

Discourses of Citizenship: Civic Awareness among Young People

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ABSTRACT

Introducing standards and an output-oriented educational system have been in fashion since the PISA Test conquered the educational debate. This study suggests that such testing of outputs presented in the PISA and IEA Civic Education Study can be contested. The problem is that this kind of testing never goes beyond what the experts set as interesting, consequently there is no real interest how pupils really think. The interesting aspect is that knowledge and theory have to be agreed by experts. These aspects of knowledge construction tend to become centralized in the hands of international organizations. This study intends to assess whether experts could or should have the same role in constructing and reconstructing knowledge that people should learn. This study will go into the opposite direction of the here described trends and will begin with the life worlds of the pupils. The aim is to reconstruct theory according to the life worlds of pupils.

The overarching goal of this thesis is therefore to turn the table, by letting the pupils tell their public narratives and to connect these narratives to both social practices (education) and discursive practices (city, citizen of society.) The overarching purpose of this study is to construct a different approach and to reconstruct citizenship theory for education. Instead of beginning with experts this study aims to give voice to pupils' public narratives and their sense-making of social reality. It is inspired by Dirk Lange's Political Consciousness (Lange, 2006), Douglas Kellner's Critical Pedagogy (2003), Henri Giroux's Critical Pedagogy (2006a; 2006b) and Didactic Reconstruction (Kattmann and Gropengießer, 1996). The theory and method used are based on narrative discourse with a focus on public narratives (Somers, 1996; Linde, 1986) and scenario making. The empirical material comes from my research of written assignments of three school classes and qualitative interviews in the city of Oldenburg in Lower Saxony, Germany.

By collecting pupils' written assignments and qualitative interviews, different public narratives are reconstructed. The main scope of this research is to assess whether the different public narratives of the pupils can be fitted within a larger shared public narrative. The method to obtain the public narratives is an assignment of scenario-making; the pupils describe the future and the changes it will bring. The study aims to go beyond staying at the meso-level and also includes the micro-level (the life world of the pupils) and connects these perceptions to education (social practice) and citizenship (discursive practice). The study presents six different groups that have been reconstructed in the study: 1 Liberalization, 2 Progress 3 Natural Resources, 4 Composition of Society, 5 Political Decisions and the 6 The State. All of these narratives present a new way of looking at citizenship. Albeit being different they all share the perspective that the economy is challenging politics and threatens to become the dominant force in society. This belief is connected to larger meta-narratives in society. The citizen and the city seem to be no longer mainly defined through the social; instead the economy seems to have become the root metaphor for society. Society seems to have moved from government and self-government to management and self-management. This creates a new framework for citizenship struggle, namely the struggle for economic citizenship.

This study presents a number of alternatives of how to consider a more balanced citizenship that does not only focus on the economy on one side and people on the other side. The six different metaphors from the above mentioned six different groups are useful tools to create a diverse understanding of the city: the City is a market, the City is a university, the City is a parasite, the City is an organism, the City is a pride and the City is a controller.

Key words: Citizenship, Citizenship Education, Discourse, Narratives, Metaphors

Abbreviations:

BBC = British Broadcasting Corporation

BPSE = Background, Problem, Solution and Evaluation

CDU = Christlich Demokratische Union Deutschland

CNN = Cable News Network

CSE = Certificate of Secondary Education

CSO = Civil Society Organizations

CSR = Corporate Social Responsibility

EQ = Equilibrium

EU = European Union

IMF = International Monetary Fund

IEA = The International Association for the Evaluation of Educational Achievement

LDW-state = Liberal Democratic / Westphalia state

NGO = Non-Governmental Organizations

MTV = Music Television

OECD = The Organisation for Economic Co-operation and Development

OPEC = The Organization of the Petroleum Exporting Countries

PISA = Programme for International Student Assessment

SPD = Sozialdemokratische Partei Deutschlands

UK = The United Kingdom of Great Britain and Northern Ireland

US = The United States of America

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1 Background

1.1 Bottom-up approach to theory

Measuring educational outcome has become one of the most enduring features of educational discourse today. Creating diagnosis of how the schools are performing is part of the contemporary educational discourse. The most famous cross-country measure of educational outputs (aka policy tool) is OECD's PISA Test which measures skills in literacy, mathematics and science. This study has brought testing education into the mainstream discourse. Citizenship and citizenship education has for a long time been directly related to the sovereign nation state. The nation state did not just define the goals and implementation of the curricula. Education was also used to create legitimacy to the state and construct loyal and reliable national citizens and workers. Nevertheless the times are changing. Citizenship and national education have been challenged by both post-modernity (Usher and Edwards, 1996) and globalization (Green, 1997). Policy tools like the PISA and IEA Study question the nation state's role as prime definer of education. The PISA Test goes beyond just testing, it claims that it defines what should be learnt. "The knowledge and skills tested" are not defined "primarily in terms of a common denominator of national school curricula but in terms of what skills are deemed to be essential for future life."(OECD, 1999:11) These skills are defined by international experts. Introducing standards and an output-oriented educational system have been in fashion since the PISA Test conquered the educational debate. The PISA Test claims to symbolize a switch from steering the educational inputs (curricula) to measuring the outputs (tests).

The IEA Civic Education Study is an approach to develop a policy tool for citizenship education: "IEA summarised what country experts considered 14- year-old students should know about a number of topics related to democratic institutions and citizenship, including elections, individual rights, national identity, political participation and respect for ethnic and political diversity." (Torney-Purta, et al, 2001:9) When the nation state loses its prime definition of citizenship and citizenship education, then the focus seems to go into the direction of an international singularity. Both PISA and IEA try to create a singular knowledge that is based on international compromises on standards of what needs to be learnt. The problem is that this kind of testing never goes beyond what the experts set as interesting, consequently there is no real interest how pupils really think.

The interesting aspect is that knowledge and theory have to be agreed by experts. It is these aspects of knowledge construction that get centralized in the hands of international organizations. This study intends to assess whether experts could or should have the same

role in constructing and reconstructing knowledge that people should learn. This study will go into the opposite direction of the here described trends and will begin with the life worlds of the pupils. The aim is to reconstruct theory according to the life worlds of pupils. The overarching goal of this thesis is therefore to turn the table, by letting the pupils tell their public narratives and to connect these narratives to both social practices (education) and discursive practices (city, citizen of society.) The study should be seen as an alternative to how the IEA Civic Education Study defines and creates citizenship for policy makers. My study could be seen as an alternative take on the theoretical aspect of the IEA study as presented by Oesterreich, Händle and Trommler (1999). This study aims to use the perspectives of the life world of young people to critically reconstruct the theory around citizenship.

A critical perspective needs to see the larger picture of citizenship which goes beyond staying at the meso-level and also includes the micro level (life world of the pupils) and connects these perceptions to education (social practice) and citizenship (discursive practice). Citizenship must be able to bridge the gap between the individual perception of society (life world) and the macro level of society. This study aims to reconstruct the citizenship discourse that is on line with the texts produced by pupils, but also acknowledges how the texts produced by the pupils relate to the larger discourses of society. This study draws inspiration from Dirk Lange's Political Consciousness (Lange, 2006), Douglas Kellner's Critical Pedagogy (2003), Henri Giroux's Critical Pedagogy (2006a; 2006b) and Didactic Reconstruction (Kattmann and Gropengießer, 1996). The theory and method used are based on narrative discourse with a focus on public narratives (Somers, 1996; Linde, 1986) and scenario making. The purpose of designing a discourse alternative to a policy tool for citizenship education is among other to take into account not only the challenges of globalization, late-capitalism, immigration and the transition to the service society, but also putting a focus on the everyday experience of pupils.

1.2 Purpose of the study

The overarching purpose of this study is to develop an alternative approach to construct and reconstruct citizenship theory for education. Instead of beginning with experts this study aims to give a voice to pupils' public narratives and their sense-making of social reality. This should be a contrast to studies like the IEA Study that define citizenship first through the eyes of experts. This study attempts to scrutinize the theories of the experts in the

light of the public narratives of the pupils and how these public narratives connect to discourses on a meso- and macro-level.

The study will focus on how the pupils perceive the city instead of how the pupils perceive standard definitions of citizenship. What are the perceptions of the city they live in and how does this perception of their reality open up and at the same time restrict citizenship? This means there will be less focus on the role of the citizen and more focus on the city and how the city constructs its citizens through discursive and social practices.

There will therefore be no test but an essay that is constructed around scenario making; the description of the future city and what forces/actors that have changed it. The selection of narrative as method and future scenario will be explained and discussed more in depth in chapter 3 and chapter 5. The students will write narratives about an area of large uncertainty which will open up possibilities for different scenarios. The different scenarios will be the heart of the different public narratives of the pupils. The study will include interviews around themes in the pupils' essays. The written assignments and interviews will be analyzed according to narrative principles. The author will find the overarching public narrative that all pupils share and connect these to the social and discursive practices of society (Meta-narratives).

This overarching purpose is broken down into four objectives for this study:

1 To define a normative goal of this study

In research, there is no ideal normative approach for citizenship education which cannot be questioned. My study aims to discuss and define a new normative goal that differs from the ones of prior studies and research within the framework of liberal-democracy and citizenship education. This normative framework should be critical, discursive and bottom-up in its nature.

2 To create and analyze public narratives around citizenship and sets of interest from a life world perspective

Through collecting pupils' written assignments and qualitative interviews, there will be a reconstruction of different public narratives. At the same time, a metaphor points a perspective, this study will therefore try to follow a bottom-up policy by using public narratives and themes that interest pupils. The main scope is to see if the different public narratives of the pupils can be fitted in within a larger shared public narrative. The method to

get public narratives is an assignment of scenario making; the pupils will describe the future and which changes will bring us to this future.

3 To connect the pupils' public narratives and metaphor to larger meta-narratives of social and discursive practices

A critical perspective needs to see the larger picture of citizenship which goes beyond staying at the meso-level and also includes the micro level (life world of the pupils) and connect these perceptions to education (social practice) and citizenship (discursive practice). This would mean to connect the larger shared public narrative to a meta-narrative on meso and macro level.

4 To create a reconstruction of citizenship as a conceptual narrative

This part should not just reconstruct conceptual narratives of the city and the citizen according to the public narratives of the pupils but also be able to see the limits and possibilities of the reconstructed conceptual narratives. This is in itself a reflexive assignment since all narratives and metaphors will always highlight one perspective and discriminate others. The work therefore seeks to reconstruct different metaphors for the city and citizen within the shared public narrative of the pupils.

1.3 Research questions

The focus lies first and foremost on citizenship theory and how it can be reconstructed to fit the public narratives of the pupils. Citizenship theory should begin with conceptions of the life world of pupils; therefore the focus of my research questions is on the pupils.

A How can citizenship be clarified as a theory? What different understandings of citizenship are dominant today and how do these understandings correspond with each other? How can citizenship be defined in a way that allows us to record the public narratives in a relevant and bottom-up way?

B How do pupils engage and make sense of the dominant discourses of citizenship that exist in society? What kind of dominant public narrative do the pupils share on citizenship? What are the sets of interests presented by the pupils?

C How can social and discursive practices of society help us to understand the public narratives / scenarios of the pupils? How can we bridge the different levels of discourse (micro, meso and macro) on citizenship? How can we see possibilities and limits of the public narratives / scenarios?

D How can we better structure the conceptual narrative of citizenship to fit the modes of the pupils' structure and experience of reality? How can citizenship be redefined in a way that can be adapted to the lives of the pupils and their expectations of life without losing a critical perspective?

1.4 Design of this study

This study draws inspiration from the model of didactic reconstruction, originally developed in Oldenburg/Kiel, Germany for planning, implementation and evaluation of subject didactic research (Kattmann and Gropengießer, 1996). This model has a focus, not only on what should be learned, but also on the life world of the learner. Didactic Reconstruction is about incorporating the life worlds of the pupils into the construction of curricula, that the "awareness of the students' point of view may substantially influence the reconstruction of the particular science content" (Kattmann and Gropengiesser, 1996:180).

The main focus of the model is that it sets out a distinct procedure of how to use pupils' conception in the construction of curricula. As can be seen in figure 1, the model, designed first by Kattmann and Gropengiesser (1996) and further developed by Lange and Lutter (2006), suggests four steps that should be followed by the researchers. This first step is the **1 Clarification of the educational purpose** which clears the normative starting points of this study. Every study has normative goals; implicit or explicit.

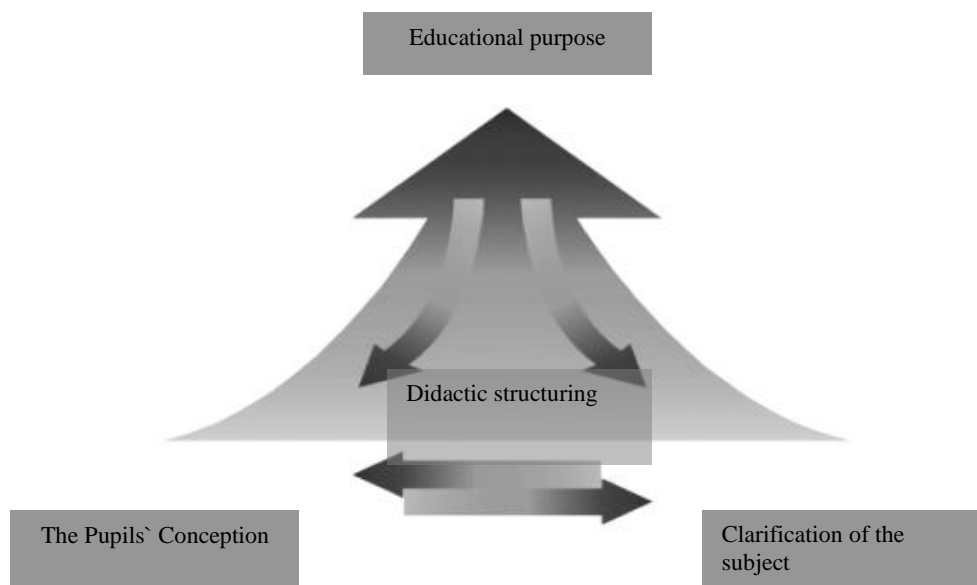


Fig. 1: Politics-didactic quartet by Lange and Lutter (2006)

2 Clarification of the subject The second step of the model is to structure the elite perspective on the concepts of science. This has often meant that the focus has been on analysing literature from scholars and experts that give their interpretation of society and reality. **3 The pupils' conceptions** are analysing the life world approach as a different approach than the subject; it has often been based around interviews and qualitative content analysis. **4 Didactic structuring** (reconstruction of curricula) means often a proposal on how the curricula could be reconstructed and/or structured taking the life world into account. The main philosophy of this procedure is that the curricula should not just transport the concept to the pupils but the curricula needs to acknowledge the life world of the pupils. This study will only use an adapted version of this approach, which will put more emphasis on the discourses than on actual concepts and figures of thoughts. The original study of Didactic Reconstruction was made for natural science where concepts are less openly contested than in social science and it was constructed for using the life world concepts to create suggested routes to improve the curricula.

This study has four basic assumptions. **A:** The pupils' conception is not an isolated perspective from the larger discourse of society which includes scientific concepts / educational concepts. They rather work on different levels of discourses where the pupils' perspective represents discourse at micro or individual level. The pupils' narratives are analysed within the frames of education and school which represents meso-level (social practices). Education and school exist within larger discursive practices on a macro-level with different meta-narratives (neo-liberalism, counter-narratives **B:** This study is also

connected to the discourses of society; research is a story-telling activity that is performed according to some agreed academic principles. Nevertheless; it is a story-telling process that exists within struggles of society. It is therefore important to see this study as part of a larger conversation around the topic citizenship within society. It is therefore important to explain and discuss the context of the discussion around citizenship. The result of this study should not be seen as a final guidance to do policy tools or to do education but an active contribution to the critical discussion on citizenship and education. **C:** This study wants to avoid iron clad definitions of concepts like citizenships while concepts are based and underpinned through narratives and concepts are parts of the struggles in society to define our social reality. Concepts and theories are parts of discourses in society and are part of power structures since some people have more power to define and discuss these concepts. It is therefore important to acknowledge that this study does exist within an elite discourse of academia that is both unproblematic and unavoidable. **D:** Nothing is ever inherently good. Nothing could be taken for granted as being good; goodness is context-based and these contexts need to be described. Citizenship and education is as every other concept part of the struggle in the distribution of goods and recognition. Citizenship and education could both be seen as emancipative and enslaving practices; this study does not subscribe to a educational fundamentalism and it acknowledges that education is also a powerful tool of social control.

