, work and consume all over the world. More products and technology are available to more people. There are countries and people that have more power and benefits from it than others. These countries are called the *Global North*. The countries and people of the *Global South* do not get as much power and few benefits. They are often exploited: nature is destroyed and people are poorly paid. Goods are often consumed more in the North. Their raw materials usually come from the South. This is also the result of history (see *colonialism*): North and South does not only mean the position of countries on earth, but can also independently mean the position of people in relation to power, economy and politics.



# Climate Crisis

The climate crisis is a consequence of global warming. It is caused by the pollution of the air. As a result, sun rays warm the earth and its atmosphere more. The pollution are so-called greenhouse gases (mainly carbon dioxide). They are mostly produced by burning coal, gas and oil. *Unsustainable lifestyles* make many greenhouse gases.

Global warming is changing the weather: the water in the oceans is rising. There are more storms and floods, droughts and forest fires. That is why many animals and plants are dying. The safety and health of people is also threatened. Poor people and *WLINTA\**, especially in the *Global South*, are more affected, even though they make fewer greenhouse gases.

The warmer it gets, the faster and more the weather changes. There is a great danger that we will not be able to limit global warming enough – to no more than 1.5 to 2 degrees warmer. The *Global North* has more responsibility for the climate crisis. People here have historically started contributing to the climate crisis early, especially the very richest people (see *globalisation; colonialism; justice*).





# Colonialism and Postcolonialism

Colonialism means the conquest of other countries. This is associated with the subjugation, expulsion and also murder of other peoples. Many countries of the *Global North* did this for many centuries, especially in the *Global South*. It was not until around 1960 that most countries of the Global South became independent again. Colonialism has to do with racism (see *discrimination*), exploitation and unsustainable lifestyles.

Postcolonialism is a direction in science and an attitude of people. It means: colonialism is not over with the independence of the colonies. The *Global North* still abuses its power and economic exploitation continues.

Representatives of postcolonialism say: Colonialism existed because the people of the colonial powers thought: We are better than everyone else (see *discrimination*). But why and how do people think this way? Where does this thinking come from, and where does it still exist today? Representatives of postcolonialism think it is important to unlearn this way of thinking. Otherwise, colonialism with its bad consequences will never be completely gone.



# Sustainable Development Goals

"The goals describe how more sustainability and justice are to be achieved in the world. Future generations of people should also be able to live well in the world. The world must not be destroyed. 193 countries around the world are members of the United Nations. They have agreed on the goals together. There are a total of 17 goals with many sub-goals. The goals are to be achieved by 2030" (BtE Glossary). The goals apply to all countries.

Critics of the goals say: "It is good that they name the problems. But they say nothing about the reasons for the problems. What really led to the climate crisis and so much injustice? And: What would we really have to do to achieve the goals? The word "development" is also criticised, because: It also means that everyone should live as they do in the Global North (see postcolonialism and unsustainable lifestyles).

Nevertheless, the goals are important. If a country or people do too little for nature and people, we can say: these are your goals too. You need to change more to achieve these goals.



# Justice

Justice is important for good coexistence. No one wants to be treated unfairly. But what does "just" mean? When are the possibilities and opportunities for a good life distributed fairly? People have different answers to this, because: It depends on what they know and how they grew up. That is why there is a lot of debate about justice.

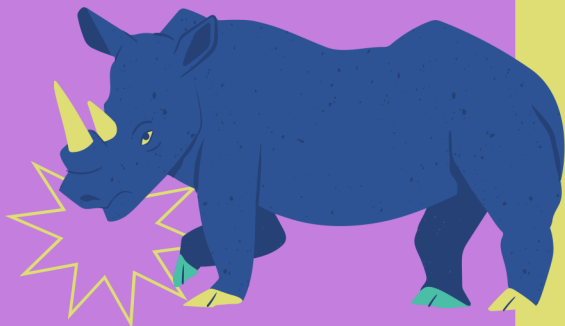
One example is the goal of global justice (see *Sustainable Development Goals*). It is about good living conditions and opportunities being more equitably distributed around the world. It is about ending hunger and poverty in the world. However, about half of all people on our planet live in poverty. Together they own about as much as the ten richest people in the world. It would be easy to end world hunger if there was the will to do so. Societies in the Global North are also very unequal: in Germany, the richest one percent owns as much as the poorest 75% of the population.



A second example is climate justice. The climate crisis affects people differently: The countries of the Global North can protect themselves better. They have more power and money than the Global South (see *colonialism*). However, they also have more responsibility for the climate crisis due to their unsustainable lifestyles. Future generations are also generally more affected. This is not fair.

You can see from these examples: Many things are interrelated. The wealth and lifestyles of the Global North are related with the disadvantage of the Global South; the past of colonialism with the current living conditions in the world; the unsustainable lifestyles and racism with the climate crisis.

Therefore, the question of justice cannot be separated from the question of how we want to live sustainably (see *socio-ecological change*). More and more people around the world are getting involved in climate justice - especially young people in civil society and social movements (see *solidarity*).





