

THE GOOD COUNTRY

Unterrichtskonzept
Globales Lernen

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Einleitung

Diese Unterrichtseinheit dient als Einstieg zum Thema Globalisierung im Rahmen des Lehrplans der 8. Klasse. Bei der Auswahl der Inhalte und Themenpunkte wurde vor allem auf den Grundsatzentwurf zu Politischer Bildung in Schulen Bezug genommen. Politische Bildung ist ein Auftrag an alle Lehrerinnen und Lehrer. Ich bin der festen Überzeugung, dass die folgenden 4 Unterrichtseinheiten einen Beitrag zur politischen Bildung der Schülerinnen und Schüler leisten können.

Ziel ist es, Schülerinnen und Schüler zum kritischen Nachdenken - zur Reflexion - über unsere aktuellen politischen Prioritäten zu bewegen. Alle Schülerinnen und Schüler sollten bereits wahlberechtigt sein und daher ist es von zentraler Wichtigkeit sich mit der Bedeutung – mit der Verantwortung – dieses Wahlrechts auseinanderzusetzen. Es soll vor allem ein Bewusstsein dafür entstehen, dass Politikerinnen und Politiker sich grundsätzlich danach zu richten haben was ihr Land, ihre Wählerinnen und Wähler, von ihnen erwarten beziehungsweise welche Werte ihren Wählerinnen und Wählern am Herzen liegen. Genau an diesem Punkt wird es wichtig, dass Schülerinnen und Schüler einen Anstoß erhalten sich über ihre persönlichen Werte und Vorstellungen Gedanken zu machen.

Der Input wird vor allem in Form der 2 TED Talks gegeben. Diese Reden werden alleine von den Schülerinnen und Schülern bearbeitet. Dies soll ihnen die Möglichkeit geben sich selbst eine Meinung zu bilden, bevor sie diese mit anderen austauschen. Der „Stumme Dialog“ findet sich 2 Mal in der Planung wieder. Das liegt daran, dass Schülerinnen und Schüler die Möglichkeit bekommen sollen ihre Antwort am Ende der Einheiten noch einmal zu überdenken und dieses Ergebnis anschließend ihren Mitschülerinnen und Mitschülern mitzuteilen. Des Weiteren können die erstellten Plakate abfotografiert werden und so als Gedächtnisstütze dienen.

Wenn ich ein übergeordnetes Ziel dieser gesamten Unterrichtseinheit benennen müsste, so wäre es mit Sicherheit jenes des Anstoßes zu einer Denkweise in Richtung Weltbürger. Ähnlich wie Simon Anholt, dem Redner der TED talks, ist es mir wichtig, dass unsere Gesellschaft mehr in Richtung „was können wir für die Welt tun“ und weniger in Richtung „was kann die Welt für uns tun“ geht. Aus diesem Grund möchte ich auch, dass sich meine Schülerinnen und Schüler mit diesem Gedanken zumindest einmal auseinandergesetzt haben und sich schließlich selbst entscheiden, ob dies etwas ist, das sie für wichtig halten oder eben nicht.

Die Stundenplanung im Detail

1]

Vorbereitung: In der Stunde zuvor S bitten, ein aufgeladenes Smartphone + Kopfhörer in die Schule mitzunehmen.

Begrüßung (2 Minuten)

Stummer Dialog „Was macht ein Land für dich zu einem Ort, an dem du leben möchtest?“ (10 Minuten)

AB – Einzelarbeit (30 Minuten) → S wählen TED talk selbst aus

AB – Gruppenphase (8 Minuten)

2]

Vorbereitung: Computersaal reservieren/Laptops benötigt

Schwerpunkt der Stunde: Wie werten wir unsere Welt bzw. einzelne Länder?
→ Siehe „Input Lehrperson I“ (5 Minuten)

Gruppenbildung nach Thema: BIP, Happy Country, Good Country (3 Gruppen)

Erteilung Arbeitsauftrag mündlich + schriftlich → siehe Arbeitsauftrag

Ausarbeitung des Arbeitsauftrages in der Gruppe

Eventuelle Hausaufgabe: Fertigstellung des Arbeitsauftrages bis zur nächsten Einheit

3]

Vorbereitung: Computersaal reservieren/Laptop für Präsentation

Begrüßung (2 Minuten)

Präsentation der Gruppenarbeiten (40 Minuten)

→ 10 Minuten pro Präsentation + Fragen danach, z.B. nach persönlicher Meinung der SchülerInnen zu den jeweiligen Varianten der Länderbewertung

Nachbesprechung: (8 Minuten)

- bedeutsamster Unterschied (BIP + Happy Planet stellen den Staat in den Vordergrund, aber Good Country fokussiert sich auf den Rest der Welt)
 - Good Country = der jüngste, warum hat sich dieses Wertungssystem gerade jetzt entwickelt? → siehe „Input Lehrperson II“
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4]

Vorbereitung: Plakate aus erster Einheit benötigt, Fotos und Texte ausdrucken für Simulationsspiel Global Vote, Wahlbox für Simulationsspiel

Simulationsspiel „Global Vote“ (20 Minuten) → Siehe Simulationsspiel „Global Vote“

Plenumsdiskussion (5 Minuten)

- Ist es eurer Meinung nach wichtig, politisch aktiv zu sein bzw. wählen zu gehen? Warum/Warum nicht?
- Warum ist es wichtig, dass sich Menschen für die Wahlen in anderen Ländern interessieren?

Überarbeitung Stummer Dialog aus erster Einheit zu der Frage „Was macht ein Land für dich zu einem Ort, an dem du leben möchtest?“ (5 Minuten)

Präsentation Plakate mit Begründung der gefundenen Antworten (10 Min)

Reflexion Einzelarbeit (10 Minuten)

→ Aufgabe ist es, über die Inhalte der letzten 4 Unterrichtseinheiten zu reflektieren.

Arbeitsblatt

1. Klicke auf den Link zum TED talk von Simon Anholt mit dem Titel "Who would the rest of the world vote for in your country's election?".
<https://www.youtube.com/watch?v=ag33QJmknXM>
 2. Suche dir einen gemütlichen Platz in der Klasse/im Schulgebäude und höre dir den talk auf deinem Smartphone an. *(Es ist möglich Untertitel in Deutsch oder Englisch einzustellen. Es gibt auch ein Transkript online falls du mit der Sprache Schwierigkeiten hast.)*
 3. Liste 3-5 Dinge, die du dir von der Rede merken möchtest und begründe warum du diese Information beziehungsweise diese Erkenntnis für wichtig hältst. Du wirst dies später mit deinen MitschülerInnen besprechen. *(Solltest du in irgendeinem Punkt nicht der Meinung des Redners sein, so kannst du dies ebenfalls auflisten und erklären.)*
 4. Wenn du fertig bist, dann gehe bitte wieder zurück in das Klassenzimmer und suche einen Mitschüler der/eine Mitschülerin die ebenfalls fertig ist. Vergleicht eure Ergebnisse.
 5. Wenn ihr fertig seid, sucht euch eine andere Zweiergruppe und vergleicht eure Ergebnisse.
 6. Bitte gebt mir Bescheid sobald ihr fertig seid – wir werden die Ergebnisse nun gemeinsam besprechen.
-

Arbeitsblatt

1. Klicke auf den Link zum TED talk von Simon Anholt mit dem Titel "Which country does the most good in the world?".
<https://www.youtube.com/watch?v=1X7fZoDs9KU>
2. Suche dir einen gemütlichen Platz in der Klasse/im Schulgebäude und höre dir den talk auf deinem Smartphone an. *(Es ist möglich Untertitel in Deutsch oder Englisch einzustellen. Es gibt auch ein Transkript online falls du mit der Sprache Schwierigkeiten hast.)*
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Transkript Good Country (Juli 2014)

I've been thinking a lot about the world recently and how it's changed over the last 20, 30, 40 years. Twenty or 30 years ago, if a chicken caught a cold and sneezed and died in a remote village in East Asia, it would have been a tragedy for the chicken and its closest relatives, but I don't think there was much possibility of us fearing a global pandemic and the deaths of millions. Twenty or 30 years ago, if a bank in North America lent too much money to some people who couldn't afford to pay it back and the bank went bust, that was bad for the lender and bad for the borrower, but we didn't imagine it would bring the global economic system to its knees for nearly a decade.

0:54 **This is globalization.** This is the miracle that has enabled us to transship our bodies and our minds and our words and our pictures and our ideas and our teaching and our learning around the planet ever faster and ever cheaper. It's brought a lot of bad stuff, like the stuff that I just described, but it's also brought a lot of good stuff. A lot of us are not aware of the extraordinary successes of the Millennium Development Goals, several of which have achieved their targets long before the due date. That proves that this species of humanity is capable of achieving extraordinary progress if it really acts together and it really tries hard. But if I had to put it in a nutshell these days, I sort of feel that globalization has taken us by surprise, and we've been slow to respond to it. If you look at the downside of globalization, it really does seem to be sometimes overwhelming. All of the grand challenges that we face today, like climate change and human rights and demographics and terrorism and pandemics and narco-trafficking and human slavery and species loss, I could go on, we're not making an awful lot of progress against an awful lot of those challenges.