Although part of discourse analysis and a part of the post-modern methodologies; this study does adhere to a critical perspective and that the plurality of realities and the death of meta-narratives is in itself a meta-narrative that functions well together with the material conditions of late-capitalism. The **second chapter** will discuss the critical perspective and the normative goals of this study. The **third chapter** outlines the theoretical framework of the study and how it embodies the normative goals of this study. This study exists within the context of critical discourse analysis; it focuses on narratives and metaphors. The **fourth chapter** defines and discusses the concept narratives around citizenship and how this concept narrative could be adapted to both the normative goal of the study and to the theoretical framework of the study. The **fifth chapter** outlines the practical method of this study which is based on scenario makings and analytical approaches based on narratives, metaphors and discourse analysis. The chapter also outlines how the method was used in doing the research and in the analysis of the empirical material. The **sixth chapter** presents the public narratives of the pupils and the **seventh chapter** connects these narratives to larger meta-narratives around the city and education in society. This chapter attempts to reframe/reconstruct the concept narratives of citizen and city to fit the life world of the pupils. The **eight chapter**

seeks to discuss the possibilities and limitations of such an reframing/reconstruction of the concept narrative of citizenship.

The empirical part is divided into three steps. The first and second step is based on a written assignment. Three classes (12th/13th grade) at two different “Gymnasiums” (Equivalent to High Schools in the US or Grammar Schools in the UK) in the subject Politics from the city of Oldenburg in Lower Saxony in Germany took part in this study. The pupils are usually aged between 17 and 19 years. 52 pupils participated out of a total number of 62 pupils in the classes. 4 pupils refused to turn in their written assignment. There were therefore 48 written assignments that were analyzed. In the written assignment, the pupils are asked to look into the future for 20 years and to describe the future society with all its positive and negative aspects (scenario making exercise). The pupils should answer in writing to describe society, politics, economy and public and private life within a time limit of 60 minutes. For this assignment, there have been authored five help questions for inspiration. These can be found in chapter 5.

All the 48 written assignments were evaluated according to two aspects: themes mentioned and plots. The first approach maps the different themes like social injustice or other themes that are mentioned. The plot is based on how society was before a change, what changed and what came after the change and which actors were taking part in the plot. The next step is to outline different main forces/actors from the material. From the 48 written assignments, there were six different forces/actors constructed based on topics raised by the pupils: **1** Liberalization, **2** Progress, **3** Natural resources, **4** Composition of Population, **5** Political Decisions and **6** The State. Based on these actors / forces, groups were developed and analyzed. Every group consists of three pupils which have been chosen for deeper analysis due to their input in the written assignments. What binds a group together is that the written assignments share three following characteristics: **A** actor (leading role), **B** description (metaphor) and **C** story (meta-narrative). The metaphor and sets of interests presented through the written assignment and the interview will guide the theoretical **discursive and social practices** that frames and underwrites the perceptions of the pupils from a meso and macro perspective. The last part is a reconstruction of **citizenship as a conceptual narrative** from the perspective of the pupils: how can we create a citizenship discourse that embraces the perceptions of the life world?

1.5 Limitations of the study

This study does not try to make a representative study of public narratives of citizenship by German pupils. The study is limited to three classes from two schools in Oldenburg, Lower Saxony. The author is aware that the selection of pupils is not representative for Germany as a whole since the selected pupils are from the Gymnasium. In this study pupils from the other forms of schools in Germany (Hauptschule and Realschule) were excluded. This meant that people from the lower strata of society and pupils with migration backgrounds tends to have been excluded. In this sense, the study is rather relevant for perceptions and teachings at the level of Gymnasium. Just as important is the fact that political science at this level is chosen as an optional subject by the pupils and not forced upon the pupils, which means that all the pupils have an interest in the topic taught.

The main point is rather to explore how we can reconstruct concept narrative of citizenship and citizenship education according to the life world principles and changes of the meta-narratives. More precisely, the goal of my study is to create a suggestion of how citizenship theory and citizenship education could be enriched by analyzing public narratives through the chosen pupils. To make the study more valid, the study will stress the link between pupils' shared public narratives and the discourses in society. This means that the study acknowledge a direct link between the micro, meso and the macro level of discourse, the linkage between the actors and structures, between texts and social practices.

This study should not be considered as the definitive answer to how citizenship should be understood, but rather an attempt to use the life world in the construction of citizenship theory. It is a commitment to the storytelling as a dominant way of production and reproduction of social reality. This study wants to engage itself with the pupils' public narrative. It is important to keep in mind that this discursive approach should be regarded as a work in progress: it should be considered as an incitement to find new ways for better constructing national education outside the canon of benchmarking and expert-dependence.

The method of this study also has limitations that need to be taken into account. First of all the method is not constructed to find all different forces and plots that exists among the pupils in the study. **1** The main goal of the study is to find an overarching shared public narrative that all the pupils in this study share. The goal is to get a variety of different narratives and not to get all narratives. It is therefore more important that the individual groups and narratives differ from each other than that they exhaust all different possibilities that the text could give us. **2** This connects to the principle that the overarching public narrative could consist of many plots and it is up to the author/researcher to reconstruct these

plots. The different themes that have been reconstructed as narratives are not exhausting the different possibilities of themes or narratives but are actually a way to create a plurality of narratives among the individual pupils' narratives. Just as the former point; the main point is to create a variety of narrative so that you could then find an individual overarching narrative.

3 The quality and depth of the reconstructed narratives differs from pupil to pupil and from theme to theme. It is dependent on how much information there exists in the written assignment and the interview material. The analysis focuses not on the individual pupils but rather on the texts that have been produced within the framework of this research. The analysis therefore concerns the material that have been produced and how this material connects to larger discourses of society. What someone really believes and thinks lies beyond the scope of this study. The interest lies on the public narratives and not the individual story teller. This method is therefore not really dependent on whether the pupils do believe what they say; the interesting part is rather how they use different discourses in society to create a sense making story. The study is therefore interested in how people use and create discourses; whether they believe their own stories is not an aim for this study.

4 This study is performed in German but translated into English. The focus lies less on grammar and more on larger sense-making devices of narratives and metaphors. The study does not too sensitive to the grammar of language. The focus therefore lays larger pattern of story telling. This also connects to the principle that this study does not take existing narratives and deconstructs them. This study aims to construct narratives from texts. The method is chosen to facilitate this goal. **5** This study is also performed by one person and in a timeline of four years. This means that neither resources nor time were unlimited. With more resources and more time available, the aim would have been to make the study larger in scope. One possible improvement would be to identify the different ideal types constructed due to a larger population, which of course would not be in scope of this study. Another aspect would be to rework the method to suit Hauptschule and Realschule.

2 Normative Frameworks

This chapter aims to set out the normative framework for this study. It begins with discussing the normative goals of education per se. One of the main problems of top-down policy tools is the negligence of explicit normative goals. Policy tools like the Pisa or IEA might at first glance to be free from ideological implications. The concept of policy tools implies that policies / policy cycles are machines which need tools to work properly. This means that something abstract (policy) combines with something very concrete (tool).

Moreover, a policy tool frees itself from ideological suspicion by declaring it to be a mere tool to achieve something. The tool is, of course, like everything man does, full of ideological implication. There could be an argument that educational policy tools are trying to keep the system working instead of questioning the purpose of citizenship or education on a macro level.

By choosing such a method, just as the OECD has done with PISA, we avoid discussing the political goals with civic education. Since the IEA has created a form of consensus among many countries, they are only able to test what the consensus has achieved. Policy tools have been identified using the following strategy: experts define what should be learnt and then test if pupils know what the experts think they ought to have learnt or know. In such a model experts are primed. Policy tools like PISA and IEA question the nation states' role as prime definer of education. The PISA Test goes beyond just testing, it defines what should be learnt. "The knowledge and skills tested" are not defined "primarily in terms of a common denominator of national school curricula but in terms of what skills are deemed to be essential for future life."(OECD, 1999:11) These skills are defined by international experts.

The IEA Civic Education study is an attempt to make a policy tool for citizenship education: "IEA summarised what country experts considered 14- year-old students should know about a number of topics related to democratic institutions and citizenship, including elections, individual rights, national identity, political participation and respect for ethnic and political diversity." (Torney-Purta, et al, 2001:9) When the nation state loses its prime definition of citizenship and citizenship education, then the focus seems to go into the direction of an international singularity. Both PISA and IEA try to create a singular knowledge that is based on international compromises, on standards and competences of what needs to be learnt. The problem is that this kind of testing never goes beyond what the expert's sets as interesting; the participation of the pupils is therefore rather restricted. The purpose and point of education or the role of pupils seems to be lost. This study will therefore try to make a more explicit normative goal concerning the purpose of education.

2.1 Purpose of education

Since the 1990's, Germany has undergone a discussion of what the core of civic education or political education (*Politische Bildung*) should be (Massing and Weißeno, 1995). There have been attempts to draw a closer tie between the subjects of political science and civic education. One example of this is a focus on the triad of polity, politics and policy

or Policy Studies (analysis of policy cycles); another example is the attempt to increase the skills of making political judgments, which could make up a certain core of the curricula. The problem that cannot be avoided is the question of theoretical span. Should civic education be based on the theory of political science or should it be based on the theory of democracy or both? (Breit and Schiele 2002; Himmelmann and Lange 2005) An expansive take on citizenship education including other civic topics like law, sociology and economy could also be an alternative for the span of the subject. There is also a lack of consensus about which function citizenship education should have. According to Sander we can talk about three different functions of civic education:

- create legitimacy of rule (Herrschaftslegitimation) – education should protect an existing social and political order from critique. This would then be according to certain groups of power that profits from the social order. To undermine points of view from oppositional forces or rewriting of history is part of such an educational goal.
- means to improve the city and the citizen (Mission, Feuerwehr) – education is seen as means to achievement changes according to different programs either from established structures or from social movements in society. Education could be seen as a way to improve moral or democracy in a country.
- emancipation of the citizen (Mündigkeit)– education should make it possible for the individual learner to independently work on the political dimension of society. This would mean a democratic education that acknowledges the freedom of the citizen and to promote individual political judgments and evaluation. (Sander 2005:15-17)

This study would argue that all political system would proffer the first goal in one or another way. Even contemporary societal system has a need for people to accept the ruling economic, social and political order. Modern liberal Westphalia democracies have also put focus on using education as a way of governing (improving the city and the citizen) but also constructing the political subject. Liberal (focus on the individual) democratic (focus on collective decision) states have to motivate its dual nature of market, civil and public sphere.

We all need to be educated in comprehending the ruling values and knowledge or as Gramsci (in Giroux) would have put it: “[e]very relationship of ‘hegemony’ is necessarily an educational relationship” (2003:101). Therefore education or the knowledge that are

transmitted through education is not neutral. Cox (in Smith) says: "Theory is always *for* someone and *for* some purpose.(...) There is no such thing as theory in itself, divorced from a stand-point in time and space" (2001:87). We will need to understand education and the theories of education as being for someone and having a purpose that could be problematic. For example; education could create legitimacy for the state as a political construct or imagined community. If the main purpose of education is "the formation of ideologies and collective beliefs which legitimate state power and underpin concepts of nationhood and national 'character'" (Green 1990: 77) then we have to prime the nation for our educational goals.

On the other hand education could be used to underpin economical relations where the education should not only promote economical growth but also belief in the ruling economical system. If we say on the other hand that "education is linked with economic productivity and growth in personal income" (Heyneman 2004: 441), then we have to prime the market in our educative goals. Both the political and economical order needs to be justified. Often education is also used to produce better democrats or better workers which would fall beneath the goal of improvement. This is discussed in further length in chapter 7. This study aims to develop the goal of emancipating citizen from a critical perspective.

2.2 Critical emancipation

To create a form of critical emancipation should go beyond accepting ruling and the pupil's conception of social reality order but to actually question ruling orders and social reality. This study sets out to define a clear normative goal with the two sets of ideas; **1** to promote a critical perspective to the ruling meta-narratives and **2** priming and critically examining the perspective of the life world.

1 Let us turn our attention to critical pedagogy. According to Giroux one of the most important aspects of education is to give the pupils the possibility to "imagine different futures and that politics is a way to intervene in the public life." (Giroux, 2006b:29) The important aspect to become critical aware of the narratives of our life and the meta-narratives of our society are complex and fraught with difficulties.

The responsibility of pedagogy amounts to more than becoming the instrument of official power or an apologist for the existing order. Critical pedagogy attempts to understand how power works through the production, distribution, and consumption of knowledge within particular institutional contexts and seeks to constitute students as particular subjects and social agents. It is also invested

in the practice of self-criticism about the values that inform our teaching and a critical self-consciousness regarding what it means to equip students with analytical skills to be self-reflective about the knowledge and values they confront in classrooms. (Giroux, 2006:31a)

Critical awareness in this case study could mean to “make evident the multiplicity and complexity of history’, as a narrative to enter into critical dialogue with rather than accept unquestioningly” and that this pedagogy should “cultivate a healthy scepticism about power and a ‘willingness to temper any reverence for authority with a sense of critical awareness’” (Said, 2001:501 in Giroux, 2006:32a)

2 The purpose of designing a new policy tool for citizenship education is among other to take into account not only the challenges of globalization, late-capitalism, immigration and the transition to the service society, but also on emancipation, social change and putting a focus on the everyday experience of pupils. Such a policy tool attempts to be more socio-realistic. This means that less focus will be put on educational input (national policy goals) or learning outcomes (international standards from experts and elite groups), but rather a focus on the national pupils and their conceptions. It is then important that the concepts of citizenship so to say “work” in a sense that they correspond with the pupils’ observation of social reality and that this gives incentives for social change and not social preservation. Kellner sees that there is a rift between the approach of education and the life world of the pupils.

“There is thus a fundamental misfit between youth life-experience and schooling, the expectations of an older generation concerning labour and new work conditions, and the previous print-based and organizational economy and culture in contrast to the emerging digital and multimedia based culture and hybridised global economy. (...) One of the major challenges for democratising education today is thus to draw the consequences for restructuring education and democratising society from reflection on novel life conditions, experiences, and subjectivities in the light of the connection between the re-formation of labour and new social constructions of subjectivity.” (2003:59)

Kellner means that there “have been sustained efforts to impose a neo-liberal agenda on education, reorganizing schools on a business model, imposing standardized curriculum and making testing the goal of pedagogy”(2003:62). This development needs not only to be criticized, but we also need “to propose alternative conceptions and practices.” (ibid) Kellner makes an suggestion of how to close the gap of interest between experts’ conceptions and the

life worlds of the pupils: (1) Articulating the novel life conditions, subjectivities and identities of youth; (2) Cultivating new multiple literacies to respond to new technologies and the challenges of globalization; and (3) On the basis of these analyses to propose a radical restructuring and democratization of education. (Kellner, 2003:58) This bottom-up policy tries to incorporate some of Kellner's suggestions. First of all, his approach begins by researching the conceptions of pupils, to see which discourses are present.