# Buen vivir, to live well

Buen Vivir means "to live well" in Spanish. The goal is harmony between all living beings: people, animals and nature live together in a good community. Buen Vivir is different from the common understanding of nature: nature is treated with respect, like a person.

The words "development" and "growth" are rather rejected, because they are associated with the domination and exploitation of nature. This disturbs the good coexistence. Furthermore Buen Vivir means that people are not better off if the goal of society is growth and development, it advocates the opposite. Buen Vivir strives for the promotion of behaviors and ways of thinking that enable peaceful and harmonious coexistence.

In our world, indigenous communities still live together. In the Quichua language, in South America, they speak of Sumak Kawsay, in the Aymara language of Suma Qamaña. In Ecuador and Bolivia, Buen Vivir has been incorporated into the constitutions. This means that the views of the indigenous peoples are taken more into account (see *postcolonialism*). But: also in Ecuador and Bolivia many people want more goods and services (see: *non-sustainable lifestyles*). And Ecuador continues to extract oil in the rainforest.

**Image description:**  
Clothing can be part  
of self-empowerment.





# Social-ecological transformation

This means that society is changing. It should become sustainable and equitable. Sometimes people just mean green growth (see *unsustainable lifestyle*). Problems are supposed to be solved mainly by better technology. But that doesn't work. The *climate crisis* is too big. Technology alone cannot free people from hunger, thirst and disease. More and more people are therefore saying: the *socio-ecological transformation* must change all areas of life - the economy, culture and politics. It is about changing the goals of our society. Away from "higher, faster, further". Away from "more and more consumption" and wealth for a few people.

We want to ask: What do we (really) need for a good life for all? What do we not need? How can we care for each other? What does solidarity mean? And: How do we get there? These questions can change the way we all act. We are convinced: If this happens, many people can live better - worldwide and here locally. However, this does not mean that the economies of societies in the *Global South* cannot also grow if this is necessary to meet basic needs.





# Postmigrant

Postmigrant is a new word. It is about the life of people "after their immigration". They are equal members of society and should participate in it like everyone else. There should also be no more differences in the distribution of power, money and opportunities. Only then can everyone feel safe and live well.

Postmigrant therefore means that the wishes and experiences of all people should be perceived and taken into account equally. However, this is not yet the case today. There are major obstacles. Many people - some immigrant, some not - are excluded from *political participation*. They are not allowed to shape the society themselves. People need access to politics, administration, media, business, etc.

It is also a matter of diverse ideas of life flowing into our ideas of our society, i.e.:

What do we tell ourselves and others about who we are and who we want to be? This then also has an impact on how we behave toward other countries and people in the world. The big question is: How do we want to and can we live well together in a diverse society?



# Bi\*Poc

Bi\*PoC is an English abbreviation and a self-designation. The **B** stands for Black and for Black people who experience racism. The **i** stands for indigenous and means indigenous people who have been colonized (see *postcolonialism*). **PoC** stands for "Person/People of Color.". It is a self-designation of people who are not perceived as white. They don't define themselves as white either. They have experienced racism. Black and white are political terms. They are about power relations. The **\*** stands for people who have experienced racism, but do not feel addressed by the BiPoC. Self-designations are important because they are self-selected. This is empowering (see *Empowerment*).

If people are addressed differently than they want to be addressed, then very often hurtings and exclusions happen (see *Discrimination*).

**Formulation partly based on:** NdM glossary and BtE glossary



# WLINTA\* and Feminism

WLINTA\* is an English abbreviation and stands for:

**W** = women

**L** = lesbians, i.e. women who are attracted to women

**I** = intersex: This refers to individuals whose bodies, since birth, have male and female characteristics.

**N** = non-binary. These individuals neither identify as a man nor as a woman.

**T** = addresses transpersons - persons whose gender identity does not match their registered gender

**A** = agender. Individuals who feel they are gender nonconforming.

The \* aims to address all individuals with gender identities that WLINTA does not cover.

WLINTA\* are often taken advantage of and being hurt. This happens more often when they are also facing racism. They are more affected worldwide by poverty, violence and consequences of the climate crisis (see *violence against women and queer people*). There are many people around the world who want to change that.

They join and fight for the rights of WLINTA\* and a good life for all.

They often call this feminism.



# Empowerment

Empowerment means something like "to make oneself strong". It also means "to strengthen each other in a group" (see also *solidarity*). It can be an inner strengthening: People become more confident for example. But the strengthening also has an outward effect on society. Empowerment is needed wherever there is injustice. Together you can fight better, for example against *discrimination* or for one's own rights (see *participation*). The goal of empowerment is that individuals or groups become stronger against injustice. Then they can pursue their interests in a self-determined way and take responsibility for them. One often speaks of "help to self-help".

If people can better advocate for their needs, sometimes the results are social movements. Those are groups that want to change society. Empowerment and social movements are closely linked. However, social movements have different goals: some want more justice and a good life for all - others do not.



# Political Participation



Polis is an ancient Greek word for "city." Today politics is everything that has to do with the shaping of life in society. Participation means that people or groups of people can be part of something. Political participation is about being part in politics. In order to participate in political participation, people have to talk and explain to each other how they want to live together with each other. This can happen on the street, in a club, or even on the Internet. Political participation often takes place in groups of people who have a common goal. Thus people can influence politics better together than alone. There are many types of political participation, for example elections: People vote for candidates or parties. Or: Participation in demonstrations, initiatives and online petitions.