2:09 So in a nutshell, that's the challenge that we all face today at this interesting point in history. That's clearly what we've got to do next. We've somehow got to get our act together and we've got to figure out how to globalize the solutions better so that we don't simply become a species which is the victim of the globalization of problems.

2:31 Why are we so slow at achieving these advances? What's the reason for it? Well, there are, of course, a number of reasons, but perhaps the primary reason is because we're still organized as a species in the same way that we were organized 200 or 300 years ago. There's one superpower left on the planet and that is the seven billion people, the seven billion of us who cause all these problems, the same seven billion, by the way, who will resolve them all. But how are those seven billion organized? They're still organized in 200 or so nation-states, and the nations have governments that make rules and cause us to behave in certain ways. And that's a pretty efficient system, but the problem is that the way that those laws are made and the way those governments think is absolutely wrong for the solution of global problems, because it all looks inwards. **The politicians that we elect and the politicians we don't elect, on the whole, have minds that microscope. They don't have minds that telescope. They look in. They pretend, they behave, as if they believed that every country was an island that existed quite happily, independently of all the others on its own little planet in its own little solar system. This is the problem: countries competing against each other, countries fighting against each other.** This week, as any

week you care to look at, you'll find people actually trying to kill each other from country to country, but even when that's not going on, there's competition between countries, each one trying to shaft the next.

4:05 This is clearly not a good arrangement. We clearly need to change it. We clearly need to find ways of encouraging countries to start working together a little bit better. And why won't they do that? Why is it that our leaders still persist in looking inwards?

4:22 Well, the first and most obvious reason is because that's what we ask them to do. That's what we tell them to do. When we elect governments or when we tolerate unelected governments, we're effectively telling them that what we want is for them to deliver us in our country a certain number of things. We want them to deliver prosperity, growth, competitiveness, transparency, justice and all of those things. So unless we start asking our governments to think outside a little bit, to consider the global problems that will finish us all if we don't start considering them, then we can hardly blame them if what they carry on doing is looking inwards, if they still have minds that microscope rather than minds that telescope. That's the first reason why things tend not to change.

5:08 The second reason is that these governments, just like all the rest of us, are cultural psychopaths. I don't mean to be rude, but you know what a psychopath is. A psychopath is a person who, unfortunately for him or her, lacks the ability to really empathize with other human beings. When they look around, they don't see other human beings with deep, rich, three-dimensional personal lives and aims and ambitions. What they see is cardboard cutouts, and it's very sad and it's very lonely, and it's very rare, fortunately.

5:41 But actually, aren't most of us not really so very good at empathy? Oh sure, we're very good at empathy when it's a question of dealing with people who kind of look like us and kind of walk and talk and eat and pray and wear like us, but when it comes to people who don't do that, who don't quite dress like us and don't quite pray like us and don't quite talk like us, do we not also have a tendency to see them ever so slightly as cardboard cutouts too? And this is a question we need to ask ourselves. I think constantly we have to monitor it. Are we and our politicians to a degree cultural psychopaths?

6:18 The third reason is hardly worth mentioning because it's so silly, but there's a belief amongst governments that the domestic agenda and the international agenda are incompatible and always will be. This is just nonsense. In my day job, I'm a policy adviser. I've spent the last 15 years or so advising governments around the world, and in all of that time I have never once seen a single domestic policy issue that could not be more imaginatively, effectively and rapidly resolved than by treating it as an international problem, looking at the international context, comparing what others have done, bringing in others, working externally instead of working internally.

6:59 And so you may say, well, given all of that, why then doesn't it work? Why can we not make our politicians change? Why can't we demand them? Well I, like a lot of us, spend a lot of time complaining about how hard it is to make people change, and I don't think

we should fuss about it. I think we should just accept that we are an inherently conservative species. We don't like to change. It exists for very sensible evolutionary reasons. We probably wouldn't still be here today if we weren't so resistant to change. It's very simple: Many thousands of years ago, we discovered that if we carried on doing the same things, we wouldn't die, because the things that we've done before by definition didn't kill us, and therefore as long as we carry on doing them, we'll be okay, and it's very sensible not to do anything new, because it might kill you. But of course, there are exceptions to that. Otherwise, we'd never get anywhere. And one of the exceptions, the interesting exception, is when you can show to people that there might be some self-interest in them making that leap of faith and changing a little bit.

8:02 So I've spent a lot of the last 10 or 15 years trying to find out what could be that self-interest that would encourage not just politicians but also businesses and general populations, all of us, to start to think a little more outwardly, to think in a bigger picture, not always to look inwards, sometimes to look outwards. And this is where I discovered something quite important. In 2005, I launched a study called the Nation Brands Index. What it is, it's a very large-scale study that polls a very large sample of the world's population, a sample that represents about 70 percent of the planet's population, and I started asking them a series of questions about how they perceive other countries. And the Nation Brands Index over the years has grown to be a very, very large database. It's about 200 billion data points tracking what ordinary people think about other countries and why. Why did I do this? Well, because the governments that I advise are very, very keen on knowing how they are regarded. They've known, partly because I've encouraged them to realize it, that countries depend enormously on their reputations in order to survive and prosper in the world. If a country has a great, positive image, like Germany has or Sweden or Switzerland, everything is easy and everything is cheap. You get more tourists. You get more investors. You sell your products more expensively. If, on the other hand, you have a country with a very weak or a very negative image, everything is difficult and everything is expensive. So governments care desperately about the image of their country, because it makes a direct difference to how much money they can make, and that's what they've promised their populations they're going to deliver.

9:42 So a couple of years ago, I thought I would take some time out and speak to that gigantic database and ask it, why do some people prefer one country more than another? And the answer that the database gave me completely staggered me. It was 6.8. I haven't got time to explain in detail. Basically what it told me was — (Laughter) (Applause) — the kinds of countries we prefer are good countries. We don't admire countries primarily because they're rich, because they're powerful, because they're successful, because they're modern, because they're technologically advanced. We primarily admire countries that are good. **What do we mean by good? We mean countries that seem to contribute something to the world in which we live, countries that actually make the world safer or better or richer or fairer. Those are the countries we like.** This is a discovery of significant importance — you see where I'm going — because it squares the circle. I can now say, and often do, to any government, in order to do well, you need to do good. If you want to sell more products, if you want to get more investment, if you want to become more competitive, then you need to start behaving,

because that's why people will respect you and do business with you, and therefore, the more you collaborate, the more competitive you become.

11:03 This is quite an important discovery, and as soon as I discovered this, I felt another index coming on. I swear that as I get older, my ideas become simpler and more and more childish. This one is called the Good Country Index, and it does exactly what it says on the tin. It measures, or at least it tries to measure, exactly how much each country on Earth contributes not to its own population but to the rest of humanity. Bizarrely, nobody had ever thought of measuring this before. So my colleague Dr. Robert Govers and I have spent the best part of the last two years, with the help of a large number of very serious and clever people, cramming together all the reliable data in the world we could find about what countries give to the world.

11:46 And you're waiting for me to tell you which one comes top. And I'm going to tell you, but first of all I want to tell you precisely what I mean when I say a good country. I do not mean morally good. When I say that Country X is the goodest country on Earth, and I mean goodest, I don't mean best. Best is something different. When you're talking about a good country, you can be good, gooder and goodest. It's not the same thing as good, better and best. This is a country which simply gives more to humanity than any other country. I don't talk about how they behave at home because that's measured elsewhere. And the winner is Ireland. (Applause) According to the data here, no country on Earth, per head of population, per dollar of GDP, contributes more to the world that we live in than Ireland. What does this mean? This means that as we go to sleep at night, all of us in the last 15 seconds before we drift off to sleep, our final thought should be, godammit, I'm glad that Ireland exists. (Laughter) And that — (Applause) — In the depths of a very severe economic recession, I think that there's a really important lesson there, that if you can remember your international obligations whilst you are trying to rebuild your own economy, that's really something. Finland ranks pretty much the same. The only reason why it's below Ireland is because its lowest score is lower than Ireland's lowest score.

13:16 Now the other thing you'll notice about the top 10 there is, of course, they're all, apart from New Zealand, Western European nations. They're also all rich. This depressed me, because one of the things that I did not want to discover with this index is that it's purely the province of rich countries to help poor countries. This is not what it's all about. And indeed, if you look further down the list, I don't have the slide here, you will see something that made me very happy indeed, that Kenya is in the top 30, and that demonstrates one very, very important thing. This is not about money. This is about attitude. This is about culture. This is about a government and a people that care about the rest of the world and have the imagination and the courage to think outwards instead of only thinking selfishly.

14:01 I'm going to whip through the other slides just so you can see some of the lower-lying countries. There's Germany at 13th, the U.S. comes 21st, Mexico comes 66th, and then we have some of the big developing countries, like Russia at 95th, China at 107th. Countries like China and Russia and India, which is down in the same part of the index, well, in some ways, it's not surprising. They've spent a great deal of time over the last decades building

their own economy, building their own society and their own polity, but it is to be hoped that the second phase of their growth will be somewhat more outward-looking than the first phase has been so far.