A similar approach has been developed in northern Germany, the model of didactic reconstruction, which works with priming the life-worlds of the pupils. It was originally developed in Oldenburg/Kiel for planning, implementation and evaluation of subject didactic research (Kattmann and Gropengießer, 1996). This model has a focus, not only on what should be learned, but also on the life world of the learner. Didactic Reconstruction is about incorporating the life world of the pupils into the construction of curricula, that the "awareness of the students' point of view may substantially influence the reconstruction of the particular science content." (Kattmann and Gropengiesser, 1996:180) The Didactic Reconstruction encompasses, according to Gropengiesser, an attempt to bring in context-based Pedagogy, where the focus lies on how pupils make sense of the world, their prime experience of the world. (2001:14)

Another concept to prime the subjectivities and identities of youth is Lange's concept of political consciousness. It could be seen as a description of those mental structures that people use to make sense and how to perceive politics. It is the subjective world of politics which in different levels of complexity and depths helps us not just to analyze our social world but helps by planning and acting in the social world. The subjective perception of the political reality does not have to be completely convergent with the dominant perception of the political reality; it is a personal and subjective map for orientation in the political reality. (Lange, 2006:36) These personal and subjective maps should not be seen as too individual but also parts and/or reactions to ruling orders, hegemonies and larger meta-narratives in society.

2.3 Implications for the study

The main challenge is to actually construct a bottom up approach that is critical, that promotes social change and emancipation and on the other side acknowledges the experience of the pupils. The study will on one side need to take the micro aspect of discourse (life world of the pupils) without losing a critical perspective on the macro discourse. Life world conceptions are not the same as the macro discourse but they are not disconnected either. This would mean that the study needs to construct a method that could critically reflect on how the students make sense of the political but that is also a critical reflection of dominant

political discourses. The research design is developed around the model by incorporating narrative methodology. Instead of trying to map pupils' conception of citizenship, and treat citizenship as an isolated object from which we have conceptions of, this study will focus how this terminology is integrated in the pupil's general conception (and for that sake construction) of the Self. The focus lies here not only on the relation between the concept (object) and the pupil (the Self), but also the pupil's conception of the relationship between the subject and the social world.

More importantly; this study aims not just to analyze the life world of the students but also provides a critical reflection on how the political consciousness is connected to the larger societal discourses of society. Citizenship is not a defined term; the meaning has to be negotiated. Civic awareness is in this sense seen as part of the ever going construction, reconstruction and constraints of citizenship and the education of citizenship. Being aware and being conscious is important for critical thinking. Being conscious is of high value, since it is our consciousness that creates what we study. As Clough says "Consciousness seeks objects" and there are "no instruments, no methods prior to the function of consciousness" (Clough, 2002:85). This study aims to use discourse analysis to redefine a citizenship that critically incorporates the life world perspective of the pupils. The next chapter will present how this study will look at consciousness and its connection to larger discourses in society.

3 Theoretical Frameworks

This chapter goes into depth with theoretical frameworks for the policy tool, theories of metaphors and narratives within discourse analysis. The main aspect of this chapter is to discuss the choices of the theory according to the normative principles of this study.

3.1 Study of Discourses

It is important to point out that our language is "ambivalent, evasive, metaphorical and constitutive, rather than unequivocal, literal and depictive" (Alvesson and Skoldberg, -2003:152). This means that one has to, at least to some degree, accept "a rejection of the capacity of language to fix -meaning and pin things down once and for all" (Wetherell, 2001:5). To some degree, we have to accept that "all knowledge, all objects, are constructs" and "acknowledging the artificial quality of the categories concerned, offers the possibility that we might profitably conceive the world in some alternative way" (Fowler, 1981:25). In this sense, language is constitutive in a more direct sense, language partially "creates what it

refers to” and still linguistic change is also a “part of ongoing social change” (Taylor, 2001:8).

Foucault points to the strong links between language and practice. Discourse analysis tries to overcome the “traditional distinction between what one *says* (language) and what one *does* (practice)”; it stipulates that the discourse constructs the topic. Discourse influence how “ideas are put into practice and used to regulate the conducts of others” (Hall, 2001:72). Language and social practices are central. One can see that the definition of citizenship, citizen and the city is going to struggle between reproduction and change. A discourse analysis of citizenship could be understood to “deconstruct how particular texts have come to be structured as they are, and with what social and political implications” (Jaworski and Coupland, 2000:139). Discourse analysis has an interest in how institutions and rules are spread through usage of language. A discourse does not primarily describe reality, but it constitutes it in a specific way (Keller, 2004:63). The ways and when a discourse is used as a theme are connected to power and coercion (Keller, 2005:22). Discourses have the function to enforce and reinforce “everyday interaction in relations of submission and domination” (Parker, 1989:63). “Discourse is embedded in socio-cultural practice. Discourse constructs this context from a particular perspective and is, in turn, constructed by it” (Koller, 2005:200).

Citizenship could be seen as an overarching concept for different social practices in society: the political participation in political self-governance, political and legal protection from coercive power, a legal membership in a community or a normative and ethical way to behave in and towards other members and non-members in a political community. From this limited introduction, it already becomes clear that citizenship does not imply one social practice, but rather many. Until now, the testing of citizenship education has failed to produce a tool that actually tries to scrutinize and criticize the theories tested and how they relate to the social practices of society. At the same time, it fails to analyze what kind of discourses of citizenship that are prevailing. Until now, the discourse of policy tools has focused on the knowledge and norms of pupils/citizens and how they correspond to the dominant interpretation of liberal democracy in different countries/dominant international agreements and on their judgment of what should be considered important to know and not to know.

This study intends to turn the table and actually focus on the social practices of the city instead of the citizen. The production and usage of discourses is connected with power, not everyone is allowed to produce discourses. Discourses are dependent on actors realising them (Keller, 2005). Fairclough argues that being “critical” in this sense means to highlight

the visible, the interconnectedness between concepts and practices (Fairclough in Marston, 2002:84). Marston sums up the basic points in Fairclough's suggestion:

The relationship between macro, meso and micro levels of discourse is of primary concern to Norman Fairclough (...) that conceptualises discourse in terms of three main dimensions. Textual analysis (micro) is concerned with description about the form and meaning of the text, discourse practice (meso) focuses on the discursive production and interpretation of the text and sociocultural practice (macro) operates at the level of broader social analysis. (2002: 85)

Critical Discourse Analysis is the overarching theory, while narratives and metaphors are the means which this study uses to structure the different discourses. It is of course possible to choose another form for the discourses, but for this study, narratives and metaphors were found to be very useful ways to structure and to compare citizenship discourse of everyday life. The methodology will hereby be divided into three steps: **1 Text analysis, 2 Discursive Practice and 3 Social Practice**. With Text analysis means scrutiny of grammar cohesion, vocabulary and the structure of text. This will be analyzed through metaphors and narratives. Discursive practice entails an analysis of the processes in which texts are framed—for example, the context in which statements are made and the ways in which texts link into other debates. Social practice entails an analysis of discourse in relation to wider power structures and ideology.

3.2 Metaphors

The author has decided to use two different concepts within discourse analysis: metaphors and narratives. Metaphors could be seen as “a way of comparing two different concepts” (Jones and Peccei, 2004:46). The strengths and the weaknesses of metaphors are that one attempts to understand one experience in terms of another experience. This is not just limited to the literal use of metaphors: on the contrary, metaphors are a human way of thinking that even colors a science. All theories and its models are metaphorical in its nature (Morgan, 1999:10). Metaphors and theories help us and blind us at the same time. There are always different metaphors that could describe one phenomenon. Every metaphor is at its core normative, because it promotes one point of view over another. Often metaphors are hard to get rid of and become a sort of prison of mind. Still by seeing theories and models as metaphors, we become aware that one theory is not enough to describe reality (Morgan, 1999:11-12). We could therefore say that metaphors could be both explicit and/or implicit. One example of implicit metaphors is that a discussion is a battle or a competition (Jones and

Peccei, 2003:47). Did you win the debate? Could you defend your positions? It is not usual that one always considers discussions as a battle between two different opinions, but in reality people could act like it would. The loss of a debate could also hurt, because it means that someone was not good enough to beat the other. From a citizenship perspective, metaphors help in our creation of social reality and in one way we use them as a truth-telling device.

Metaphors [. . .] highlight and make coherent certain aspects of our experience [. . .] metaphors may create realities for us, especially social realities. A metaphor may thus be a guide for future action [. . .] this will, in turn, reinforce the power of the metaphor to make experience coherent. In this sense metaphors can be self-fulfilling prophecies.
(Lakoff and Johnson, 1980: 156)

Metaphors share the similarity with narratives that both are a part of important pre-understanding of how we make sense and create our social world. They should be seen as a natural part of the interpretative studies (Alvesson and Sköldberg, 2003:90). Moreover, the combination of metaphors and narratives should be fruitful for this study. As an example; metaphors and narratives both share its aspect-seeing as can be understood from the following example: the metaphors of base and superstructure often used in Marxist theory and critical theory imply that society is a house. This is of course a very telling picture, but it would be senseless if one does not mention how and why this house was built. In this sense, one could tell the narrative of material dialectic as the struggle for keeping or/and dissolving the class-society. Instead of regarding history as a series of unconnected and singular events, we see history as a storyline with forces and actors (Alvesson and Sköldberg, 2003:93-94). Just like metaphors, narratives are always to some degree arbitrary. One could imagine that society is like an organism and that the narrative of the world is for society to be in balance with the environment. In this case, one can see that a metaphor also affects the story told, but also the other way around. Alvesson and Sköldberg give an example of how metaphors and narratives support each other in economics:

“In economics, for instance, metaphors – in the guise of models – are the predominating form of poetics. (...) Yet, when the metaphors (models) have to be explained, the economists turn to histories of economic processes, i.e. narratives. Conversely, in order to explain why economic stories happen as they do, economists turn to their metaphors (models). Thus, metaphors and narratives together form a self-supporting poetics of economic science, the basis of which rests on an allegory of self interest.” (Alvesson and Sköldberg, 2003:93-94)

Furthermore, one must understand that all metaphors are part of a narrative, and at the same time that metaphors influence the narratives told: “we have entered a part – whole hermeneutic circle.” (Alvesson and Sköldberg, 2003:93). In analyzing our narratives, we need to find our metaphors and the other way around we also need narratives to understand our metaphors. This study stresses this connection and attempts to create a path beyond facts, to create an entrance to how we make sense, instead of just systematic gathering and analyzing facts and patterns. By seeing the linkage between the micro, meso and macro discourse, we can construct an insight that connects the text with the social practice. The main goal is to bridge what is fundamental life world (shared root metaphors by the pupils) with the discourses of educational and political systems.

3.3 Narratives as discourse

Narratives are nothing abstract or spectacular, but rather one of the most used patterns to ease up communication. It is important to consider that narratives (just as metaphors) are not depicting reality; they are rather creating a proposal what reality is through a linguistic pattern. The Aristotelian view on narratives is that it is “an organized form of discourse with a plot in three parts: beginnings, middles, and ends” (Kaplan, 1993:171). What is common for all narratives is “of course the plotline, or what the story is about.” (Jaworski and Coupland, 2001:31). There are two definitions of a plot that are useful and fruitful for this study.

First of all, narratives must show a change of state, a broken Equilibrium and in the end there will be a new one. “[A]ll narratives depict a temporal transition from one state of affair to another” (Ochs, 1998:189). What we talk about is that all narratives need a “key event that disrupts Equilibrium of ordinary, expected circumstances” (Ochs, 1998:197). Of course a plot needs characters, forces that are pitched against each other. Todorov means that characters are not only human subjects, but could and should be interpreted in a broad way. A character could be nature, animals, time and so on (1977:111). According to Ryan interpreted by Czarniawska, there are three steps to construct characters and a plot: “constructing characters, that is, introducing legible differences between the actors (a hero and an opponent); attributing a function to single events; and finding an interpretive theme that subsumes the events and links them in a meaningful sequence (‘near success’, ‘near failure’, etc.)”(2000:10). Labov provides a useful model in which he perceives the narrative form as a set of questions as indicated below:

- A. Abstract: what was this about?
 - B. Orientation: who, when, what, where?
 - C. Complicating action: then what happened?
 - D. Evaluation: so what?
 - E. Result: what finally happened?
- (Labov, 2001:235)

Narratives are then seen as ways to use linguistic patterns. This does not necessarily mean that narrative itself exists; we create narratives to construct and reproduce our reality. When someone analyzes narratives and metaphors, it is important to remember that narratives could be taken apart, and rewritten with a new focus, a new plot and hereby a whole new narrative. Like the famous Kurusova film “Rashamon”, where all the actors tell their versions of reality which presents themselves in a better light, all narratives and metaphors are making a statement, an ideological statement. There are no neutral stories or metaphors, since we could always tell alternative stories and metaphors that undermine the predominant way of looking at the world.

One could say that metaphors and narratives are tools for helping humans to comprehend a complex social and political world. This is although not only positive, but it has also a dark side. It reduces the world into a narrative and metaphor which discriminates other perspectives that are relevant. As an example, metaphors are often used to make abstract object more concrete. One example is “personification” which is “a special type of metaphor that entails giving human characteristics to inanimate objects or abstract ideas” (Jones and Peccei, 2004:46). Often we can talk about countries in different manners like that in the English media Germany has been described as “the bully” in the playground. (Jones and Peccei, 2004:46) This way of describing politics in narrative and with metaphors is popular, particular in contrast to social science dehumanized focus on structures and forces.

According to Backman, we can see a discrepancy between the public opinion and the scholar perception on politics and the relationship between the individual power and structures in society. Backman means that in the public opinion, we can see a tendency towards a personalized, heroic and voluntaristic perception of what drives society and the changes of it. On the other side, we can see the scholar perspective with a more dehumanized look on society with a large focus on structures, forces with a bias towards deterministic standpoints (Backman, 1990:12). In one sense, we can at least get a hint that there is a demand for a world where we have personal heroes and villains who make a

difference despite structures and de-humanized forces. The heroes and villains are then seen as responsible for regimes, systems and collective actions (Backman, 1990:12).

It is then not a surprise to define such a perspective as anthropomorphism, which in this sense is a way to describe when people use and transfer thought patterns about everyday actions into the world and society in large. A world controlled by identified actors as Thatcher or the Germans is much easier to understand and to sell than the talk about the struggle between structural path dependence and pure coincides (1990:12, Beckman). The first one makes more sense, and sense making here is close to being metaphoric in its true sense. On the contrary, all narratives and metaphors, even the scientific and high brow ones are sense-making devices. Often narratives are seen as something private, but just as Alvesson and Sköldbørgs show, even in science we can reduce everything to root-metaphors and root-narratives that tell us about our “Weltanschauung”.

This all boils down that narratives (and metaphors for that matter) could be seen as arbitrary. Even the same narrative could contain different plots: in this sense, narratives and plots are dependent on who the story-teller is and what interests the story-teller promotes (Czarniawska, 2000: 14-16, 1998: 1-3). Narratives themselves could be seen as ways to make sense of the human life, the “narrative knowledge tells the story of human intentions and deeds, and situates them in time and space” (Czarniawska, 2000:2). Ricoeur (in Alvesson and Sköldbørg) means that “the meaningful time to be illuminated, thus, is the time of narrative” and Ricoeur indicates that narrative “does not simply consist in adding episodes to one another; it also constructs meaningful totalities out of scattered events” (2000:92-93). Of course narratives are nothing new; they should rather be seen as something universal to humans. According to Barthes, we can say that the narrative structure is “international, transhistorical, transcultural: it is simply there, like life itself” (Barthes 1977:79). According to Gee, narratives give sense to our lives and the world we live in. We can look at narratives as “sense-making devices” and that “people encode into narratives the problem that concerns them and their attempts to make sense or resolve these problems” (Gee, 1999:134).