There is also civil disobedience. People, who do this are often convinced that other forms of participation don't work; our participation is ignored, even though it is important for everyone. Civil disobedience is forbidden. One example is the occupation of a brown coal open pit mine. Political violence is also forbidden. This involves attacking people or destroying objects.



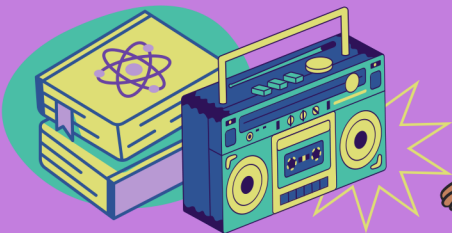
# Development communication

Development communication is an idea from science and means "communication with a specific goal". The goal is always a change in society.

Scientists used to look mainly at the technologies used as a communication tool. For example, how television and radio helped to draw attention to possible changes. Today, they focus more at what people themselves think, say, and want about changing society. So development communication deals with: groups of people talking and figuring out who they are, what they want, and how they want to achieve their goals. And when they know this, they can better help themselves achieve their goals (see *empowerment*). Then they can influence society in all areas (see *political participation*): Politics, Economics, and Culture.

## Additional sources:

- Casanova & Obregon (2019): A Manual on Communication Strategies for Development and Social Change.
- Hamidi & Mielke Möglich (2021): Kommunikation für Sozialen Wandel. In: Publizistik. 66, 565-588.





# Care work

When people care for other people, they are doing care work. This includes cleaning, cooking, caring and other things. This work is done mainly by *W/LINTA\** people worldwide. They are often poorly paid or not paid at all. They also often remain invisible and little appreciated. But this should not be the case, because this work is very important. Without it there is no good life for everyone. The Corona crisis has shown that: Everyone needs good doctors, medicines and vaccines. The rich people get them more easily: they are treated faster and better than disadvantaged people. But this is unfair. Health should not depend on gender, residence status or money.

Care work is anything that promotes life or prevents the destruction of life. Care work should therefore be the most important thing in our societies - and not money and economic growth. This means that the appreciation of care work is an important part of the *socio-ecological change*.

## Additional Sources:

- <https://konzeptwerk-neue-oekonomie.org/themen/arbeit/>
- <https://www.damigra.de/themen/gesundheit/>





# Nutrition

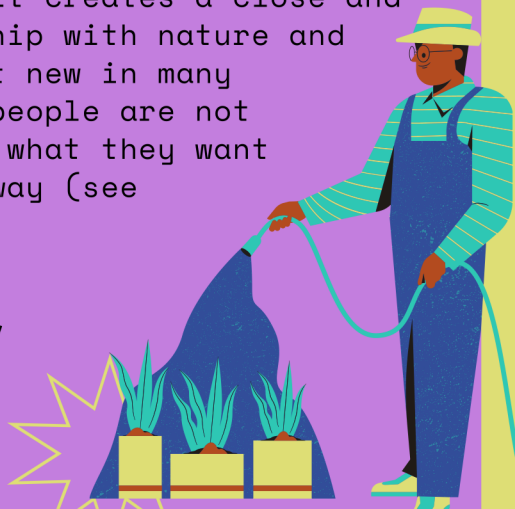
There is a human right to food. But about one in 10 people worldwide suffers from starvation. The causes for example are poverty, wars and the the *climate crisis*. Also unfair economic relations between the *Global North* and the *Global South* are a reason.

There is a lot of food produced that uses a lot of land and water, but feeds only a few people. The most important example is meat. Animals need a lot of grazing land or animal feed. This results in a lack for the people. That's why it is important to eat less meat and dairy products. This contributes much less to the *climate crisis*. It is not only the wrong food that is being produced. The way in which food is produced is also a problem. Large machines and poisons destroy nature. Then nothing else can grow and live there.

Asmall-scale agriculture is more ecological and protects nature. It helps against poverty and hunger. It creates a close and respectful relationship with nature and the land. This is not new in many cultures. But often people are not allowed to determine what they want to grow and in what way (see *Postcolonialism*).

## **Additional Source:**

<https://www.boell.de/de/fleischatlas>





# *(Global) Solidarity*

Solidarity comes from the Latin "solidus", which means "firm." People can act in solidarity, that is to help each other. People do this when they feel like they belong (firmly) together and want to achieve something together. The basic idea of solidarity is: Every human being is vulnerable, every person needs other people.

An example: people support others who are disadvantaged - for example *W/LINTA\**. They might go to a demonstration on March 08 as part of the of the international feminist struggle day or women's day. That's how they show solidarity.

Solidarity exists in small groups (neighborhood help) but also for all the people of a country (free schools and hospitals).

*Global Solidarity* means to understand and to fight for all people to be treated fairly. Only then will people stop the exploitation of people and nature, especially in the *Global South*.



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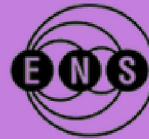
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