14:38 And then you can break down each country in terms of the actual datasets that build into it. I'll allow you to do that. From midnight tonight it's going to be on goodcountry.org, and you can look at the country. You can look right down to the level of the individual datasets.

14:52 Now that's the Good Country Index. What's it there for? Well, it's there really because I want to try to introduce this word, or reintroduce this word, into the discourse. I've had enough hearing about competitive countries. I've had enough hearing about prosperous, wealthy, fast-growing countries. I've even had enough hearing about happy countries because in the end that's still selfish. That's still about us, and if we carry on thinking about us, we are in deep, deep trouble. I think we all know what it is that we want to hear about. We want to hear about good countries, and so I want to ask you all a favor. I'm not asking a lot. It's something that you might find easy to do and you might even find enjoyable and even helpful to do, and that's simply to start using the word "good" in this context. When you think about your own country, when you think about other people's countries, when you think about companies, when you talk about the world that we live in today, start using that word in the way that I've talked about this evening. Not good, the opposite of bad, because that's an argument that never finishes. Good, the opposite of selfish, good being a country that thinks about all of us. That's what I would like you to do, and I'd like you to use it as a stick with which to beat your politicians. When you elect them, when you reelect them, when you vote for them, when you listen to what they're offering you, use that word, "good," and ask yourself, "Is that what a good country would do?" And if the answer is no, be very suspicious. Ask yourself, is that the behavior of my country? Do I want to come from a country where the government, in my name, is doing things like that? Or do I, on the other hand, prefer the idea of walking around the world with my head held high thinking, "Yeah, I'm proud to come from a good country"? And everybody will welcome you. And everybody in the last 15 seconds before they drift off to sleep at night will say, "Gosh, I'm glad that person's country exists."

16:54 Ultimately, that, I think, is what will make the change. That word, "good," and the number 6.8 and the discovery that's behind it have changed my life. I think they can change your life, and I think we can use it to change the way that our politicians and our companies behave, and in doing so, we can change the world. I've started thinking very differently about my own country since I've been thinking about these things. I used to think that I wanted to live in a rich country, and then I started thinking I wanted to live in a happy country, but I began to realize, it's not enough. I don't want to live in a rich country. I don't want to live in a fast-growing or competitive country. I want to live in a good country, and I so, so hope that you do too.

17:39 Thank you.

https://www.ted.com/talks/simon_anholt_which_country_does_the_most_good_for_the_world/transcript?language=en#t-1053700

Transkript Global Vote (März 2017)

Well, as many of you know, the results of the recent election were as follows: Hillary Clinton, the Democratic candidate won a landslide victory with 52 percent of the overall vote. Jill Stein, the Green candidate, came a distant second, with 19 percent. Donald J. Trump, the Republic candidate, was hot on her heels with 14 percent, and the remainder of the vote were shared between abstainers and Gary Johnson, the Libertarian candidate.

0:44 (Laughter)

0:46 Now, what parallel universe do you suppose I live in? Well, I don't live in a parallel universe. I live in the world, and that is how the world voted. So let me take you back and explain what I mean by that.

1:01 In June this year, I launched something called the Global Vote. And the Global Vote does exactly what it says on the tin. For the first time in history, it lets anybody, anywhere in the world, vote in the elections of other people's countries. Now, why would you do that? What's the point? Well, let me show you what it looks like. You go to a website, rather a beautiful website, and then you select an election. Here's a bunch that we've already covered. We do about one a month, or thereabouts. So you can see Bulgaria, the United States of America, Secretary-General of the United Nations, the Brexit referendum at the end there. You select the election that you're interested in, and you pick the candidates. These are the candidates from the recent presidential election in the tiny island nation of São Tomé and Príncipe, 199,000 inhabitants, off the coast of West Africa. And then you can look at the brief summary of each of those candidates which I dearly hope is very neutral, very informative and very succinct. And when you've found the one you like, you vote. These were the candidates in the recent Icelandic presidential election, and that's the way it goes.

2:23 So why on earth would you want to vote in another country's election? Well, the reason that you wouldn't want to do it, let me reassure you, is in order to interfere in the democratic processes of another country. That's not the purpose at all. In fact, you can't, because usually what I do is I release the results after the electorate in each individual country has already voted, so there's no way that we could interfere in that process. But more importantly, I'm not particularly interested in the domestic issues of individual countries. That's not what we're voting on. So what Donald J. Trump or Hillary Clinton proposed to do for the Americans is frankly none of our business. That's something that only the Americans can vote on.

3:06 No, in the global vote, you're only considering one aspect of it, which is what are those leaders going to do for the rest of us? And that's so very important because we live, as no doubt you're sick of hearing people tell you, in a globalized, hyperconnected, massively interdependent world where the political decisions of people in other countries can and will have an impact on our lives no matter who we are, no matter where we live. Like the wings of the butterfly beating on one side of the Pacific that can apparently create a hurricane on the other side, so it is with the world that we live in today and the world of politics. There is no longer a dividing line between domestic and international affairs. Any country, no matter how small, even if it's São Tomé and Príncipe, could

produce the next Nelson Mandela or the next Stalin. They could pollute the atmosphere and the oceans, which belong to all of us, or they could be responsible and they could help all of us.

4:08 And yet, the system is so strange because the system hasn't caught up with this globalized reality. Only a small number of people are allowed to vote for those leaders, even though their impact is gigantic and almost universal. What number was it? 140 million Americans voted for the next president of the United States, and yet, as all of us knows, in a few weeks time, somebody is going to hand over the nuclear launch codes to Donald J. Trump. Now, if that isn't having a potential impact on all of us, I don't know what is. Similarly, the election for the referendum on the Brexit vote, a small number of millions of British people voted on that, but the outcome of the vote, whichever way it went, would have had a significant impact on the lives of tens, hundreds of millions of people around the world. And yet, only a tiny number could vote.

5:02 What kind of democracy is that? Huge decisions that affect all of us being decided by relatively very small numbers of people. And I don't know about you, but I don't think that sounds very democratic.

5:15 So I'm trying to clear it up. But as I say, we don't ask about domestic questions. In fact, I only ever ask two questions of all of the candidates. I send them the same two questions every single time. I say, one, if you get elected, what are you going to do for the rest of us, for the remainder of the seven billion who live on this planet? Second question: What is your vision for your country's future in the world? What role do you see it playing? Every candidate, I send them those questions. They don't all answer. Don't get me wrong. I reckon if you're standing to become the next president of the United States, you're probably pretty tied up most of the time, so I'm not altogether surprised that they don't all answer, but many do. More every time. And some of them do much more than answer. Some of them answer in the most enthusiastic and most exciting way you could imagine.

6:05 I just want to say a word here for Saviour Chishimba, who was one of the candidates in the recent Zambian presidential election. His answers to those two questions were basically an 18-page dissertation on his view of Zambia's potential role in the world and in the international community. I posted it on the website so anybody could read it. Now, Saviour won the global vote, but he didn't win the Zambian election.

6:30 So I found myself wondering, what am I going to do with this extraordinary group of people? I've got some wonderful people here who won the global vote. We always get it wrong, by the way. The one that we elect is never the person who's elected by the domestic electorate. That may be partly because we always seem to go for the woman. But I think it may also be a sign that the domestic electorate is still thinking very nationally. They're still thinking very inwardly. They're still asking themselves: What's in it for me? ... instead of what they should be asking today, which is, what's in it for we?

7:05 But there you go. So suggestions, please, not right now, but send me an email if you've got an idea about what we can do with this amazing team of glorious losers. (Laughter) We've got Saviour Chishimba, who I mentioned before. We've got Halla Tómasdóttir, who was the runner up in the Icelandic presidential election. Many of you may have seen her amazing talk at TEDWomen just a few weeks ago where she spoke about the need for

more women to get into politics. We've got Maria das Neves from São Tomé and Príncipe. We've got Hillary Clinton. I don't know if she's available. We've got Jill Stein. And we covered also the election for the next Secretary-General of the United Nations. We've got the ex-prime minister of New Zealand, who would be a wonderful member of the team. So I think maybe those people, the glorious loser's club, could travel around the world wherever there's an election and remind people of the necessity in our modern age of thinking a little bit outwards and thinking of the international consequences.

8:03 So what comes next for the global vote? Well, obviously, the Donald and Hillary show is a bit of a difficult one to follow, but there are some other really important elections coming up. In fact, they seem to be multiplying. There's something going on, I'm sure you've noticed, in the world. And the next row of elections are all critically important. In just a few day's time we've got the rerun of the Austrian presidential election, with the prospect of Norbert Hofer becoming what is commonly described as the first far-right head of state in Europe since the Second World War. Next year we've got Germany, we've got France, we've got presidential elections in Iran and a dozen others. It doesn't get less important. It gets more and more important.

8:49 Clearly, the global vote is not a stand-alone project. It's not just there on its own. It has some background. It's part of a project which I launched back in 2014, which I call the Good Country. The idea of the Good Country is basically very simple. It's my simple diagnosis of what's wrong with the world and how we can fix it. What's wrong with the world I've already hinted at. Basically, we face an enormous and growing number of gigantic, existential global challenges: climate change, human rights abuses, mass migration, terrorism, economic chaos, weapons proliferation. All of these problems which threaten to wipe us out are by their very nature globalized problems. No individual country has the capability of tackling them on its own.