3.4 Narrative as a political concept

On one side, one can define politics and political discourse either as “formal/informal political contexts and political actors with, that is, *inter alia* politicians, political institutions, governments, political media, and political supporters operating in political environments to achieve political goals.” (Wilson, 2003: 398). On the other side, one could also argue that politics is not just limited to the public sphere but also includes all human social interaction

and relationships which affects the distribution of social goods. With social goods could here be meant anything that “a group of people believes to be a source of power, status, or worth (whether this be ‘street smarts,’ academic intelligence, money, control, possessions, verbal abilities, ‘looks’, age, wisdom, knowledge, technology, literacy, morality, ‘common sense,’ and so on and so forth through a very long list indeed.)” (Gee, 1999:2) One could define that politics is a language usage; policy could be seen as the “exercise of political power and the language used to legitimate that process” (Codd, 1988: 235). The importance here is the language, and in the production of policies from the state and other political organizations, “language serves a political purpose, constructing particular meanings and signs that work to mask social conflict and foster commitment to the notion of a universal public interest” and “In this way, policy documents produce real social effects through the production and maintenance of consent” (Codd, 1988:237).

Narratives are also in the core a political activity: according to Ochs (1998:202-203), we can see story-telling as “crucial to the construction of a self, an "other", and a society” (ibid), it also “allows members of communities to represent and reflect upon events, thoughts and emotions” (ibid). But storytelling and the rights to do official storytelling is “asymmetrical allocated, granting reflective rights to some more than other” and more importantly “the meaning of experience and existence – what is possible, actual, reasonable, desirable – tends to be defined by some more than others”(ibid). We can then see that “narrative has the capacity to limit, indeed imprison, or to expand and transform the human psyche” (Ochs, 1998:202-203).

3.5 Theoretical approach of this study

One of the main difficulties of studies inspired by this analytical way is that it often is a way “to cover up muddled thinking or postponed decisions on vital analytical matter.”(Alvesson and Kärreman, 2000: 1128) One of the main problems is that “researchers may want to avoid choosing between a language and a meaning focus – meaning here signaling a relatively stable way of relating to and making sense of something, a meaning being interrelated to an attitude, value, belief or idea.” (Alvesson and Kärreman, 2000: 1128) This study has a focus meaning, thereby not focusing on use of grammar or specific words. This study will not look at narratives from a biographical perspective but rather from a structural perspective. Barthes talks about narrative as either dependent on the talent of the storyteller to create one and overarching structural narratives on the other side. The last one

goes beyond the individual storyteller and says something on the different discourses in society (Barthes, 1977:80).

The normative goal of this is to use the perspectives of the life world (pupils in this study) in the discussion of the public discourses. Linde sees social science as an “extended and discontinuous conversation, carried on by experts, where, in general, each turn consists of a lecture, paper, or book.” (Linde, 1986: 196) A way would be to use oral narratives of people on topics of the public as a part of a more general discussion. (Linde, 1996:197) Such a way lets different speaker present long narratives to show range and depth of popular thinking on certain topics and hereby give them a voice in a public conversation. (Linde, 1996:198) Interesting for social scientist are according to Linde those public “conversations which develop life stories of the group, community, institution, nation, etc.” (Ibid) Linde sees the group life story as a collective analogy to the individual life story. (Linde, 1986: 198) A group life story like a national life story tells “who we are, what must be known to know us” and it is a “discontinuous unit, built up both by the public discourse of history books, civic texts, articles about sociology, political speeches, etc., as well as by private oral narratives.” (Linde, 1986: 199) Linde sees that events which comprise it have “extended reportability” but not every event which is reported “in the daily newspaper, in oral narratives, or even in history texts will form part of the national life story.” (Ibid) This national life story is a unit which is “constantly in process of revision and events will be dropped, added and evaluations will change.” (Ibid)

The most problematic areas in the national life story are those for which the nation has no generally accepted formulation of what happened and how it can be seen as the story of the actions of a good people (....) It is here, then, that narrative analysis can be directly of service, not only to the various social sciences, but also to the wider public understanding, by giving the greatest possible range of people an opportunity to participate in the building of a general narrative of the meaning of the events in which we have participated. (Linde, 1986:200)

Somers has proposed to understand narrativity in four ways which will be used for this study:

1 Ontological narratives which are “that social actors use to make sense of - indeed, to act in - their lives” and they define who we are and could act as “a precondition for knowing what to do.” (Somers, 1996:618) Doing/actions will in turn also create new narratives and new actions. Somers discusses the relationship between narratives and ontology which is “processual and mutually constitutive” (Ibid). Ontological narratives are structured by emplotment, relationality, connectivity, and selective appropriation. Ontological narratives could be seen as a way “to make sense of” , “to account for” or “even predict practices of

social and historical actors, their collective actions, their modes and meanings of institution-building and group-formations, and their apparent incoherencies. (Ibid)

2 Public narratives could entail how “agents adjust stories to fit their own identities, and, conversely, they will tailor "reality" to fit their stories” (Somers, 1996:618) Public narratives are narratives that are attached “to cultural and institutional formations larger than the single individual, to intersubjective networks.” (Ibid)

Public narratives range from the narratives of one's family, to those of the workplace (organizational myths), church, government, and nation. Like all narratives, these stories have drama, plot, explanation, and selective criteria. (...) Taylor emphasizes the centrality of public to ontological narrative when he states: We may sharply shift the balance in our definition of identity, dethrone the given, historical community as a pole of identity, and relate only to the community defined by adherence to the good (or the saved, or the true believers, or the wise). But this doesn't sever our dependence on webs of interlocation. It only changes the webs, and the nature of our dependence. (Ibid)

3 Meta-narratives could be perceived as stories, not only by explaining evolution and change but also by their property to give “ultimate, epic stories about the truth of human experience.” (Cohen and Kennedy, 2000:378) “Socialism, for example, insists that history is dominated by the oppression of different groups – from slaves through to workers – and these groups’ perceptual struggles against economic exploitation.” (Cohen and Kennedy, 2000:378) Somers sees these as the epic dramas of our time like Capitalism vs. Communism, the Individual vs. Society, Barbarism/Nature vs. Civility. Moreover, they could also include “progressive narratives of teleological unfolding “ like “Marxism and the triumph of Class Struggle”, “Liberalism and the triumph of Liberty”, “the Emergence of Western Citizenship” and “the Rise of Nationalism or of Islam.” (Somers, 1994:619) She means moreover that the master narrative of Industrialization/Modernization out of Feudalism/Traditional Society is one of the most outstanding examples of how a metanarrative becomes lodged in the theoretical core of social theory. (Ibid) Meta-narratives could become repressed and not visible because of their “quality of denarrativization which means that they are built on concepts and explanatory schemes ("social systems," "social entities," "social forces") that are in themselves abstractions.” (Ibid)

4 Concept narratives which “are the concepts and explanations that we construct as social researchers” which could include factors like social forces (market patterns, institutional practices, organizational constraints) (Somers, 1994:619). Conceptual narrativity could be seen as a way to devise a vocabulary that we can use to reconstruct and plot over time and

space the ontological narratives and relationships of historical actors, the public and cultural narratives that inform their lives, and the crucial intersection of these narratives with the other relevant social forces.” (Ibid)

Rather, our modern sociological use of terms such as "society," the "actor," and "culture" is for social-science purposes intentionally abstracted from their historicity and relationality. The conceptual challenge that narrativity poses is to develop a social analytic vocabulary that can accommodate the contention that social life, social organizations, social action, and social identities are narratively, that is, temporally and relationally, constructed through both ontological and public narratives. (Ibid)

Before we start to study the “public narratives” / “group life stories” of the life world this study will need to discuss the conceptual narratives that this study will engage itself with; namely citizenship theory. The concept of citizenship needs to become adapted to the normative and theoretical goals of this study. In this case this means that the study will allow a critical perspective on the concept narrative on one side and to open up the definition on the other side so that the theory could be used in research of pupils’ public narratives. The theories need to become less top-down and more open in their form.

4 Concept narrative Citizenship

This chapter will present the conceptual narrative of citizenship that this study aims to focus on. The larger goals of the chapter is first to discuss the citizenship and citizenship education from the dominant perspective among scholars. The second of the objective of the chapter is to criticize the dominant perspective and suggest a way of looking at citizenship that is adapted to the aims of this study. As stated in the last chapter, conceptual narratives are seen as the specific vocabulary that academics use to make sense of the world. The chapter will first discuss different fundamental meanings of citizenship within the academic discourse. It will then go on to discuss the form of citizenship including a discussion around the role of the nation state and rights and duties connected to citizenship. The chapter then aims to discuss how citizenship works together with different ideologies. The thesis will discuss liberalism, communitarianism, republicanism, and radical democratic theory. The chapter then aims to discuss how citizenship and citizenship education are constructed on one side and how the IEA constructs citizenship on an international and national level. This study criticizes the dominant concepts of citizenship and then proposes a more suitable definition of citizenship for this study.

4.1 Meaning of Citizenship

The conceptual narrative of citizenship is (as with many other conceptual narratives within social science) contested; citizenship is extremely hard to define without losing the width and depths of the ongoing debate in society and academics. To discuss citizenship as a theoretical filter for empirical material we will need to commit to the perspective that citizenship is constantly in the making. The main aspect of theories under debate is not to resolve it through a compromise or to hide it away, but actually to highlight problems, such as done in this study by exploring the discourses of citizenship. Associated words, like Democracy, could be used to define almost everything and to imply different normative conceptions of society. We can talk about everything from digital citizenship to multicultural citizenship. The meaning of citizenship could therefore be understood as a quite ambiguous word used differently in different contexts and with different normative and ideological implications. We can speak of at least four different definitions of citizenship. **A** The citizenship defines a set of political rights granted to citizens which means rights to participate in political processes of self governance. “These includes rights to vote; to hold elective and appointive governmental offices; to serve on various sorts of juries; and generally to participate in political debates as Equal community members” (Smith, 2002:105).

This understanding of citizenship is a heritage from ancient Greece which defined it as a certain exclusive group of members in a political community (Polis). It was a partnership between the citizen and polis in shared rights and duties of making and execution of public policy. Citizenship meant to be a member of a city state or a polis as opposed in being a non-citizen like women and slaves who were only subjects to the law constructed by the citizen and polis. (Wagner: 2004: 278)

He who has the power to take part in the deliberative or judicial administration of any state is said by us to be a citizen of the state; and, speaking generally, a state is a body of citizens. (Aristoteles in Hindes, 2002:128)

The modern conception of citizenship is more limited and more extensive than the ancient definition, since citizenship reaches out further than just a small elite of men, but it is a liberal citizenship with a focus on a legal status. **B** Which brings us to a second definition of citizenship as a “full membership in society” (Holston and Appadurai, 1996:187). It could

also be defined as a legal status in a political community connected with rights (political, civil and social) and to some degree duties (pay tax and obey the law) (Smith, 2002:105). It does contain a political dimension which means there are political rights connected to the membership in a political community to participate in political processes of self governance. (Ibid)

C A third definition stems from a modern decoupling between the concept citizenship and the nation state. It has also been a substantive enlargement of citizenship to define almost any membership or field which implies rights or duties. Citizen could mean someone “who belongs to almost any human association, whether a political community or some other group.” (Smith, 2002:105) Such a usage of the word is merely metaphorical for any human member in any human association.

D A forth definition of citizenship is inspired from Putnam’s civil society and active citizenship where the width of citizenship has been expanded to also including bowling clubs and other social organizations. There has been an increased focus on the individual citizen and to improve “certain standards of proper conduct” (2002:106). Moreover, “this meaning represents a merger of the republican conception of participatory citizenship with the now common practice of using citizenship to refer to membership in any of an almost infinite variety of human groups (Ibid).

4.2 Dominant form of Citizenship

The dominant form of citizenship in the era after the Second World War has been liberal-democratic /Westphalia (LDW) Citizenship: Westphalia means that the city is a nation state and the rule is liberal democratic (Purcell, 565:2003). There are two dominant different approaches of acquiring citizenship (membership of the nation state): **1** a blood-based system of citizenship (jus sanguinis) and **2** a territorial-based system of citizenship (Jus soli). The classical examples of the both systems are Germany (jus sanguinis) and France (jus soli). The underlying principle is that in a blood-based system the person has to belong to the nation, in this case be German and in the second case, the person has to be born on the territory of France to become French (Brubaker, 1992) Citizenship is not digital, but rather analogue; there are different scales of being a practical citizen. This becomes important for differentiating between living at a place and being a full member with all rights and duties. Hettne thinks that citizenship should be seen as a variable where it could be substantial or it could be degraded to mean nothing (Hettne, 2000: 35). Hettne argues that civil society and citizenship needs a protective shelter in form of a political authority like it was provided by

the Westphalia order where the nation state was coupled with an international anarchy (Ibid). This contract between citizen and the city contains both a set of rights and duties. These rights could be seen as a protection from governmental abuse of power to more expansive rights including social rights, such as welfare (Falk, 2000:5). Membership in a nation state means a status that differs from a non-member: this has been often understood as a list of rights and duties. Marshall defines a citizen as a full member with rights and duties within a state (1992:18). Coalter sums up the three basic types of rights that Marshall highlights: “civil rights (equality before the law); political rights (universal suffrage); and social rights (based on access to welfare benefits and services)” (1998:21). Matten and Crane further elaborate on the three rights of Marshall:

“**Social rights** consist of those rights that provide the individual with the *freedom to* participate in society, such as the right to education, health care, or various aspects of welfare. **Civil rights** consist of those rights that provide *freedom from* abuses and interference by third parties (most notably governments), among the most important of which are the rights to own property, exercise has (with government as respecter or active facilitator of the rights), **political rights** move beyond the mere protection of the individual’s private sphere and toward his or her active participation in society. This includes the right to vote or the right to hold office and, generally speaking, entitles the individual to take part in the process of collective will formation in the public sphere.” (2005:170)

According to Marshall, citizenship was created in three phases: “civil citizenship appeared in the early 18th century as the emerging capitalist economies developed institutions that protected private property, guaranteed the freedom of contract and gave citizens access to unlimited bargaining in the marketplace” (Wagner: 2004:280). The citizenship could be said to be a privilege for the proprietary class of society. In the second phase of the 19th century, political rights were added for men to vote, female citizenship came first in the 20th century. After the Second World War, the social rights developed to grant working people a modicum of economic welfare, social security and “the right to participate in full in the heritage and economic wealth of society” (Ibid). This was partially to guarantee the working class a certain living standard independent of the market. The civil rights see the citizen first as individual and consumers who need to be protected from governmental interference where the social rights are a protection against some aspects of the market force. There exist conflicts between civil and social rights, between negative rights and positive rights (Ibid).

Legal Rights	Political Rights	Social Rights	Participation Rights
1 Personal Security Illegal disappearances Torture protection Capital punishment Abortion Invasion of privacy	1 Personal Political Vote Stand for office Freedom of information Right to protest	1 Enabling Rights Health care Old-age pensions Rehabilitation Family counselling	1 Labour market rights: Labour market information Job placement Job creation Discrimination protection Job security
2 Justice-Access and Process Legal representation Free legal aid Waive legal fees Confront witnesses Jury trial Right to contract	2 Organizational Form political party Form trade/economic unions Social movement/opposition Group right to assemble and protest Cultural/minority rights	2 Opportunity Rights Pre-primary education Primary and secondary education Higher education Educational counselling	2 Advisory/ Determinative rights Works councils/grievances Collective bargaining Co-determination (human resources decisions) Ethnic/Indigenous Councils
3 Conscience and Choice Free speech Free press Freedom of religion Marital choice Occupational choice Gender/ethnic choice	3 Membership Rights Immigration and denizen rights Naturalization rights Asylum rights Cultural rights	3 Re-distributive and Compensatory Rights War injury benefits Work injury benefits Low income rights Unemployment compensation Rights violation compensation	3 Capital Control Rights Wage earner funds Central bank controls Regional investment decisions Anti-trust and capital escape laws Co-determination (strategy decisions)

Table 1: Rights of a citizen according to Janoski and Gran (2002:13-53).