9:39 And so very obviously we have to cooperate and we have to collaborate as nations if we're going to solve these problems. It's so obvious, and yet we don't. We don't do it nearly often enough. Most of the time, countries still persist in behaving as if they were warring, selfish tribes battling against each other, much as they have done since the nation-state was invented hundreds of years ago. And this has got to change. This is not a change in political systems or a change in ideology. This is a change in culture.

10:13 We, all of us, have to understand that thinking inwards is not the solution to the world's problems. We have to learn how to cooperate and collaborate a great deal more and compete just a tiny bit less. Otherwise things are going to carry on getting bad and they're going to get much worse, much sooner than we anticipate. This change will only happen if we ordinary people tell our politicians that things have changed. We have to tell them that the culture has changed. We have to tell them that they've got a new mandate. The old mandate was very simple and very single: if you're in a position of power or authority, you're responsible for your own people and your own tiny slice of territory, and that's it. And if in order to do the best thing for your own people, you screw over everybody else on the planet, that's even better. That's considered to be a bit macho. Today, I think everybody in a position of power and responsibility has got a dual mandate, which says if you're in a position of power and responsibility, you're responsible for your own people and for every single man, woman, child and animal on the planet. You're

responsible for your own slice of territory and for every single square mile of the earth's surface and the atmosphere above it. And if you don't like that responsibility, you should not be in power. That for me is the rule of the modern age, and that's the message that we've got to get across to our politicians, and show them that that's the way things are done these days. Otherwise, we're all screwed.

11:41 I don't have a problem, actually, with Donald Trump's credo of "America first." It seems to me that that's a pretty **banal statement of what politicians have always done and probably should always do. Of course they're elected to represent the interests of their own people.** But what I find so boring and so old-fashioned and so unimaginative about his take on that is that America first means everyone else last, that making America great again means making everybody else small again, and it's just not true. In my job as a policy advisor over the last 20 years or so, I've seen so many hundreds of examples of policies that harmonize the international and the domestic needs, and they make better policy. I'm not asking nations to be altruistic or self-sacrificing. That would be ridiculous. No nation would ever do that. I'm asking them to wake up and understand that we need a new form of governance, which is possible and which harmonizes those two needs, those good for our own people and those good for everybody else. Since the US election and since Brexit it's become more and more obvious to me that those old distinctions of left wing and right wing no longer make sense. They really don't fit the pattern. What does seem to matter today is very simple, whether your view of the world is that you take comfort from looking inwards and backwards, or whether, like me, you find hope in looking forwards and outwards. That's the new politics. That's the new division that is splitting the world right down the middle. Now, that may sound judgmental, but it's not meant to be. I don't at all misunderstand why so many people find their comfort in looking inwards and backwards. **When times are difficult, when you're short of money, when you're feeling insecure and vulnerable, it's almost a natural human tendency to turn inwards, to think of your own needs and to discard everybody else's, and perhaps to start to imagine that the past was somehow better than the present or the future could ever be. But I happen to believe that that's a dead end. History shows us that it's a dead end.** When people turn inwards and turn backwards, human progress becomes reversed and things get worse for everybody very quickly indeed. If you're like me and you believe in forwards and outwards, and you believe that the best thing about humanity is its diversity, and the best thing about globalization is the way that it stirs up that diversity, that cultural mixture to make something more creative, more exciting, more productive than there's ever been before in human history, then, my friends, we've got a job on our hands, because the inwards and backwards brigade are uniting as never before, and that creed of inwards and backwards, that fear, that anxiety, playing on the simplest instincts, is sweeping across the world. Those of us who believe, as I believe, in forwards and outwards, we have to get ourselves organized, because time is running out very, very quickly.

14:51 Thank you.

https://www.ted.com/talks/simon_anholt_how_would_the_rest_of_the_world_vote_in_your_country_s_election/transcript?language=en

Input Lehrperson I

Hier folgen nun einige Gedanken meinerseits zum Thema Wertung im Allgemeinen. Eigentlich ist es schon lange für uns zur Normalität geworden. Hinterfragen tun wir diese Gegebenheit nur äußerst selten. Gegebenenfalls wenn wir selbst nicht so gut abschneiden, jedoch so gut wie nie, wenn wir selbst auf den ersten Plätzen einzuordnen sind. Ich spreche davon, dass wir vom ersten Tag unseres Lebens an ständig im Vergleich zum Rest der Welt stehen. Zunächst geht es vielleicht nicht direkt um den Rest der Welt, sondern eher um das Baby der Nachbarin, welches ganze 2 Monate vor uns zu plaudern begonnen hat. Später, im Schulalter, werden natürlich unsere Noten mit jenen der MitschülerInnen verglichen. Auch privat vergleichen wir uns oft mit unseren Freunden: beim Sport, beim Fortgehen oder auch wenn es darum geht wer bereits eine feste Beziehung hatte oder eben nicht. Es scheint so alltäglich und normal zu sein, dass es ja fast komisch wäre, wenn wir Staaten nicht mit anderen Staaten vergleichen würden. Und genau das tun wir auch. Die Frage ist nur, wie tun wir das? Und warum eigentlich? Auf welchen Kriterien basiert diese Wertung? Und, etwas das viel zu selten hinterfragt wird: was genau sagt dieses Wertungssystem – beziehungsweise die Reihung die dieses oder jenes Land in der Wertung einnimmt – eigentlich aus?

Input Lehrperson II

Warum wurde dieses Wertesystem gerade jetzt bzw. als letztes der drei genannten entwickelt? Dies ist meine persönliche Meinung, doch ich denke, dass es sich hier keinesfalls um einen Zufall handelt. Unsere Welt vernetzt sich immer mehr und mehr. Eine Folge dieser zunehmenden Vernetzung ist, dass wir nun quasi alle in einem Boot sitzen. Weil wir uns alle EINE Welt teilen. Weil es inzwischen viele globale Probleme gibt, die einfach nur global bekämpft werden können. Dies kann man nun als Chance sehen, aber genauso gut auch als Gefahr. Fest steht, dass Entscheidungen einzelner Länder - bzw. Geschehnisse in einzelnen Ländern - Auswirkungen auf andere Länder haben können: Beispiele wären der Klimawandel, die zunehmende Verschmutzung der Ozeane oder auch Flüchtlingsströme aus Krisengebieten. Ein „good country“ ist jener, der sich als Teil der Welt sieht und folglich globale Probleme als lokale Probleme empfindet. Immer wenn etwas lokal ist, wenn etwas nahe erscheint, dann erscheint es uns auch wichtig. Und genau darum geht es: der Good Country Index zeigt, dass der Rest der Welt – zumindest für einen Teil der Bevölkerung - „nahe“ ist, dass die Augen nicht nur bis zur Staatsgrenze reichen. Man könnte also auch sagen, er ist ein Zeichen der Globalisierung. Fakt ist jedoch,

dass es zwar gut ist, wenn Länder sich für globale Themen interessieren und einsetzen, aber so etwas wie eine globale Regierung gibt es nicht. Regierungen haben weiterhin primär den Auftrag, sich um das Wohl ihrer StaatsbürgerInnen zu sorgen; nicht um das Wohl aller WeltbürgerInnen. Woran man das zum Beispiel erkennen kann, damit werden wir uns in der nächsten Einheit beschäftigen. → global vote

Arbeitsauftrag: Hintergrundrecherche zu BIP/ Happy Planet Index/ The Good Country Index

Eure Aufgabe ist es, die Aussage des von euch gewählten Wertungssystems (GDP, Happy Planet Index, The Good Country Index) zu hinterfragen und diese Erkenntnisse anschließend mit euren MitschülerInnen zu teilen.

1. Folgende Inhalte sind zu erarbeiten:

- Entstehungsgeschichte: Seit wann gibt es dieses Wertungssystem? Von wem wurde es initiiert?
- Berechnung: Welche Kriterien werden herangezogen? Woher stammen die Daten für diese Kriterien? (detaillierte Ausarbeitung anhand von mind. 2 selbst ausgewählten Beispielländern)
- Wie viele Länder werden gewertet? Welche Länder sind aktuell unter den Top 10? Welche Länder zählen zu den Schlusslichtern? Gab es in den letzten Jahren Veränderungen in der Wertung?
- Aussage: Was genau sagt es aus, wenn ein Land nun auf Platz 1/auf dem letzten Platz landet?
- Optional: Wie werden die Ergebnisse in den Medien präsentiert? Berichten Zeitungen darüber? Gibt es kritische Berichte zu dieser Art der Messung?

2. Am Beginn der nächsten Einheit werdet ihr die wichtigsten Informationen euren MitschülerInnen präsentieren.

- Erstellt eine übersichtliche PP-Präsentation.
- Alle unter Punkt 1 angeführten Inhalte sollen darin enthalten sein.
- Dauer der Präsentation: 10 Minuten.

Mögliche Hilfestellungen bei der Recherche

Good Country Index

- Aktuelles Ranking <https://goodcountry.org/index/results#>
- 7 Kriterien: bei klicken auf 1 Kriterium (z.B. Global Contribution to Science&Technology) erfährt man welche Daten für dieses Kriterium herangezogen wurden.
- Liste der Quellen <https://goodcountry.org/index/source-data>
- Allgemeine Informationen unter Good Country/what's the Good Country <https://goodcountry.org/good-country/the-idea>
- SchülerInnen können auch Informationen aus den TED Talks der vorhergehenden Einheit verwenden

Happy Planet Index

- General info <http://happyplanetindex.org/about/>
- Detaillierte Beschreibung einzelner Länder unter "Stories from the HPI" <http://happyplanetindex.org/case-studies/>
- Ranking auf Karte nach einzelnen Faktoren unter „explore the data“, klick auf die Karte: die glücklichsten Länder sind grün.
- Pdf press release (gute Zusammenfassung) https://static1.squarespace.com/static/5735c421e321402778ee0ce9/t/578e0ef459cc68eeb0cfd4af/1468927733063/HPI_PR.pdf

GDP (BIP)

- Hier sind auch gute deutsche Quellen verfügbar: eventuell SchülerInnen die eher ungern mit englischen Texten arbeiten bei der Gruppeneinteilung darauf hinweisen
- Eventuell Informationen im Schulbuch vorhanden
- Viele Videos auf youtube z.B. explainity <https://www.youtube.com/watch?v=07anlgd5se0>
- Gutes Infoblatt als pdf http://www.eduhi.at/dl/infoblatt_bip.pdf
- Hinweis: auf den Wikipediaseiten von Ländern ist immer das BIP angegeben
- Ranking 2016 <https://www.statista.com/statistics/268173/countries-with-the-largest-gross-domestic-product-gdp/>

The world's most powerful number

An assessment of 80 years of GDP ideology

Lorenzo Fioramonti

Lorenzo Fioramonti is Jean Monnet Chair in Regional Integration and Governance Studies and Associate Professor of Political Science at the University of Pretoria (South Africa), where he directs the Centre for the Study of Governance Innovation (Govinn). The author's publications include *Gross domestic problem: The politics behind the world's most powerful number* (Zed Books, 2013) and *How numbers rule the world: The use and abuse of statistics in global politics* (Zed Books 2014).

Economic measurements and indicators play an important role in governance. As time passes, some of these indicators, like the gross domestic product (GDP), have come to shape our lives more than we can imagine. Here ANTHROPOLOGY TODAY invites Lorenzo Fioramonti, the author of two books on economic indicators, to reflect on the 80th anniversary of GDP and invites Jane Guyer, a prominent economic anthropologist, to add her views on the history of the limitations of such indicators in economic anthropology. Ed.

The world's most powerful number, the gross domestic product (GDP), was invented exactly 80 years ago.¹ It was indeed in 1934 that a young economist by the name of Simon Kuznets (who would later on receive a Nobel Prize for this) presented his first report on the design of national income accounts to the US congress (Kuznets 1934: 7). Those were the hard times of the Great Depression and governments were desperately seeking some type of indicator to gauge if and how the economy was recovering. GDP did exactly that: it conflated the amount of spending for goods and services into one single number, which would go up in good times and down in bad times.

A few years later, the Second World War, with its massive need for a top-down command over economic activities, sealed the close relationship between GDP and politics. Indeed, the availability of regular and detailed statistics on the strengths and weaknesses of the economy helped the American government outpace its enemies in terms of munitions production. More importantly, it allowed for the conversion of the civilian economy into a war machine without hampering internal consumption, which turned out to be a major advantage in generating revenues for the war (thus avoiding bottlenecks such as those experienced by Hitler's war economy) and propelling large-scale consumption in the post-war period.

The power of GDP

But GDP was not just a number; it was also a powerful propaganda tool. So, in the second half of the 20th century, the measurement of economic performance became an important component of the bipolar rivalry between the US and the Soviet Union. As the latter produced a different set of statistics, which were only based on industrial output (the so-called material product), the two competing numbers needed to be dissected, reinterpreted and adjusted in order to show which economic model was more successful. This led to a proxy war involving secret services and economic experts, with Soviet statisticians trying to surpass GDP calculations and their US counterparts discrediting estimates of the material product: a 'stats war' that only ended with the fall of communism.

Ever since, the GDP mantra has dominated public debate and the media. Countries have been ranked according to GDP, the global definition of 'power' has been based on GDP (e.g. superpowers, emerging powers, etc.), access to global governance institutions has been granted on GDP performance (e.g. the G8 or G20 members are selected according to their GDP) and development policies have been driven by the GDP formula.

In spite of its apparent neutrality, GDP has come to represent a model of society, thereby influencing not only economic, but also political and cultural processes. GDP drives macro-economic governmental policies and sets priorities in the social field. For instance, according to the Stability and Growth Pact of the European Union, member states are constitutionally obliged to respect fixed ratios between GDP and public deficit/sovereign debt. This agreement has tied the hands of democratically elected governments resulting in a straightforward albeit macabre equation: less GDP, less social investment. And in the age of economic stagnation, this has meant austerity and social tensions throughout Europe.

Moral principles such as equity and redistribution have been routinely subjected to GDP calculations. For instance, the so-called Bush tax cuts, the largest in the recent history of America, were amply justified by the need to foster GDP growth, while efforts to secure increases in the federal living wage have been thwarted by persistent gloom and doom forecasts with respect to overall GDP performance (Foertsch 2006).

GDP also possesses a specific anthropological dimension. The GDP 'man' only exists in so far as he works and spends. He hates pure leisure, unless it is priced and commoditized. For the GDP man, time spent with the family or in the local community is wasted. The GDP man buys new stuff and hates fixing/repairing old things, as whatever is used does not count for GDP. Our physical and infrastructural geography, from the shape of cities and their relation with the countryside to the management of parks and natural resources, is dominated by the type of industrial model supported by GDP.

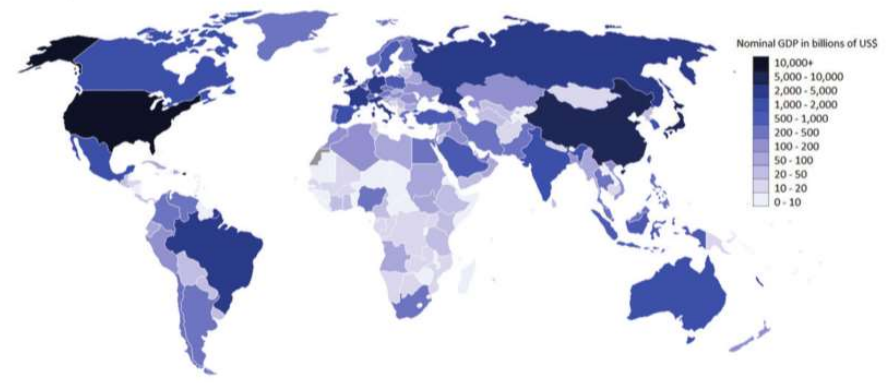


Fig. 1. A map of world economies by size of GDP (nominal) in US\$. CIA World Factbook, 2012.

The anthropology of GDP-led consumption has also been triumphant in political discourse. In no circumstance was this as evident as in the first reactions of world leaders and opinion-makers to the terrorist attacks of 11 September 2001. Famously, US President George W. Bush urged Americans to 'get on the airlines, get about the business of America' and his British counterpart, **Tony Blair**, encouraged his compatriots 'to travel and to shop' in order to get the economy back on its feet.¹ Similarly, the then prime minister of Canada, Jean Chrétien maintained that the best way to defeat terrorism was through sustained consumption: 'it is time to go out and get a mortgage, to buy a home, to buy a car. [...] The economy of the world needs people to go back to their lives. [...] It is the way to fight back'.² In a radio interview 10 days after the attacks, New York's mayor Rudy Giuliani put it quite clearly: 'There is a way that everybody can help us, New Yorkers and everybody all over the country. Come here and spend money [...] And go shopping, we're the best shoppers in the world'.³

Republicans and democrats, conservatives and progressives, parliamentarians and local administrators were all united by the same creed. Thousands of letters flooded American newspapers with encouragements for people to go back to their usual consumption habits. 'The patriotic thing to do is: hold your stocks and buy more; get on an airplane and get on with doing business; start shopping again' said a letter to *The Miami Herald* the week after the attacks. 'America, you love to shop, so get going'.⁴

Being presented as an essential tool for the design of public policies, the invention of GDP afforded unprecedented power to technocrats. With this **almighty number steering us towards progress**, our political economy ceased to be a political struggle over 'who gets what' to become a technocratic recipe for the responsible management of the business cycle. With GDP growth, everybody could finally win. All that people needed to want was another bump in

GDP. Jobs, income, wellbeing and happiness would then automatically follow. Individuals, both in the industrialized West and in the developing 'rest', were disempowered as citizens and glorified as consumers.