Janoski and Gran give examples in table 1 for legal, political, social and also for participatory rights towards society. The last one includes also participation in markets, the economy and the labor market. (2002: 13-53) These rights are part of the modern citizenship of the Western World; still it is implemented differently from country to country. According to Esping-Andersen, these differences are different welfare regimes which create different forms of citizenship within the dominant liberal paradigm. The welfare state operates using two strategies: regulation and redistribution. Regulations control the distribution of resources at the labor market as well as within and between families. Regulations include a large range of legislations as well as less formal rulings to minimize inequality created by the labor market and/or by family networks. Labor rights at the labor market are either regulated by law or through negotiations between labor market parties with back support from the political arena or mixed approaches. The other strategy is redistribution: intervention through taxes, transfers, and subsidized services. This includes marginal income taxes and income substitutions, public care and other services towards the family (Vogel: 2003:374).

The implementation of social, civil and political rights differs from country to country in the Western hemisphere. Liberal (United States, Switzerland, and Australia), corporatist (Austria, France, and Germany) and social democratic (Sweden, Norway, Finland and Denmark) approaches incorporate different focus on rights. In a liberal citizenship regime, the state relies “on markets to allocate social rights emphasizes civil and political rights” (Isin

and Turner, 3:2002). In corporatist states, the social rights are important, but they are not universally available. Social rights are most important in the social democratic countries where the state “provides universal benefits such as to free vocational or higher education” (Ibid). The linkage between the form of citizenship and dominant ideologies in the different countries cannot be neglected; this study aims to link different ideologies and how these could be connected to different ideal citizenships.

4.3 Citizenship and ideologies

This part aims to discuss the dominant ideological perspectives on citizenship: different **1 Liberalism** (liberal), **2 Communitarianism** (corporatist) and **3 Republicanism** (social democratic). A fourth tradition has come as a post-marxist tradition called **4 Radical Democracy**. The different perspective will be covered extensively below.

4.3.1 Liberalism

Liberalism “puts a strong emphasis on the individual, and most rights involve liberties that adhere to each and every person (Isin and Turner: 2002:3)” Modern citizenship as a conception is intertwined with modern liberalism. T.H Marshall’s definition of the political, economical and social dimensions of membership was a combination of liberalism and certain aspects of social democracy. The basic principle of liberal citizenship is to maximize the individual liberty. Liberals have problems to agree how individual freedom should be implemented. This debate ranges from putting emphasis on negative rights (leaving the citizen to live happily without state interference) to positive rights (the citizen needs the welfare state to live a dignified life) (Schuck, 2002:131-132). Liberalism is represented by thinkers like John Locke, Adam Smith, T.H. Marshall, and J. Rawls.

One can divide liberalism into different directions: traditional liberalism, modern liberalism / pluralism (Janoski and Gran: 2002: 18). The classical liberalism is to encourage and to protect the individual pursuit for happiness: the individual has the leading role or at least his and her role is primed to be of a better nature than the state, which is sometimes rather portrayed as a villain. “Liberal theory, whether of citizenship or of anything else, begins with the individual”. (Schuck, 2002:132). According to Locke, the individual is animated by reason which he sees as the voice of God. From birth all men are equipped with reason and through this reason men leave the state of nature to join civil and political society. Despite failure to live up to reason, Locke thinks that men will use reason most of the time and because of this usage of reason, it is possible to have a just government and law. Reason

and natural law makes it possible for humans to go beyond the self and to consider other people's interests, to value social cooperation and to exercise self-restraint. Locke believes there is a natural political virtue that goes beyond self-interest. Freedom is not just the absence of external restraints, but also conforming to a basic, non-arbitrary law which one has directly or indirectly consented. One of the major aspects of citizenship is, according to Locke, the right to property (Schuck, 2002: 132-134).

“To Locke and to the liberal theorists who followed him, private property is an essential condition for individual freedom, as a principal goal of its exercise.”
(...) First is the notion that individuals create property and gain dominion over it by investing it with their labor; second, the protection of property against public and private invasion is the most important function of law and government. Third the lawful exercise of property rights naturally produces inequalities without injustice.” (Schuck: 2002:133)

This could, according to Macpherson, be called theory of possessive individualism, where individuals define themselves through private property, contract and market. These institutions help to create wealth, but they also create social inequalities. Still, the human nature and its reason will, according to Locke, mitigate some of these inequalities. John Stuart Mill carried on the thoughts of liberalism and gave more focus on individuality and self-interest as a means to create progress and well-being for the individual and for society. Personal freedom is a means to achieve truth and social improvement. Mill puts up a dualistic relationship between freedom of the individual and intervention of the government. He indicates that the involvement of a state creates more problems than it actually solves. John Stuart Mill has two basic assumptions of liberal citizenship and that is **1** individual liberty to which the state tends to be opposed; increasing the state's power reduces the individual's liberty and **2** the pursuit of one's interest that does not affect others is entirely the province of the individual, within which one must be free to do as one pleases without the law's interference. (Schuck, 2002: 133- 134)

The main goal of a liberal city is to optimize the balance “between leaving people's private lives alone and preventing suffering” (Rorty, 1989, 94-95). The city therefore has to protect the freedom of individuals and has to ensure that the rules are obeyed, hereby protecting property and life of its inhabitants. One of the basic struggles of liberalism is then between the individual and the state power which means that most rights are “based on liberties that adhere to each and every person (i.e. negative rights or freedoms from state or social interference)” (Janoski and Gran: 2002: 17).

Obligations, except for obeying laws, are not emphasized and social and participation rights are often difficult to incorporate in liberal theory mainly because they require more extensive obligations to work well. The relationship between rights and obligations is contractual or one of immediate reciprocity; that is, for each right there generally is an Equal obligation. (Ibid)

The liberal citizen has to create its own life without much guidance of the state; this includes its role as a citizen and citizenship. This freedom includes withdrawing him / her completely from the public sphere as to “retreat into an entirely private world of family, friends, market transactions, and self-absorption and gratification, into a world largely indifferent to any public goods not generated within these parochial domains” (Schuck, 2002: 137). Politics is perceived as just one way of expressing human value. Liberal ideology valorizes the private sphere and encourages people to pursue wealth and material pleasures like consumption. Since wealth seeking and consumptions takes time and sometimes results in higher prestige than public participation, real political participation is done by a minority, a representative and often professional political elite. Public activities are therefore per definition not seen as something superior compared to more private activities: it is rather seen as the opposite. Liberal societies consider consumption as more desirable than communitarian and republican societies do and therefore have more tolerances towards inequalities. Inequalities are considered more as an individual choice than an outcome of structural coercion. Liberal citizenship is also in its nature rather thin than thick. In the US, the difference between a citizen and a non-citizen with a work permit are not paramount. Liberal citizenship is therefore easy to get and hard to loose. A US citizen does have few duties more than to obey the law and jury duty. To serve the army or vote are not part of the duties. What makes citizens differ from aliens is the right to stay and in some cases to vote and to be able to get certain welfare benefits. In some cases, voting rights have also been granted to non-US citizens. (Schuck, 2002:137 –141).

The thin citizenship means also that positive rights like welfare and redistribution are harder to legitimate. In liberal countries, there is a larger focus on the free market and the skills needed to be successful on the market. This means that the private sector controls most of the incentive systems which drives and shapes individual and group behavior. The state should therefore play a much more neutral role. The watchmen state being the most radical role, reducing the state to security and those contracts are upheld (Ibid). Many of the reforms that have been imposed on citizenship have been priming basic principles of liberalism in the

guise of the New Right, Neo-liberalism and Reagan and Thatcher in the US and UK. The role of the state should focus on protecting its citizens against infringement of freedom in the private sphere. The citizen is first and foremost a private individual and consumer. As an alternative to governmental services, Neo-liberalism advocates private businesses and Non-Profit Organizations for social services. Private initiative should replace the state as the main provider of welfare services. The main focus lies on the right to own property and to make free choices, hence a focus on the civil rights. European countries like Germany did not go as far as other countries like the US or New Zealand and created a mixed model introducing “an institutional blend of municipalities, local not-for-profit organizations and community-based trade unions that complement government in its formerly dominant role” (Wagner: 2004:281).

4.3.2 Communitarianism

Communitarianism “emphasizes the community (or the society or the nation), whose primary concern is the cohesive and just functioning of society” (Isin and Turner: 2002:4). Rousseau’s conception of citizenship is based on the social contract where a city is more than a town and a collection of houses in a specific space. Houses make a town, but citizens make a city. The main principle is that each citizen in an act of association placing his or her person and power under a direction of a general will. The city is, according to Rosseau, an association of citizens that create a moral and collective body together and a public person named city. Rosseau implies the Greek Polis where the members are obliged to each other and have the right to participate in the body of politics. The citizen is therefore seen as empowered in contrast of being a subject in dependency to rulers and patricians. Rosseau sees the agreement not just as an aggregation of isolated individuals, but as connected parts of something larger than an association. As a group, moral behavior will appear that did not exist before, and through community of individuals a social contract will be created with obligations and rights. Community is then regarded as a teacher of virtue who considers the social contract more as a social compact. Moral behavior is only possible in the community and only the community can prescribe socially binding obligations. The communitarian individual is an individual who emerges from a historical and dense social context. A community defines who belongs and who does not belong to it (Wagner: 2004).

Communitarianism also puts a distinction between community and society, where the first is seen as a pre-modern and pre-political in contrast to society which symbolizes modernity with heterogeneous social order plagued with conflict and lack of cohesion. This

distinction is proposed by the German thinker Tönnies using the terms *Gemeinschaft* (Community) and *Gesellschaft* (Society), where community is an opposition to the modernism and liberal individualism often implied by society. In a community, citizenship is not based on the individual, but it is rather derived from a cultural and moral community. Tönnies considers society as a fragmented world of modernity “with its rationalized, intellectualised and individualized structures” (Delanty, 2002:160). Community is a contrast to this as an organic and cohesive traditional world based on direct ties. Community suggests a “strong sense of place, proximity and totality,” while society could be said to symbolize “fragmentation, alienation and distance” (Delanty, 2002:161).

The focus lays on a dense membership rather than on the member self. Moreover, it is pre-political in the sense that community depends on a consensual and spatial fixed understanding of the life world. The traditional understanding of communitarianism sees the past as pre-modern times being more harmonious and socially ordered which stems from shared cultural values and tradition. In sociology, community has been understood as functional, implying that community (pre-modern) worked better than society (modern) (Delanty, 2002: 159 – 160).

Durkheim also saw the pre-modern community as something different from modern community. Tönnies considers modernity in itself not an evil, but stresses the need to recreate community in order to make a new civic morality possible. The modern understanding of community is, according to Durkheim, moral instead of cultural. Communities were seen to be modeled on primitive, small-scale and traditionally organized groups. Communities were seen to be to share territory and a set of primordial values. The Chicago School also had a focus on how modernity destroyed the community. Community was seen as a critique of mass society, and most modern ideologies like socialism, conservatism, nationalism, fascism, anarchism, kibbutz democracy have attempted to recreate community as something more desirable than society. Society was connected to the negative aspects of rationalization, individualization, industrialism and disenchantment (Delanty, 2002: 161-162). Liberal communitarians object to the notion that citizenship is reduced to either the market or the state, and focuses on the cultural aspects of communitarianism. In contrast to classical liberalism, which focus on the social, civic and political dimensions, liberal communitarianism proposes a deeper and thicker understanding; a so called cultural democracy (Ibid).

Liberal citizenship neglects “substantive dimensions of identity and participation, the real ties that bind members of a community together” (Delanty: 2002:163). The self of an

individual is always cultural specific; and hereby a construction of a community. This means that communitarianism cannot offer one universal form of citizenship, citizenship will differ from culture to culture. Communitarianism will therefore underscore a certain amount of cultural particularism. Citizenship therefore means participation in a political community and preservation of cultural identity created in a particular community. Taylor sees social life as a dialogical process in which the self and the other encounter in a shared language. For a cultural community to retain its integrity and to flourish, it needs to get some public recognition of the state. This means that the state should actively help to preserve culture. Taylor supports this in a sense of patriotism as identification with a political community which embodies a deeper cultural way of life. At the same time, the need for a positive recognition of cultural community is founded on a commitment to the liberal principle of equality. In contrast to liberalist group rights, communitarians are more aware to preserve the majority culture. Baumann means that in liberalism differences allow individual freedoms, while communitarianism would see differences as groups' right limiting individual freedom. Citizenship is then resting on a prior cultural community; newcomers must then adapt to the dominant culture to participate in the political community. (Ibid).

Civil communitarianism shares aspects with republicanism: with its perception that individualism reaches its highest expression in the commitment to public life. Politics is understood as a positive right, as a contrast to the negative freedom of liberalism. The ideal is a self-governing political community. Republicanism is elaborated further on in this thesis, but the main aspect is that representative government is seen as a contrast to a self-governing political community. Putnam's concepts of social capital and civil society are not just to overcome conflicts, but to promote values of trust, commitment and solidarity. This civic communitarianism should allow a more direct and participatory democracy to flourish. In Putnam's view, social responsibility falls back on civil society and not on the state. Neither democracy nor the state could work without a functioning civil society (Delanty, 163 – 166).

Civil society is the network of institutions and practices in society that enjoy some autonomy from the state, and through which groups and individuals organize, represent and express themselves to each other and to the state. These include, for example, the media, the educational system, churches and voluntary organizations, etc.” (Ibid)

The popular thought of social capital and active civil society is built on voluntarism as opposed to an intervening state. Robert Putnam (in Park and Shin) indicates that there is a

linkage between civil society and democratic governance. His theory of social capital is that participating in voluntary associations helps civics and citizenship democracy by injecting norms of reciprocity and trust among its members. "Civil society is viewed to determine the quality of democratic governance through social networks and norms of trust" (2005:65).

Civil society is by definition open, inclusive, voluntary and facilitates communication between all groups constituting a national civic system. Anybody should be able to participate, but does not have to. Important is a lack of systematic exclusion based on tradition, habit or formal rules. The state provides the legal framework and guarantees the safety and security of transactions throughout society. Civility of a society could decrease or increase in a society. A failed state is the disintegration of civil society and state (Hettne, 2000: 39). These networks are then seen as essential for social relations that could carry out civic action. Moreover, active participating could be the best civic education and could help democracy internally and externally. ¹ "Internally, these associations help their members not only to acquire participatory skills and resources but also to learn democratic norms and values." ² "Externally, they facilitate the articulation and representation of citizen interests to a democratic state" (Park and Shin, 2005:65).

A more radical, conservative version of communitarianism would advocate less focus on narcissist individualism and replace it with values concerning community, religion and family. Conservatives from America, like Bennett, consider modern society a car crash culture with loss of family values. The recipe is a traditional return to civic virtue of traditional authority like God or Leviathan. Citizenship is not a normative and legal status, but rather a more prescriptive status (Lipschutz, 1999: 203). The conservative criticism of change dates, according to Lipschutz, back to 1960 when a culture of narcissism emerged from the middle class and eroded the social values that supported both democracy and social structures of the late 18th and early 19th century in the US. The effect of this is a gradual disintegration of family relations, hierarchy, and authority in the first line, but also other authority structures like church, school, and state. Immigration, multiculturalism and hedonism undermine social order and create political fragmentation, conflict, civil violence and war. The solution will be to declare war on liberalism and nihilism and return to traditional values and hierarchy (Ibid).

The rhetoric of communitarians has often been picked up by liberal governments like in the United Kingdom under Tony Blair's New Labour. Governmental communitarianism reflects the usage from governments of community in policy-making, in the Anglo-Saxon world as a form of civic nationalism. In Britain, there has been overlap between nation and

society. The communitarianism that is derived from the New Labour focuses on a stakeholder society: a set of practices that involve government and civil society, and hereby link the citizen to the state (Delanty, 2002:166 – 168). “The language of community and of morality is increasingly entering the political discourse with a focus on voluntarism, charitable works and self-organized care” (Ibid).

Etzioni considers the need of a recovery of the community to create a sense of responsibility, identity and participation to make citizenship meaningful in depoliticized society. Community is then a moral voice and social responsibility rests on personal responsibility, it is important to cultivate social virtues and basic values. The family and the school are the areas where one could cultivate citizenship. The state will then regulate society, but the responsibility lies on the individuals (Ibid). Much of the modern community could therefore be seen as a reaction to the withdrawing of the welfare state.