The gross domestic 'problem'

Over the course of its life, GDP has shaped our understanding of value. The very concept of economic growth, a fundamental goal of government policies around the world, is determined by GDP. Growth *per se* does not exist: it is growth in GDP terms. **Through the GDP ideology, what we strive to achieve is not an elusive idea of wellbeing, but rather an increase in the production of those goods and services incorporated into the GDP accounts.**

But, GDP is not a measure of *all* gains and losses in an economy. It is a 'gross' indicator. Not only because it does not include the depreciation of assets utilized in the production process, but also because **it disregards the value of the natural resources consumed in the process of economic growth, as these are obtained free of charge from nature.** Moreover, it does not even consider the economic costs of pollution and environmental degradation, which are obvious consequences of industrial development. Finally, whatever good or service is exchanged outside the market (e.g. within households, in the informal economies, through barter, etc.) does not count for GDP.

All these important **omissions** make this statistic a very inadequate measure of economic performance, let alone social welfare. **Household services, for instance, have a fundamental economic impact even though they are not formally priced. If governments had to pay for the innumerable services rendered at the household level (from child and elderly care to education), our economies would arguably grind to a halt.**

A study by the Bureau of Economic Analysis estimates that the value of household production in the US accounted for over 30 per cent of economic output every year from 1965 to 2010 with a peak of 39 per cent in 1965, declining to 25.7 per cent in 2010 (Bridgman et al. 2012). In many countries, the 'odd jobs' and the goods and services exchanged informally provide necessary subsistence to millions of people and often constitute the backbone of the real economy, yet they do not feature in GDP. As reported by the IMF (International Monetary Fund), **the informal economy has reached remarkable levels worldwide: in the early 2000s, it accounted for up to 44 per cent of economic output in developing nations, 30 per cent in transition economies, and 16 per cent in the OECD (Organisation for Economic Co-operation and Development) countries (Schneider & Enste 2002).**

Similarly, disregarding the input of natural resources just because they are not priced by nature makes us forget that economic growth is only possible because of a continuous provision of 'capital' from our ecosystems. Agricultural production would not be attainable without clean soil, water, air and other essential ecosystem services. Industrialization would not have been achieved without the fossil fuels, hydrocarbons and energy sources made available by the planet. When these resources are depleted, however, we risk endangering not only economic progress, but also the very natural equilibrium that makes life possible.

Many defend GDP's allegedly simple methodology. As a matter of fact, the calculation of GDP is by no means straightforward and uncontroversial. For a start, each national statistical agency uses different formulas and corrective methods to correct for inflation (the so-called GDP deflators). As technological innovation tends to reduce prices (e.g. a laptop today is much cheaper than it was a few years back, even though its performance is much higher), hedonic models have been introduced to account

1. For a full account of the history and politics of GDP see Fioramonti (2013).

2. Speech given by G.W. Bush to airline employees at O'Hare International Airport (Chicago, Illinois) on 27 September 2001 <http://georgewbush-whitehouse.archives.gov/news/releases/2001/09/20010927-1.html> (accessed 20 January 2014); 'Britain needs you to shop, says Blair', *The Telegraph*, 28 September 2001.

3. 'Shopping is patriotic, leaders say', *The National Post*, 28 September 2001.

Fig. 2. Activists from the 'Buy More Stuff' campaign make ironic performance art in Westlake Park, Seattle, on Black Friday, 27 November 2009.

Fig. 3. Christmas: Consumption & consumerism.



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ADAM WELLS / CC BY-NC-SA 2.0

Fig. 4. Satisfaction with Life Index Map (published in White, A. 2007. *A global projection of subjective well-being: A challenge to positive psychology?* Psychtalk 56: 17-20).

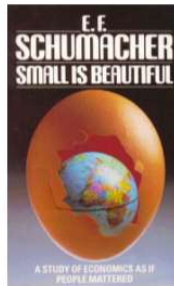
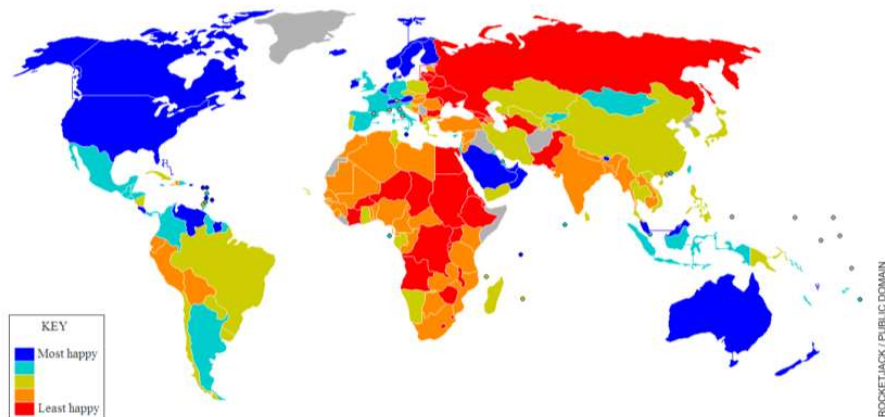


Fig. 5. E.F. Schumacher's *Small is beautiful: A study of economics as if people mattered*, 1973. Schumacher advocated a critique of such measures as GDP, which 'bypasses the real question: how to enhance the quality of life'. His concept of Buddhist economics is implied in new measurements such as Bhutan's idea of gross national happiness (GNH).



ROCKETJACK / PUBLIC DOMAIN

for quality improvements, thus manipulating the pricing principle underpinning the calculation of GDP.

The valuation of government expenses is also controversial. In Cuba, for instance, the national statistical office has been correcting the overall contribution of key social services (from education to healthcare) by estimating their impact on social welfare rather than through a calculation of the actual salaries and costs of personnel, as is generally the case.⁶ Cubans are indeed concerned that the comparatively low salaries of doctors and teachers, among others, would penalize their GDP and distort the actual impact these services have on economic performance. Indeed, looking simply at the size of expenditures (as conventional GDP methodologies do) rewards countries like the US, which have notoriously expensive yet inefficient healthcare sectors.

International comparative calculations, too, are marred by inconsistencies. For instance, a country like Liberia would be considered Africa's second-poorest, seventh-poorest or 22nd-poorest depending on whether one uses the international calculations published by the World Bank (through the World Development Indicators), the Penn World Table or the Maddison Project Database, which provide the data used by most development agencies to design their policies: 'Angola, Central African Republic, Comoros, Congo-Brazzaville, Nigeria and Zambia all make leaps of more than ten places in the rankings from one source to the other' (Jerven 2013: 19). **When Ghana changed its base-year methodology for the calculation of GDP in 2010, all of a sudden it went from being a poor country to a middle-income nation. As declared by a blog post on the website of the Center for Global Development, 'Ghana says, hey, guess what? We are not poor anymore'** (Jerven 2013: 26).

Even the OECD recognizes that 'if ever there was a controversial icon from the statistics world, GDP is it. It measures income, but not equality, it measures growth, but not destruction, and it ignores values like social cohesion and the environment. Yet, governments, businesses and probably most people swear by it.'⁷ Accounting 101 tells us that profit equals income minus 'all' costs. As GDP systematically disregards key sectors in the economy and neglects critical costs, no reasonable businessman would use it to run a company. Yet, it has become the key parameter to run entire societies.

GDP is the 'lens' through which policy-makers, the media and often society as a whole see the human economy: **what is not counted by GDP becomes valueless to public policies and social debate.** No surprise then that the GDP era has been characterized by a relentless privatization of public spaces, commodification of the household

(including the ever-decreasing time family members enjoy 'together') and the destruction of natural beauty. Indeed, personal, social and natural assets must be 'owned' and made 'productive' to be counted by our metric of progress.

The Frankenstein syndrome

Since the early days of the GDP accounts, Kuznets himself had raised doubts about his 'creature'. For instance, he had warned about the risk of using a 'gross' measurement to design policies. He recommended that not only the depreciation of machinery and capital be subtracted from GDP, but also the 'wearing out of people'. Indeed, the system of production takes its toll not only on 'things' but also on 'human beings'. This is what Kuznets called the 'reverse side of income', that is, 'the intensity and unpleasantness of effort going into the earning of income'.⁸

Yet, as GDP focuses only on satisfying consumers' demands for commodities and services, he admitted that 'the burden of work and discomfort are ignored' (Kuznets 1946: 127). Kuznets also acknowledged that GDP focuses exclusively on formalized economic transactions, which make it unsuitable for countries largely dependent on informal economic structures (Lundberg 1971). In industrialized countries, by contrast, growth of GDP might be easily over-estimated by counting in goods and services whose sole purpose was to offset the drawbacks of industrialization, such as the increasing cost of traffic, pollution and security.

Kuznets was also worried about the way in which GDP growth affected the distribution of income. His famous 'curve' showed how rapid growth is usually associated with rising inequality, which is partly due to the fact that policies aimed at supporting GDP tend to destroy informal economic structures to replace them with formal (often market-based) systems of production. **In the process, many people – especially the most marginalized – lose out.** He also raised doubts about the reliability of the accounts, for which data was often missing, and took great pains to single out the disparate sources of error in international comparisons, including the use of prices. Finally, he pleaded with policy-makers to always distinguish between the mere 'quantity' of economic growth and its actual 'quality' in order to clarify what type of growth they want to achieve and 'for what' (Kuznets 1962: 29).

Over the past few years, progressive economists, ecologically minded think tanks and NGOs (non-governmental organizations) have been criticizing GDP with a view to 'taming the monster' and its influence on policy-making. **A myriad of alternative indicators have been produced in an effort to dethrone this 'almighty number' and produce more reliable measures of societal wellbeing.**

4. 'America's new war: Giuliani on local radio show', 21 September 2001, transcripts provided by CNN.com at <http://transcripts.cnn.com/TRANSCRIPTS/010921/se.20.html> (accessed 20 January 2014).

5. 'Shopping is patriotic' cit.

6. See *EcuRed*, *Conocimiento con Todos y Para Todos*: http://www.ecured.cu/index.php/Productos_Interno_Bruto_en_Cuba (accessed 20 January 2014).

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Indicators comparing economic performance and environmental resources have also been available for quite some time, inspired by theories of 'genuine progress', stressing the need to account for the human and environmental costs of economic growth. National initiatives have also abounded, taking the cue from the special commission set up by former French President Nicolas Sarkozy and chaired by Nobel laureates Joseph Stiglitz and Amartya Sen. Besides recommending new indicators, the commission emphasized that 'what we measure affects what we do; and if our measurements are flawed, decisions may be distorted' (Stiglitz et al. 2009: 9).

In the UK, Canada, the US and Germany, special task forces were established to reform the national accounts. In 2012, the United Nations Secretary General Ban Ki-Moon acknowledged that GDP 'has long been the yardstick by which economies and politicians have been measured. Yet it fails to take into account the social and environmental costs of so-called progress'.⁹ Finally, in January 2014, the magazine *Nature* published a global appeal to 'leave GDP behind' signed by leading economists, policy-makers and intellectuals (Costanza et al. 2014).

The quest to replace GDP has not been without its ambiguities. In 1994, an attempt made by the US administration to deduct some environmental costs from GDP was ditched under pressure from the coal industry (Bureau of Economic Analysis 1994). In the mid-2000s, the Chinese government piloted a green GDP project, which was eventually quelled by the country's leaders as it revealed that environmental damage had cost China 8–15 per cent of its annual economic growth and that the country had lost 'almost everything it has gained since the late 1970s due to pollution'.¹⁰

To mollify the political leadership, the Chinese Academy of Sciences, a government think tank, published a GDP 'quality' index to allegedly demonstrate an increase in 'true wealth, sustainable development and social harmony'.¹¹ Yet, in 2012, support for a green GDP resurfaced, as the costs of environmental clean-up spiralled out of control, while official GDP growth began to slow down.¹²

In November 2007, the European Union (EU) hosted a high-level conference titled 'Beyond GDP' and, two years later, the European Commission released a communication on 'GDP and beyond: Measuring progress in a changing world', where it argued that GDP has been unduly 'regarded as a proxy indicator for overall societal development and progress in general' (European Commission 2009). Yet, the 2012 Fiscal Compact reinforced the GDP ratios to debt and deficit for all EU members.

Even the kingdom of Bhutan, which introduced the concept of gross national happiness back in the 1970s and has been measuring it since 2008, still uses GDP as its main economic indicator to attract foreign direct investment.¹³

Since the Rio+20 summit in June 2012, several investment banks, big corporations and international institutions have been sponsoring the integration of natural capital accounting in the calculation of GDP. On the one hand, this may help us realize the environmental costs of our model of growth. At the same time, some point out that putting a 'price' on ecosystems and natural assets is not only impossible but also dangerous, as this may ultimately lead to the marketization and financialization of nature (Fioramonti 2014).

The way forward

GDP is built on a great lie. This lie says that what is not priced, what does not involve a formal financial transaction based on money, does not count – no matter how important it may be for our social and economic wellbeing. Price tags are the ultimate symbol of GDP. Continuous production and endless consumption are its underlying values. Durability, reusability and self-production are its

worst enemies. In this paradigm, households are reduced to cages of consumers. Nature, the ultimate provider of all richness, is enslaved and devalued.

There is no doubt that the invention of GDP has given economics a primary role in society and politics. Conformity among mainstream economists has been pervasive. In 1941, Kuznets admitted that the measurement of national income should not be regarded as a morally neutral process, because it is continuously 'affected by implicit or explicit value judgments'. Looking at the enthusiasm with which his creation was being welcomed by colleagues, he observed that 'the apparent relative unanimity produced by empirical writings on national income is due largely to the estimators' unconscious acceptance of one social philosophy and their natural reluctance to face such fundamental issues as would reveal that estimates are conditioned by controversial criteria (Kuznets 1941: 5).

The invention of GDP not only marked the era in which economics (and economists) became an all-powerful force in society. It also ushered in a new age of market supremacy. As GDP growth became the most important goal of politics, the 'producers' of growth felt their reign of uncontested leadership had finally arrived. As GDP masked the negative externalities of industrial production, all industries (especially the heavy polluters) became champions of progress. Thanks to this statistical laundromat, their 'bads' magically disappeared, as society could only see the money being 'generated'.

Labour unions, too, have fallen into the GDP trap. In order to preserve jobs, they have made historic concessions to both business and government. In the West, this has meant further deregulation and less stringent laws for corporations. In the East, it has resulted in a blank cheque for state-controlled industries. In many instances, unabated devotion to GDP-led employment policies has turned labour unions into 'socially conservative' agents, separating them from more progressive groups within civil society. A wedge has been driven especially between the unions and the ecological movement, in so far as stricter environmental regulations to slow down or halt growth in some industrial sectors have been interpreted by unions as a threat to the labour force.

Most importantly, though, GDP growth has not only been criticized by experts, but also by ordinary people. This has been particularly true in industrialized societies, where the GDP creed was first developed before being 'sold' to the rest of the world. New civil society initiatives and campaigns are being promoted throughout Europe and North America with a view to fighting GDP and radically rethinking our dominant economic model. A variety of community associations, non-governmental organizations, environmental movements and other civil society groups have been experimenting with creative models, ranging from alternative currencies to 'degrowth' initiatives, in order to promote wellbeing, defend public goods and preserve our ecosystems. In Africa, too, there is a growing multitude of citizens who are suspicious of the new 'Africa rising' discourse and see rising inequality and environmental degradation where the GDP fanatics see economic success.

Back in 1934, Kuznets warned policy-makers that 'the welfare of a nation can scarcely be inferred from a measure of national income' (Kuznets 1934). Given that the assessment of a society's economic goals is key to stir its political and social development, he recommended that each generation should change the way in which progress is measured, 'to formulate and reformulate it in response to changing conditions' (Kuznets 1962: 29). The time has come for us to listen to Kuznets and retire GDP. What we need is a growing, popular social movement advocating for a post-GDP world. ●

Einleitung Simulationsspiel "Global Vote"

Als Einleitung Ausschnitt aus Antwort auf folgende Frage der FAQ-Seite vorlesen:
(<https://goodcountry.org/global-vote/faqs/why-should-i-care-who-becomes-president-of-some-country-ive-never-even-heard-of>)

Why should I care who becomes President of some country I've never even

heard of? Welcome to the twenty-first century, where globalisation has created such a dense tangle of economic, social, political, technological, commercial, legal and cultural connections that every country, small or large, rich or poor, humble or ambitious, now affects and is affected by every other country, near or far.

If *any* country fails to control its waste or its emissions, it will harm the atmosphere and the oceans: and they belong to all of us. If it fails to make its proper contributions to the international system, others will have to contribute more. If it fails to maintain peace and stability, other countries will probably get involved. If it can't offer its citizens good prospects, it will produce more migrants who will bring both benefits and stresses to the countries they move to. If it remains poor, other countries may need to help out; if it becomes wealthy, it may help poorer countries.