4.3.3 Republicanism

Republicanism in its conservative and radical form “put[s] emphasis on both individual and group rights” (Isin and Turner: 2002:4). The term republic derives from the Latin *Res Publica* and means public thing, matter, business, or property. In a republic, the people rule themselves. The two lead principles are publicity, which means being open and public rather than being private and personal and self-government. According to traditional republicans, only property owning free men could achieve citizenship and be part of self-government. Modern republicans are more encompassing and participation should include all inhabitants. Politics must therefore be conducted openly in public. Public is not only a group of people, but a sphere of life with its own claims and considerations. Public is something that involves people as members of a community or polity that takes them beyond their private sphere. A republican belief is that public life enriches people’s life since it draws people out of privacy and draws them together. It also extracts the talents and capacities of the citizen, it creates a community with connection and solidarity, but also conflicts between the citizens. For a republican individualism or family will not be enough. (Dagger, 2002:146–148).

Two aspects that come from publicity are the rule of law and civic virtue. Politics should be public to avoid corruption or nepotism. As a member of a community, people must be prepared to set aside their private interests to do what is the best for the public as a whole. The one who does this displays civic virtues. The rule of law is the frame and rules of the practical politics: it sets the limits of with whom and when debates take place and how

decisions are made. Publicity needs rule of law for being a practical solution. At the same time, rule of law is a requirement of self-government. The opposite would mean to be subject to an absolute or arbitrary rule. A free citizen must be subject to a government of rule, not to certain people or a ruler. Self-government needs self-governing citizens. A republican citizen acts according to the laws; he or she has a voice in making. Republican freedom means freedom from domination rather than freedom from interference. To sustain the freedom under rule of law one needs active and public-spirited participation in public affairs, the civic virtue of a republican citizen, but also the virtue of the suitable government. In this sense, the importance lies on the mix or balanced government with check and balances. (Ibid)

A mixed constitution can only be sustained if its citizens are ready to defend it against foreign threats or active parts in government. Therefore it is of importance to shape virtuous citizens through education and other means. Traditional republicans thought that republican citizenship can only exist on a small scale. The citizen must have a strong attachment to their polity (Ibid). The republican citizenship has two dimensions: an ethical and a legal dimension. The debate is not based on legal aspects since citizenship has become easier, for example considering the German immigration law of 1999. The ethical aspect of citizenship requires a commitment to a common good and active participation. It sees citizenship as a way of life and a civic virtue at the same time. Still, the rule of law is just as important, with a focus on rights and duties to a political community. In the ancient time, only the citizen could participate in the government of the community, leaving women and slaves as subjects to the law. The citizen themselves were morally obliged to take part in public life even if it meant time and energy. In republican citizenship, citizen is an office and a position of public responsibility (Dagger, 2002:149).

“Citizenship has an ethical dimension, in short, because there are standards built into the concept of citizenship, just as there are standards built into the concepts of mayor, teacher, plumber and physician”(Ibid). The focus lies on the public nature of citizenship where a good citizen sets the interest of the community ahead of her or his own interests. Since politics is in the interest of the public, a good citizen should be well informed and publicly spirited. Republican citizenship could be said to be integrative and educative (Dagger, 2002:150-151). Citizenship “enables the individual to integrate the various roles he or she plays, and it integrates individuals into the community” (Dagger, 2002:152).

In modernity, life tends to be divided into a series of almost discrete compartments, and republican citizenship mends these pieces together and creates hereby a more secure sense of self, identity and integrity as a person. The integrative aspects of citizenship are

therefore of personal benefit. Through active citizenship, the educative aspects come into swing which draws out abilities and talents from the individuals. Active citizenship widens individual horizons and shows how people's lives are involved with each other. Participation is a way to overcome individualism and creates the citizen as a part of the public. Participation is a part of public life for a citizen. In this sense, the revival of republicanism is also a reaction against the citizen as a consumer and market citizenship: a watered-down version of liberalism. Republican citizenship is at the same time not cosmopolitan since it is dependent on a community where citizens are seen as partners and they can only act as citizens when they feel as a part. Internet and satellite television are, according to Dagger, unlikely to inspire a global sense of community (Dagger, 2002: 152 – 155).

The republican model of good citizenship of the good community exhibits the following five characteristics: fair treatment under the rule of law prevails; economic arrangements and the distribution of wealth promote citizenship rather than consumerism; preparing children for a life of responsible citizenship is a leading aim of education; civic design strengthens neighborhoods and public spirit; and opportunities for participation in public affairs, including programs of civic service are abundant. (Dagger, 2002:155)

Republicanism and civic communitarianism share many aspects, most of them are bound to fill the void created by neo-liberalism. It creates a form of voluntarism citizenship that is dependent on that people voluntarily involve in society as a duty; there is no legal aspect to force people into the city, but it is dependent on their moral duty to see or the self-interest to find happiness and community within active citizenship. In many ways, republicanism has been used as an ideological tool to justify cuts in the welfare state, but also an increased influence from the market.

4.3.4 Radical Democratic Theory

Radical Democratic Citizenship goes beyond the limitation of citizenship by not limiting political relations to the state or the economy. Similar to republicanism, it sees democracy as a way of life. The main focus is neither on the community nor the state, but on the political “conceived as a constant challenge to the limits of the politics” (Rasmussen and Brown, 2000:175). The goal is to “generate an anti-essentialist politics that continually attempts to redefine itself in order to resist the exclusion of individuals and groups in the

formation of social order” (Ibid). The theory hails democracy and a commitment to equality and participation. The radical aspect is the focus on social change and the political struggle by marginalized groups. It is mainly seen as a post-marxist perspective that tries to redefine politics and the activity of political subjects. It stresses the link between practice and theory as the motor for social change and empowerment (Rasmussen and Brown, 2000: 176-177). Marxism considered citizens and citizenship as a ”wedge between the public, political citizen and the private self within civil society hiding the real sources of power within the sphere of the private” (Rasmussen and Brown, 2000: 177). Radical Democratic theory is inspired from Gramsci who has much more flexible view on political hegemony and the play between material forces and ideology. Important is here also the everyday relationship of power. Radical democratic politics highlights the fields where people construct their identity and their relationship with the world. The everyday forms of power go beyond the limits of public / private boundaries since power operates at different sites and dimensions. Citizenship has predominantly been defined in relationship to a state, a community or the economy (Ibid).

Liberal Democracy tends to raise conflicts between the autonomous individual within the collective and on the other side the democratic search for consensus and unity. This paradox should not be resolved in radical democratic citizenship; rather this conflict area is the political area of interest. Social relation itself is political and the main approach is to avoid giving privileges to a particular position since citizenship is more of an activity than an identity (Rasmussen and Brown, 2000: 178). There are three principles to understand politics:

“First, all political struggles are temporary and contextual, contingent upon particular power relations that become antagonistic at particular times and places. Second, citizenship or political agency is defined not as an achievement or possession but as a continual struggle within that contingent and therefore constantly shifting relationship of power. Third, the location of struggle is not just between the competing interests of citizens but at the site of subject formation, in the way citizen understands their relationship to the political world and themselves.” (Rasmussen and Brown, 2000:179)

Hereby there is a shift from Marx’s unmasking of ideological content to a more active construction of counter-hegemonies, to democratize the representation. It is therefore of importance to see citizenship as a struggle: “as an interaction between agencies embedded in historical and spatial contexts” (Ibid). This struggle could take place by determining spheres of contestation determined by the particular conflict. Citizenship is an everyday struggle with no end in its sight: there is no end goal or final citizenship. Even the own identity is a site for

struggle. Democracy is a way of life with active citizenship as a goal. Radical democracy should be seen as a countermovement to neo-liberalism, albeit with a distance to traditional Marxism (Rasmussen and Brown, 2002:180-182).

There are different approaches to radical democracy, such as from Mouffe who turns to language and a community of language users. The focus lies on formal rules of language usage and resemblances that make communication possible. The interesting is the tension between universalism and particularism, where the struggle between particularists should be constant. Mouffe calls it an agnostic pluralism since it involves a struggle between different groups in defining community. This should then be the main purpose of citizenship. Another approach is Laclaus' turn on how commitment to radical democratic citizenship could lead to social change (Ibid). Important questions are for him how political subjectivity works without a definite sphere of the political and how "a politics based and dedicated to preservation of difference can build coalitions or communities with real counter-hegemonic potential" (Rasmussen and Brown: 2002:182).

There is a focus on identity instead of on structure. Citizenship is then seen as neither agent nor structure, but a process of struggle. Identity is given through a process of identification. The subject has an inability to represent it, and identity is so to say a representation, an objectification through familiar forms like ethnicity, nationality, race, gender and sexuality. Politics is about the constructions of subjects, and identity is the ground for politics. Identification is therefore an ongoing process. The identity / identification are connected to the political struggle. There is a link between emptiness of signifiers and the Gramscian concept of articulation. In language usage, meaning is not inherent in the words, but rather sedimented through shared usage over time. (Rasmussen and Brown: 2002:182 – 183)

Political identity is the same: political identity can like words be changed through different uses in a system, and could change through agency of subject, which by identifying with a particular identity may change. Just as language needs a language community, political identity needs a larger community where identity exists in relation to one another (Ibid). Articulation means "that specific commonalties though not identical to one another, can become the basis of a shared project. Articulation enables a politics that operates at a variety of scales from individual identity formation to mass political movements (Rasmussen and Brown, 2002: 183)". Since citizenship fails to be universal, there is therefore space for emancipation and struggle to challenge the hegemonic forms of social order.

A problem is that radical democratic citizenship itself becomes a universal claim for truth and becomes unaware of its own exclusion. Moreover, since it could be everywhere and everything, it also makes citizenship become trivial and a blurring concept (Rasmussen and Brown: 2002:184). Janoski sums up the different approaches of citizenship as four basic theories of citizenship as indicated in table 2.

	Individual and Consensus	Groups	Rights and Obligations	Political Institutions	Ideational Impetus
1 <i>Liberal Theory:</i> John Locke, Adam Smith, T.H. Marshall, early R. Dahl, J. Rawls a Traditional liberalism, b Modern liberalism/pluralism	Citizens are self-interested, but this is good. Consensus is not likely but also not ruled out.	The individual is supreme and their voluntary participation in pluralistic groups is representative of them.	Universalistic individual rights have precedence over obligations and the state. Group rights do not exist for ascriptive categories. Groups have rights secondary to individuals.	Political parties aggregate categorical interests expressed by interest groups. Most action takes place in representative legislatures.	Citizens follow self-interests and rules in the pursuit of happiness while being tolerant.
2 <i>Consensual Order:</i> Aristotle, J.J. Rousseau, A. Etzioni, W. Galston, A. Oldfield, P. Pettit a Communitarianism b Civic Republicanism	Citizens can be molded into good or virtuous citizens. Consensus is highly desirable and the main goal.	The 'general will' in society as a whole and in its constitutive groups are more important than self-interest.	Obligations representing the 'general will' are more important than individual rights. But obligations help enforce and buttress universalistic rights.	The state as a moral entity has the duty to enforce the obligations of the populace. To some degree, civil society also enforces obligations.	Citizens obey duties and work together in order to share in the good society.
3 <i>Participatory Republicanism:</i> J. Habermas, J. Bohman, H. van Gunsteren, Benjamin Barber, M. Warren a Neo-republicanism b Expansive democracy	The human nature of citizenship is complex, but this is not a barrier to participation. Consensus gives way to participation and procedure.	Individuals are under-represented. Their participation in groups should be encouraged following certain communicative procedures. Groups must respect individual rights.	Universalistic rights and obligations are in a complex balance. One must be careful of enforcing state obligations, but some obligations are necessary. One must similarly be careful about groups.	The state and civil society formally create deliberative institutions like deliberative polling, town meetings, works, councils, co-determination, citizen-police councils, etc.	Citizens participate in a tolerant and fair way in community councils and forums in order to establish a just society.
4 <i>Moderate Post-modern Pluralism</i> E. Laclau, C. Mouffe, E. Isin, J. Torfing, W. Kymlicka a Radical pluralism b Multi-culturalism	The identities of citizens are complex. This fundamentally rules out substantive consensus.	Large-scale societal groups are a bad fit to the interests of most post-modern individuals, who tend to find their expression in social movements.	Cultural and ascriptive groups have cultural and procedural rights. Universal rights do not exist or exist to a limited degree. Group rights particular to cultural and ascriptive groups are important.	Social movements and the media are the motive force for institutional change. Both involve elites of various groups presenting particularistic rights while ignoring obligations.	Citizens pursue group identities through group or cultural rights, or resist and attain such rights in social movements.

Table 2: Four basic theories of citizenship according to Janoski (2002).

4.4 German citizenship and citizenship education

This part aims to discuss some of the particularities in the German case. In the German language, there are two different words for citizenship: 1 “*Staatsangehörigkeit* (state membership)” and 2 “*Staatsbürgerschaft* (denoting “citizenship” as a set of rights and duties)” (Joppke, 2003:432).

The German terminology **Staatsangehörigkeit** means defining who is a member and a member of what political community within the nation state. (Hettne, 2000: 35). This is a rather complex process which cannot easily be defined. The following example on immigration laws in Germany does not only show how changeable and porous citizenship is but also that rights and duties could be achieved by non-members / non-citizens. The law from 1999 changed the naturalization process where a person born in Germany to a foreign

parent who resided in Germany for 8 years or held an unlimited residency permit for at least 3 years would be automatically granted German citizenship. Children born in Germany are allowed to have dual citizenship until the age of 23 and at the age of 23 they must choose which citizenship to keep. This is called the option model (Anil, 2005:454). German citizenship (Staatsangehörigkeit) in contrast to the French is lacking territorial, civic and legal elements and is based on a purely cultural, ethnic, and linguistic understanding of nationality (Staatsbürgerschaft). The German decisions to go with cultural, ethnic and linguistic-based citizenship developed in 1871, because the German nation state was incomplete and in the making and many of the German population (Volksdeutsche) lived in other countries (Anil, 2005:454).

In Germany today the naturalization rate of foreigners have risen from 0.4 % to 2.5 %. This rate of naturalization is still lower than the rest of Europe. Reasons are that immigrant residents enjoy citizenship without extensive economic and social rights. In Germany, there are around 3 million ethnic German immigrants who are entitled to more rights than ethnic non-German immigrants. These rights include an immediate legal claim for citizenship, full political rights and they can keep their former citizenship under the reasoning that since they are ethnic Germans their loyalty is undivided. In Germany, there are about 5.5 million immigrants from non-EU countries, partly as a result of Germans bilateral agreements between 1955 and 1973 to encourage guest workers (Gastarbeiter). 28 % of this population is Turkish. This number tends to rise, because of family reunifications and the births of second and third generations of children. (Anil, 2005:454).

Non-EU migrants have no right to vote in local or nation elections or to hold public office. Since the 1991 Maastricht agreement, EU citizens living in Germany have the right to vote in local elections and if residing in Germany for 5 years, minimum knowledge of German, sufficient housing space and no dependency on the German welfare system, they can reside permanently in Germany. EU-citizens do not need a work permit. Germany has also been a traditional asylum country which gives people who are persecuted for political reasons rights to asylum. This has been restricted in 1993; people entering Germany from other countries could be forced to return to the first country. Asylum seekers have some welfare rights, but no right to work and have limited freedom of movement. They lack political rights altogether (Ibid). As seen above, rights and self-government are not equally distributed among the residents of the nation state.

Staatsbürgerschaft means the actual membership, here defined as a set of right and duties. Just as in most of the world, citizenship has been connected to the nation state.

(Hettne, 2000: 35) The German Staatsbürgerschaft of the different approaches of citizenship could be described as a conservative welfare state regime which focuses on social rights. The welfare regime is according Esping-Andersen rooted in corporatism and catholic social policy. It is identified by status-preserving intervention, supporting the market logic of distribution. Family and motherhood is supported, women encouraged staying at home, and the one-breadwinner family is supported by benefits and taxation. (Vogel, 2003:375)

The contemporary German discourse of citizenship education is focused on the role of the citizen within democracy with the goal to form or to present an ideal citizen and the activity of the citizen. In this sense, citizenship is foremost a prescriptive category rather than a descriptive one. In many ways, the discourse is connected to the renewed interest in civil society and the social capital theory from Putnam. Citizen society (Bürgergesellschaft) is then understood as when the citizen takes over some of the states' duties in the European states. There is therefore a focus on the individual citizen and that he or she should take more initiative and responsibility. Being citizen means a demand for certain citizenship skills / competences. The discussion focuses on the civic virtues of the citizen or at least the lack of it, since it seems that the citizen lost its interest in the political setting. The civil society could be seen as an education for civic virtues. At the same time, engagement in civil society is considered something where the citizens could self-actualize themselves. In this sense, Putnam's theory and the republican citizenship are coupled in the national discourse; a form of republican communitarianism (Buchstein, 2002:11 - 19). Citizenship is in this definition not just a legal membership but actually a duty to act within certain limited frameworks. A part of this discourse concerns the skills the citizens need to have.

Buchstein defines three forms of competences / skills for citizenship. **1 Cognitive skills concerning contents of political decisions.** The first form is, according to Buchstein, political and economical knowledge, to make judgments that go beyond dimensions affection and which are based on expertise. **2 The second competence and skill is Productural skills / competences for finding and/or creating political decisions.** The second form represents skills and knowledge about strategies to pursuit the citizens' own political goals within the political framework. This means also the skills to judge people holding an office. This is needed to actually be able to use the chances of participation. **3 The third is a Community-oriented and affectively-anchored habitual dispositions (gemeinsinnorientierte und affektiv verankerte habituelle Dispositionen).** This is a rather complex term which is defined as the skills that turn political knowledge into political action. Buchstein means in this case competences of political virtues: community-oriented, affectively-anchored and

motivated to act. One should not orient oneself according to one's own interests, but according to the interest of the political community. Virtue is in this case, according to Buchstein, a way of judging political activity. He means moreover that the virtue has to come naturally from the actor and cannot be dependent on external forces (Ibid).

The virtues of a contemporary liberal democratic citizen are, according to Buchstein, the virtues of liberalism, democracy and the welfare state. He defines virtues of loyalty like the readiness to take over responsibility and the courage to protect community from threats. Moreover, it is the liberal order to obey the laws, to be able to cooperate, to be fair and to be tolerant. Democratic order needs virtues of participation in the political process, the responsibility and evaluation for political decisions and that the citizens can argue for their own political opinion and belief and the virtue for social justice and solidarity. To implement these virtues in reality, one could according to Buchstein increase the amount and quality of the civic education in schools, pupils should learn by participating in the local community and thereby getting interest for other areas of political activity, and/or follow the suggestions of Putnam to support a community where people organize themselves in civil society in apolitical organizations, which will indirectly lead to civic virtues (Buchstein, 2002:19 - 24).

In the German discussion, there is a focus on democracy theory when it comes to citizens and citizenship and how democracy makes the citizens more active. A dominant approach within the tradition is to analyze different ideals of citizen. In the German discourse, there at least three different roles are discussed: The citizen as **1 a deliberate spectator 2 the citizen as an interventional citizen** and **3 the citizen as an active citizen**. The first metaphor is derived from soccer, where the spectator has to know the rules to follow the game. It is based on the "ordinary" person's relation to politics. She/he needs to know the game and not be a stranger to it. The deliberate spectator has the knowledge, but does not intervene. The plural democracy is seen as difficult to grasp in comparison to a king or nobles and is therefore endangered for suicide. Democracy will in this case only survive, if it is understood by a large part of the population. This ruling order needs the support of citizens, and the willingness of the citizens to arrange themselves with the order (Massing, 2002:113 - 115). Important is in this model the citizen making relevant judgments (Ackermann, 2002:111 - 112).

The intervening citizen differs from the deliberate spectator, not just by having political knowledge, but also by having knowledge about the procedural system of democracy. This does not mean that the citizen should intervene all the time, which would be in the modern democracies very difficult to organize. It means rather that citizens could

perform the following activities: **1** judging when the intervention as citizen is necessary and **2** knowing how and where these interventions could have effects. When the deliberate spectator possesses knowledge competences, the interventional citizen should also possess procedural competences like knowing about the real possible way to influence and participate in the political decision-making process, the skills to make a rational judgment, and the principle readiness to act with the help of communicative, strategically and tactical skills (Massing, 2002: 118- 119).

The active citizen plays a more important role than the prior roles in a democracy, since democracy relies on those citizens actually participating in the political process. Democracy is dependent on enough citizens actually participating. This represents at the same time a problem: if there are no active citizens, the system will not be democratic. If all citizens are active, the system will probably collapse. The problem is currently rather that not more citizens are willing to participate in the system (Massing, 2002: 121-122). Ackerman presents a fourth role of the citizen as a stakeholder, who engages himself/herself through associations and represents different interests in society. A fifth type would be a cosmopolitan / world or European Union citizen where the action goes beyond the frames of the nation state (Ackermann, 2002:59-61). The main aspects of the described citizenships are all based on the role of citizens who constitute neo-republicanism which means a “civic virtue-based, republican or communitarian critique contends that citizenship should be seen as constituting a moral community” and that citizenship should focus on “active participation in the pursuit of a common good” (Shafir und Pelend, 1998: 410-11).

4.5 Citizenship according to the IEA study

The IEA study is also putting focus on the prescriptive role of being citizens and the knowledge that could come with this role. The study is focusing on the civil society which, in this study, means „opportunities for civic participation outside the school, especially in the community” (ibid). This means that “learning about citizenship involves engagement in a community and development of an identity within this group, These ‘Communities of discourse and practice’ provide the situation in which young people develop progressively more complex concepts and ways of behaving” (Tourney-Purta, Lehmann, Oswald and Schulz, 2001:20). The following model depicted in figure 2 is portraying each individual pupil as the centerpiece of the model embedded in a larger context.

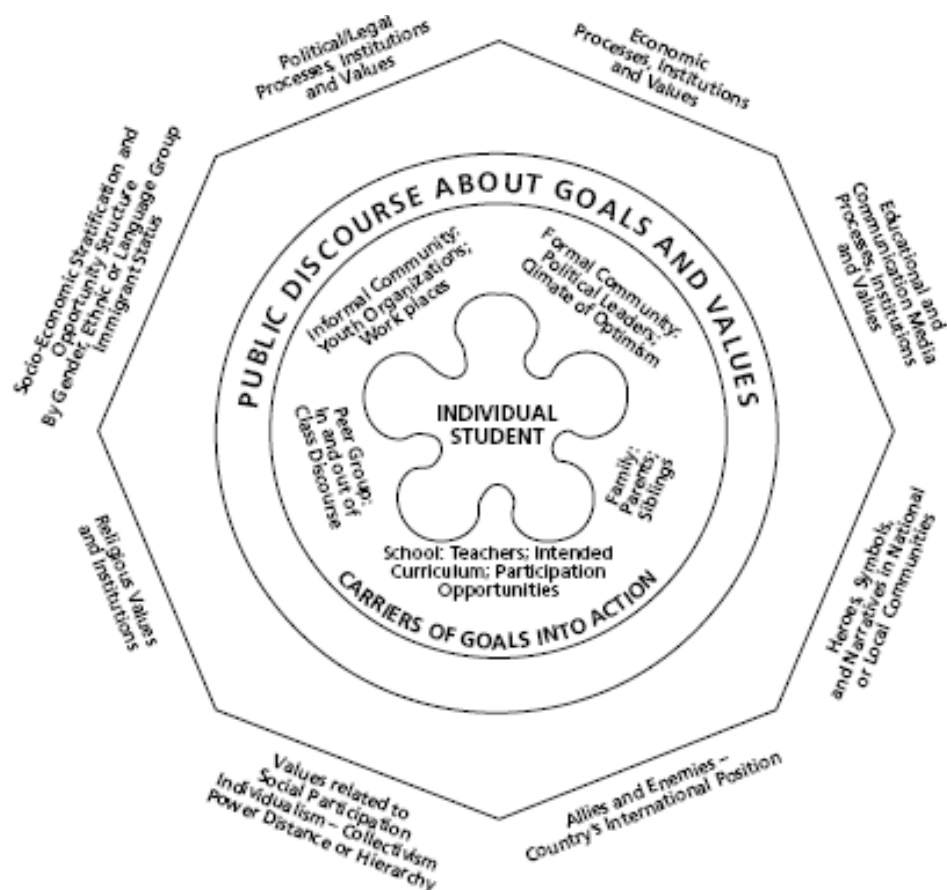


Figure 2: At the centre of this model is the individual student. The public discourse and practices of the society have an impact on the student through contacts with family (parents, siblings, and sometimes extended family), school (teachers, implemented curriculum, and participation opportunities), peer group (both in and out of class), and neighbors (including people in out-of-school youth organizations). Earlier work in political socialization usually referred to these groups of people as ‘agents’ of socialization. In addition to these face-to-face relationships, there is also a broader society that has an impact through its institutions and the mass media. The outer octagon (...) which circumscribes these processes includes institutions, processes, and values in domains such as politics, economics, education, and religion. It also includes the country’s position internationally, the symbols or narratives important at the national or local level, and the social stratification system, including ethnic and gender-group opportunities (Tourney-Purta, Lehmann, Oswald and Schulz 2002:21).

This quoted model suggests that young people move between overlapping communities. Within these communities, they move from peripheral to central participation. The IEA’s study sees the political community and its everyday practices as a context for developing understanding beyond the regular lessons from teachers about duties and rights. The study puts therefore a large focus on the peer groups and how the learning becomes part of the

pupils' identities. Schools and neighborhoods are the places for peer interaction and identity development (2002:21-27).

Citizenship relates to communities as a defining world for pupils, while the main interest lies in the identity of the pupil. A central aspect is to define the dimensions of citizenship and construct the qualities of the good citizen in young people. (Tourney-Purta, Lehmann, Oswald and Schulz , 2002: 90). In many ways, this is just the top-down approach where ideals are decided which should be programmed into young people. At the same time, it shifts away the attention of meso and macro discourses and focuses on attempts to shape citizenship identities within communities.

Citizenship, as defined by the IEA, could be seen as a broad concept including for example national identity, legal or social entitlements and obligations like military service or opportunities as political participation. The IEA refers in its theorizing of citizenship to Janoski and that there are three different models of citizenship: liberal democracy, communitarian democracy and social or expansive democracy. Moreover, the IEA uses Theiss-Morse's four concepts of citizenship which include the following aspects: representative democracy (responsibility to be an informed voter); political enthusiast (advocacy through protest and little trust in elected officials); pursued interest (joining groups to pursue issues); and indifferent (trusting leaders and placing a low priority on trying to influence them). IEA means that knowledge of rights and responsibility are important for creating and sustaining democratic institutions, but they are not sufficient for that purpose. (Ibid)

According to the IEA study, it is important that the citizens can identify with their nation, trust their government and participate in democratic process. It is therefore important, according to the IEA, to research young people's attitudes towards nation and government. Important is also social cohesion and diversity for citizenship in democratic societies. "If democratic nations thrive on an informed, active citizenry in diverse communities, then civic education also should address attitudes, tolerance, and willingness to participate" (Ibid). Between the international and the German study, there are some differences that ought to be mentioned. In the national research of the experts' conception, there were found three different approaches to the city: **1 A humanistic liberal world view 2 a national conservative to an ideological rightist world view and 3 a pacifistic cosmopolitan world view.** This is the result of the survey performed with the selected experts which is specific for the German study. **1 A humanistic liberal world view** suggests that political education should impart the knowledge of equality of all humans, solidarity, liberties and duties towards a

community, upbringing of individual autonomy and critical social engagement. The school is considered important for learning to act democratic (*Demokratisches Handeln*). **2** The national conservative worldview means subordination to the state and to teaching personnel, national identification, a critical attitude towards foreigners and the need for selection and elites for a working society and to earn traditional virtues. **3** A pacifistic cosmopolitan world view implies a freedom of violence and teaching about the problems of modern industrial societies, forsaking a German national identity and promoting a European identity. Moreover, the education should impart to develop friendly and tolerant attitudes towards foreigners (Oesterreich, Händle and Trommer, 1999:193).

In the German version of the study, the politically mature citizen (*Mündiger Bürger*) is seen as a goal for political education. The term politically mature citizen means in this case an individual who understands and accepts the values and legal norms of the liberal-democratic constitutional structure (*freiheitlich-demokratische Grundordnung*). The politically mature citizen should respect human dignity (*Menschenwürde*), develop co-operation skills, the willingness to compromise and active tolerance. Moreover, a politically mature citizen should scrutinize her/his own conditions of socialization (*Sozialisationsbedingungen überprüfen*) and to draft the moral concepts for her/his own life management (*Lebensgestaltung*) (Oesterreich, 2002:22). The second and rather complicated concept of the IEA study is the Democratic Competences (*Demokratische Kompetenzen*) as a vital part of citizenship education and the construction of the politically mature citizen.

Good democrats do not only have good political knowledge, political engagement, and readiness to act politically, but should also have a democratic tenor or a democratic attitude (*demokratische Grundhaltung*). A democratic tenor and being a good democrat means to respect and accept that other people are representing their own interests and being able to achieve compromises with these people. The democratic tenor is, according to the IEA study, therefore a goal for political education and also an attitude the IEA could consider as democratic competence. This describes on one side the demands a democracy has on its own citizens and on the other side the theories which tell us how such characters evolve. An interesting aspect is that these competences differ from the PISA study, because they cannot be a direct measurement of pupils' performance. The IEA uses the term competence, but means at the same time that it cannot be theoretically deducted. It must be decided by the interest of the society.

Understanding politics does however not mean democratic competence, since people with an undemocratic tenor could understand political connections while people with a

democratic tenor do not necessarily have to understand political connections. The tenor should be based on an ideal typical democracy which closes up to Habermas' perception of the deliberative democracy. Important aspects -beyond acknowledging other people's interest and interacting, cooperating and reaching compromises- are to be able to walk in other people's shoes emotionally and intellectually (Oesterreich, 2002:33-34).

Oesterreich indicates that it is important to make a difference between an authoritarian and a democratic disposition of a character. Oesterreich means that an authoritarian person has not been able to break the bonds with authority and will in difficult situations orient himself/herself towards authorities. The concept is based on the fact that security is a basic human need. People feeling unsafe, threatened, not knowing alone what to do therefore seem to escape into safety. Children orient themselves towards the parents. As children grow up, they have to live without the safety of their parents and face difficulties on their own. Authoritarian persons have not been able to learn how to cope with the difficulties on their own, but hope that authorities will offer protection and safety. Authoritarian persons do not want what is new and unknown, are rigid and keep themselves with familiar patterns of social conduct. Authoritarian people will avoid dangers and be hostile towards otherness and non-familiar (Fremdes). Oesterreich means that in democracies, people need flexibility when dealing with other people in comparison to authoritarian people who rather want rules to follow. Compromises seem to be hard for authoritarian persons. Oesterreich mentions that autonomy and self-esteem is missing and there is a tendency to rather think in hierarchies. For such a person, a totalitarian society may be attractive. A democratic socialization would rather focus on the development of the child's skills to be independent and to deal with reality and conflicts. Individual autonomy, self-confidence and readiness to create understanding with others could only be reached when a person encounters difficulties without relying on parents. Oesterreich considers that this is also true for social conflicts (Oesterreich, 2002:35-36). The goal of citizenship education could therefore be summed up in two ways:

- 1 a cognitive and emotional-motivational dimension which means that politically educated citizen should be politically active, to critically formulate her or his interests while she or pursues her or his goals with democratic means. A citizen should understand political connections and have a democratic tenor (Oesterreich, 2002:205).