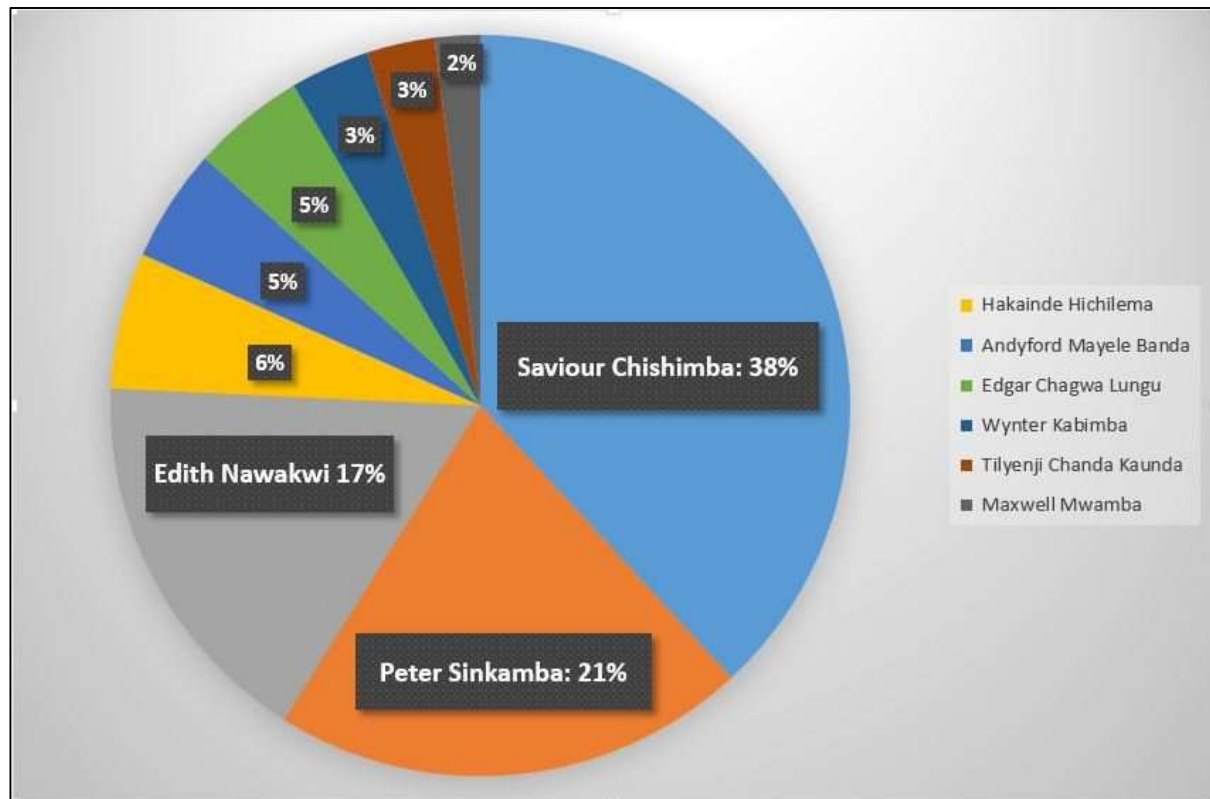
These are just some of the reasons why we should care about every country on earth. And this is why we should care whether the leaders of those countries are outward-looking or inward-looking; whether they occasionally think about the rest of us and not merely their own voters.

Ablauf Simulationsspiel "Global Vote": Presidential Election Zambia, August 2016

1. Gehen wir davon aus, dass die SchülerInnen berechtigt wären an der Präsidentenwahl Zambias teilzunehmen.
2. Es werden 3 Präsidentschaftskandidaten vorgestellt:
 - a. Edith Zewelani Nawakwi (Schülerin zeigt Foto her, schreibt ihren Namen auf die Tafel, und liest die Beschreibung der Präsidentschaftskandidatin vor)
 - b. Edgar Lungu (Schüler zeigt Foto her, schreibt Namen auf die Tafel und liest Beschreibung vor)
 - c. Saviour Chishimba = der einzige, der die Fragen von Global Vote wirklich beantwortet hat (2 Schüler lesen Fragen und Antworten als Interview vor, stark gekürzte Version, Link zu Original, SC ist Gewinner der echten Global Vote Wahl)
 - ➔ Alternative Variante: Einzelne SchülerInnen bekommen die Texte zu lesen und halten anschließend eine Wahlrede vor ihren Mitschülern. Sie schlüpfen damit in die Rolle des Präsidentschaftskandidaten.
3. Jeder Schüler, Jede Schülerin erhält einen Wahlzettel und kreuzt an.
4. Die SchülerInnen werfen ihren Stimmzettel in die Wahlbox.
5. Die Wahl wird ausgewertet. Stimmen können auf der Tafel neben den Namen notiert werden.
6. Das Ergebnis unserer Wahl steht fest. SchülerInnen können raten wer von den Einwohnern Zambias gewählt wurde.
7. Abschlussfrage unter der Annahme, dass nicht derselbe Kandidat (Edgar Lungu) gewonnen hat: Warum unterscheidet sich das Wahlergebnis? Welche Kriterien sind für wen wichtig? Aus welchem Grund haben SchülerInnen Kandidat X gewählt?

Ergebnis der Global Vote Wahl (online)

- Saviour Chishimba 38% der Stimmen = klarer Sieger
- Edgar Lungu 5% der Stimmen
- Edith Zewelani Nawakwi 17%



Quelle: <https://goodcountry.org/global-vote/elections/zambia>

Ergebnis Zambia Präsidentschaftswahl, 16. August 2016

- Edgar Lungu 50,35 % (Ergebnis angefochten von Oppositionspartei – unter 50% wäre es zu einer Stichwahl gekommen)
- Saviour Chishimba, 9,22 %
- Edith Zewelani Nawakwi 24,14 %

POLL STATISTICS

Table

Chart

Announced

Total Registered Voters	6,698,372
Total Votes Cast	3,781,505
Total Votes Rejected	85,795
Turnout	56.45%
Released on Website	Tue, 16 Aug 2016 19:44:33 +0200










CANDIDATE RESULTS

Table

Chart

Latest Results

 Display constituency map

Candidate Name	Photo	Party	Votes
LUNGU, Edgar C		PF	1,860,877
HICHILEMA, Hakainde		UPND	1,760,347
NAWAKWI, Edith Z		FDD	24,149
BANDA, Andyford M		PAC	15,791
KABIMBA, Wynter M		RAINBOW	9,504
CHISHIMBA, Saviour		UPP	9,221
KAUNDA, Tilyenji C		UNIP	8,928
SINKAMBA, Peter C		GREENS	4,515
MWAMBA, Maxwell		DA	2,378

Quelle: https://www.elections.org.zm/results/2016_presidential_election

Simulationsspiel: Fotos, Texte, Wahlzettel zum Ausdrucken



Edith Nawakwi was the first woman in Zambia to be elected president of a political party, the Forum for Democratic Development. In 1998, she was also Zambia's first woman Minister of Finance since Zambia's independence 33 years previously. Edith Nawakwi has held a number of other ministerial positions, but her portfolios have been exclusively domestic. She has a degree in economics and business management and a post-graduate diploma in the economics of energy and development from Imperial College, University of London.

We have not been able to identify this candidate's position on international affairs and no comments from her on non-domestic matters appear to exist in the online public record.

Gekürzte Version, Quelle: <https://goodcountry.org/global-vote/elections/zambia/candidates/edith-zewelani-nawakwi>



Edgar Lungu, the current President of Zambia, has said that he “will continue to call for peace across all political parties, religions and social groups. I encourage all to use the power of faith to promote peace and inter-religious dialogue. This is a time for reflection and an opportunity for different faiths to interact and converse on matters that cut across the barriers of faith and culture.”

If re-elected, Mr Lungu has promised to “act more decisively to promote peace in the sub-continent and Africa as a whole; campaign for a better managed global economy, including restructuring of international financial and trade institutions to make them more sensitive to the needs of developing countries, especially those in Africa; promote equitable trade, investment and developmental plans for the Southern African region, at the same time promoting a common set of democratic values.”

Gekürzte Version, Quelle: <https://goodcountry.org/global-vote/elections/zambia/candidates/edgar-chagwa-lungu>



Simon Anhalt (SA): If you are elected, what will you do for the rest of us, around the world?

Saviour Chishimba (SC): As President of Zambia, my vision is to reposition Zambia in the Community of Nations to collectively meet the challenges of the 21st century: global warming, human rights, poverty eradication, HIV/AIDS, human trafficking and many more. All of these issues transcend national boundaries and require that Zambia plays its part.

To actualise this vision, I shall create a platform to work with governmental as well as independent organisations that work towards a better world for all.

I shall place high premium on having best relations with all countries in the world. I believe that peace anywhere in the world is peace everywhere in the world.

SA: What is your vision for your country's role in the world?

SC: I will work at the following three levels:

1. Intergovernmental Framework [hier gibt es eigentlich 6 genaue Auflistungen, 2 davon sind folgende:] I will provide leadership to campaign against the arms race (Rüstungswettlauf). I shall contribute to peace initiatives in the Middle East. As President of Zambia, I shall lead my government in creating the first ever international diplomacy initiative for peace and economic development. This initiative will seek to bring understanding and promote co-existence among all faiths (Jews, Christians, Moslems, Hindus, etc) so that Africa and the Middle East can focus on what is good for the people and this will eventually bring about the free movement of the people and goods from Cape-to-Cairo and Cairo-to-Jerusalem.

2. I will lead my government in creating the first ever agency which will seek to put Zambia and Africa on the world map in efforts to give aid. Africa is known for receiving aid, but this must change – Africa must also learn to give within the limits of its potentialities and capacities. The agency which I will create shall be called the Zambia Agency for International Cooperation (ZAIC).

3. I shall open the door to international activists so that we can work together to make our world a better and safer place for everyone everywhere. To this end, I shall ensure that I am available to support progressive initiatives in my capacity as President and citizen of the world.

Gekürzte Version, Quelle: <https://goodcountry.org/global-vote/elections/zambia/candidates/saviour-chishimba>

Presidential Election Zambia 2016

I vote for...

- Edith Nawakwi
- Edgar Lungu
- Saviour Chishimba

Presidential Election Zambia 2016

I vote for...

- Edith Nawakwi
- Edgar Lungu
- Saviour Chishimba

Presidential Election Zambia 2016

I vote for...

- Edith Nawakwi
- Edgar Lungu
- Saviour Chishimba

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