- 2 The politically mature citizen, as quoted by Fend, is not a natural way (naturwüchsiger Weg) which appears from alone, but it needs to be created through different sources like the family, media, politics and through education. Schools, for instance, are public services to safeguard the mental infrastructure of a civil society. The teacher should be

thought of as a role model and should pursue experience from co-designing and learning the rules of everyday interaction (Ibid).

Citizenship is defined through democracy, since democratic citizen is the desired subject: education is the construction and manipulation of a good citizen. The pictures of a good democracy are the different views on individual freedom, liberalism, welfare state and direct democracy. There is an interest to research the themes of individual freedom, the demands for welfare security, the focus on duties towards community and direct participation of citizens in the political process. The items constructed for the test of the pupils are based on how democracy “should work” and what a good or bad tenor for democracy could be. In the items, there is a difference between the liberal state and the welfare perception of democracy, where the government should not restrict private corporations and the difference between rich and poor should decrease. The items indicate a contrast between negative rights (liberal) and positive rights (social). The main items are constructed from pupils rating what is good for democracy and focusing on a list of social and political rights (Oesterreich, 2002:105). The different approaches in the study concerning rights and duties refer to Janoski’s reworking of Esping-Andersen’s categories of welfare regimes for citizenship studies: liberal democracy, communitarianism and social or expansive democracy (Oesterreich, 2002:111).

4.6 Critique of dominant citizenship theory

The definition of citizenship in the contemporary discussion tends often to be based on the discussion and construction of a good citizen; citizenship is less legal, but rather has qualities of a person; a way of being. It seems therefore more important to have a democratic person with little knowledge in politics than an undemocratic tenor with good knowledge in politics. This could then be understood that it is better to have an idiot that believes in the dominant values of liberal democracy than a well-informed persons who opposes this consensus.

It is therefore difficult to define what good and bad is: it is implied as a personal character that an authoritarian personality is a defect one. Moreover, the definition of citizenship “as an individual that understands and accepts the values and legal norms of liberal-democratic constitutional structure” seems to ignore the theoretical and practical division between liberal values and democratically values: hereby creating the picture of a consensus citizenship instead of a society where citizenship actually is not just a normative way of describing how citizens should be, but also a way of exclusion, a way of creating us

and them, creating a form for sharing, but also to exclude people from scarce resources. Such a definition focuses on citizen as a character of personality, and tends to ignore the legal, political, sociological and historical term of citizenship. This puts too much focus on the individual and its qualities. The definition of “good citizenship” in question is actually a search for citizenship virtues within the accepted frame of hegemonic citizenship discourse. To be clear; citizenship has often been used to exclude, to put people through miseries and as an outright tool of domination.

There are at least five smaller difficulties and one larger problem with the chosen paths of defining citizenship as by the IEA’s Civic Education Study and the German discourse of citizenship education: the discourse means **1** neglecting the descriptive qualities of citizenship, **2** limiting the scope of definition, **3** it lacks an ideological and critical awareness of citizenship, **4** an elitist top-down definition of citizenship and **5** it is based on theories that fails to draw linkages between the micro perspective (life worlds), meso-level (social practices) and macro-level. (discursive practices).

1 The focus within citizenship education as presented in the IEA or in the German discourse means the concept citizen within the normative democratic theory. Another and just as important aspect of citizenship is the descriptive aspect of citizenship, to describe phenomena that occur within the field of citizenship. Citizenship could then be seen as a scientific concept that focuses on describing certain aspects of society. This description is not limited to citizens or the city, but is focusing important aspects like the social order of a political system that constitutes its subjects (citizens) and objects (non-citizens) or the struggles of citizenship for resources and identity. The IEA and German discourse focus also lacks not just a descriptive dimension of citizenship of the ruling order of today, but also a critical analysis of how citizenship is actually used as a way of ideological force and an underwriting of societal order. This could range from having enforced imperialism on the colonial rule of non-citizens to the exploitation of nature as a human right.

2 The focus on citizenship is limited in its scope, since it discusses the relationship between the state and the citizen and hereby implies an internal view of citizens and citizenship. As stated in the last point, the Westphalia nation system and its citizenship have influences also on the relationship between the states: our Western conception of citizenship and liberal democracy can also be seen as something that regulates the interaction between other states. In the times of globalization, organizations like the IMF and WTO promote citizenship in form of a liberal democracy connected to loans and capital and hereby also as a

way of limiting and regulating countries' conduct. Our definitions of citizenship are ethnocentric, but have still consequences on a global scale.

3 Citizenship is taken for granted as something positive, but citizenship has also been a way to discriminate people (division between citizen and non-citizen), to underscore ideological aspects of society (the right to divide the Earth into property) or to create a nationalistic us and them (racism) or create male-centred citizenship (gender). The first issue could be descriptive of citizenship from Greece where most of the people living where actually locked out from participating in society. The liberal citizenship of Europe was often limited to the European continent: citizenship was neglected for the colonies that were seen as to be less developed than the Western societies. Moreover, these definitions of citizenship also neglect the role of citizenship as part of ideological expressions of material forces. The renewed interest in citizenship could be connected to social practices like globalization and neo-liberalism.

4 The theories of IEA and the German discourse take an elitist perspective of citizenship and being citizen by prescribing what an ideal citizen should be. This excludes the struggle that citizenship actually is, the struggle for scarce resources and societal goods; the struggle of identity and othering. Citizenship should, according to radical democratic thought, not be defined per se, but rather defined through a struggle for changing the society. The dominant theory emphasized on in this discourse aims rather to preserve the image of liberal democracy on one side and to motivate on the other side the citizen in one or another way to be more active and to replace the state as it withdraw itself from many of its roles in citizenship. Bürgergesellschaft (citizen state) could be seen as either a remedy or a legitimating aspect of neo-liberal reforms.

5 The dominant definition of citizenship in the IEA Study and the German discourse fails to connect to the social practice of education and discursive practice of citizenship. A critical perspective needs to see the larger picture of citizenship which goes beyond staying at the meso level and also include the micro level (life world of the pupils) and connect these perceptions to education (social practice) and citizenship (discursive practice). Citizenship must be able to bridge the gap between the individual perception of society (life world) and the macro level of society. This study aims to reconstruct the citizenship discourse that is on line with the texts produced by pupils, but also acknowledges how the texts produced by the pupils relate to the larger discourses of society.

4.7 Citizenship defined for this study

In contrast to many other subjects, citizenship and citizenship education is very much connected to the ruling ideas of society. Marxism considers citizenship as nothing but superstructure to cover the base. Citizen and citizenship education could be seen as ways to underscore status quo. The social contract is therefore nothing more than a reflection of the ruling ideas.

”The class which has the means of material production at its disposal, consequently also controls the means of mental production, so that the ideas of those who lack the means of mental production are on the whole subject to it. The ruling ideas are nothing more than the ideal expression of the dominant material relations, the dominant material relations grasped as ideas; hence of the relations which make the one class the ruling one, therefore, the idea of its dominance” (Marx and Engels, 2001:39).

Citizenship would here be seen as the tool for domination, using the social contract to bind people to avoid rebellion against the society and the elites. Marx’s perspective is maybe too drastic in seeing that material forces will always dominate the form and ideas of society. It would be on the other side a mistake to neglect the importance of the material forces and its influence on our ideas and conceptions. Citizenship has an ideological purpose, and is not a universal, timeless construction. It changes whatever elite is in control of society. Still, the idea that citizenship is only a measure to dominate people also neglects that citizenship actually also limits the elites. In the end, citizenship could evolve an own logic.

Gramsci gives a better understanding by considering citizenship as a part of an historical bloc where the material forces are the content and the ideologies are the form. The interesting aspect is that this theory goes away from the strict Marxist division of base and superstructure and sees the relationship between form and content as a two way interaction. The line between form and content is then purely didactic and cannot be separated from each other. Material forces would be inconceivable without the form and ideologies would just be individual ideas without material forces (Gramsci, 2001:46). The interesting aspect of Gramsci’s thinking is that the dominant ideologies become sedimented in society in a way that they become taken for granted, that they become common sense and this takes place through civil society (Hobden and Wyn Jones, 2001:210). Therefore, Gramsci does not make an overt division between state and society, nor does he consider the state as classical Marxism or as just an instrument of cohesion for the ruling classes, but rather as a state

focused around consensus. The state needs the cultural hegemony that is produced within civil society. Gramsci describes the state using the following formula:

State = Political Society + Civil Society (Lange, 2003: 53-54).

Politics is every day practices, the power to self-government in all aspects of life and not only limited to a public life. The content of citizenship is struggle for defining citizenship. Isin regards citizenship as a generalized problem of otherness, especially concerning the formation of groups of otherness. The formation of groups is a fundamental and dynamic process that is being oriented towards taking positions. Citizenship is positions rather than identities where one could be a stranger, a citizen and an alien and it is therefore important to see citizenship as “specific figuration of orientations, strategies and technologies that are available for deployment in producing solidarity, agonistic and alienating multiplicities” (Isin, 2005: 374 –375)

“The city is neither a background to these struggles against which groups wager, nor is it a foreground for which groups struggle for hegemony. Rather, the city is the battleground through which groups define their identity, stake their claims, wage their battles, and articulate citizenship rights, obligations, and principles” (Isin, 2005:375).

This study wants to adhere to conceptual narrative of radical democratic theory. Instead of only unmasking ideological content it will try to see citizenship just as an everyday struggle with no end in its sight: there is no end goal or final citizenship and the own identity as a citizen is itself a site for struggle and critical reflection. (Rasmussen and Brown, 2002:180-182). The normative goal of this study is not only to bring citizenship and citizenship closer to the life world; as life world and everyday life is lived politics but also to show how the public narratives of the pupils are part of the meta-narratives and that they highlight the struggles and ambiguity of our meta-narratives in social and discursive practices. Still this does not mean that this study neglects a critical perspective. People and groups struggle for identity on unequal basis. These struggles are also limited by the material forces and the dominant hegemonies of society. Society is not made up of people struggling on an equal basis but that the struggle is very much an unequal one. The dominant concept narrative of citizenship does reflect and underpin social order of society and hereby also the inequalities of society. Citizenship is defined here as the unequal battle to produce and reproduce city and citizen through group story narratives and social practices.

5 Method

5.1 Narrative of this study

The overarching purpose of this study is to construct an alternative to top-down policy tool. The study puts the focus on the public narratives of the pupils and how they connect to larger meta-narratives in contemporary society instead of the usual top-down policy tool that focuses on the experts limited conceptual narratives. In contrary to the IEA study, that scrutinizes what the pupils should know according to the experts, this study tries to scrutinize the theories of the experts in the light of the everyday conceptions of the pupils. This endeavor started in April 2005 with a literature study to define citizenship and how to perform research on citizenship from a bottom-up approach. There were two ways: to define citizenship according to pre-existing norms and practices (testing and checking how life worlds are close or distant to dominant paradigms of citizenship) or to leave the definition of citizenship open to the life-world and allow a more open definition of citizenship/city that's open for storytelling. The development of the method began with attempting to see that no matter how complex or simple an academic theory is, it is based on basic assumptions on reality that are hard to verify and therefore rely on the basic belief what the social reality is: narratives and metaphors.

Van Maanen (in Heide) means that when a scientist writes down his results he is not telling it like it is; he is (re)producing a social reality through the text. (2000:68) "Both a social scientist and a novelist give unique interpretations to a set of human events and support their interpretations with examples in various forms. Their interpretations cannot be proved or disproved, but will draw their appeal from the power of their language, the depth of their explanations, the relevance of their examples, and the credibility of their themes. And all this, has in both cases, an identifiable moral purpose." (Postman, 1992:154) Richardson means that all science is dependent on narrative structure and narrative tricks, but that this is masked through a scientific frame. (Richardson in Heide, 2000:68) This study aims not to compare public narratives from pupils, but actually to find if there is an overarching meta-narrative that all public narratives are sharing. This narrative should be seen as a contrast to the dominant citizenship within the German discourse and the perspective presented by the IEA Study. The study therefore aims to create an alternative conceptual narrative (redefining citizenship and what it means) according to the pupils' shared meta-narrative (redefining the meta-narrative of citizenship.)

The first version of the method was a mix of using pre-existing norms and practices and at the same time an attempt to leave it opens for the pupils in their answer: The author

has created different dilemma narratives where the narratives were about the relationship between the citizen and the city. The narratives ended in the middle and it was up to the individual pupil to write the story to the end, hereby deciding the end of the plot and narrative. The second assignment was to motivate why the story ended like it did and what people could learn from the story. The different narratives were meant to illustrate different dilemmas within citizenship theories.

In the summer 2006 the author taught a seminar together with Prof. Dr. Dirk Lange at the University of Oldenburg which was part of my pilot research. The main goal was to use, analyze and to form critique for the developed narrative method and its usage in practice as a policy tool. The students were divided into three groups of two who tested the written assignment with pupils from a high school in Oldenburg. The author first tried dilemma narrative on the students in his seminar. It turned out to have some major flaws: **1** all the narratives were based on how someone would act in a dilemma situation, hereby focusing on the activity of the individual and leaving out inactivity or structures and forces and **2** it narrowed down the possibility of the pupils to articulate their interest and vision of the city, hereby colliding with bottom-up approach of the study. The tool took some aspect of the dominant citizenship discourse for granted and hereby undermined the conflict aspect of defining citizenship. Moreover, the dilemmas narratives' focus on the individual were implicit liberal. A second improved version of the policy tool was therefore developed that was open in its nature and focused more on the perceptions of the pupils.

The main focus of the study is to use the public narratives to create a better understanding of how life-world (micro level) makes sense of the city and how it connects to meta-narratives in social practices (education of politics/citizenship) and discursive practices (modern / late modern politics / citizenships.) The focus is on the rift between life world and education and how it is possible to bridge this rift by using the pupils' public narratives to understand but also to reconstruct a different conceptual narrative of citizenship.

5.2 Method of this study

This study is aware that it subscribes to citizenship as a “specific figuration of orientations, strategies and technologies that are available for deployment in producing solidarity, agonistic and alienating multiplicities” (Isin, 2005: 374 –375) The public narratives of the pupils are interesting because they do not just highlight how pupils “define their identity, stake their claims, wage their battles, and articulate citizenship rights, obligations, and principles” (Isin, 2005:375) but how these activities connect to the larger

meta-narratives. The main goal of the method was therefore to create a platform for public narratives / group life narratives. Linde discussed the interest of the narratives concerning topics with large uncertainty as being of particular interest. The author has chosen the future as a theme that contains uncertainty. The assignment that the pupils received is based around scenario-making.

Story-lines explore the ‘stories’ of the future taking into account possible economic, demographic, technical and societal developments. Scenarios can be defined as self-consistent story-lines of how a future society might evolve over time in a particular socioeconomic setting and under a particular set of policy conditions. Predicting the future of a society is impossible. Scenarios and story-lines are therefore useful to explore a variety of equally valid pathways of how the future might look like, each with a different logic, but the same likelihood of becoming true in the future. (SEI Stockholm Environmental Institute, 2006) Future scenarios like utopias and dystopias should not be seen as pure fiction but rather as reflections about the present society: they can be considered “a cognitive procedure of determining what it is about our present world that must be changed to release us from its many known and unknown unfreedoms” (Buchanan, 2006:118 in De Cock, 2009:438). In the written assignment, the pupils were asked to look into the future for 20 years and to describe the future society with all its positive and negative aspects and to compare this with the contemporary society. To make a narrative and a plot possible the study takes a change for granted; there are a change between the contemporary society and the future society. Change means disruption in the plot.

The author has created five help questions that should guide the writing but not steer it. The first question is aimed for information needed to recreate the first and last part of the plot, Equilibrium 1 and Equilibrium 2. The second question is to define disruption: also the main aspect of the plot. The third and forth question aim to identify actors and forces that help the story / story to make sense. The last question is to remind the pupils to think about the relationship between citizen and city.

“Look into the future”

Imagine that you will travel twenty years into the future and experience the future society with all its positive and negative aspects. You should now think about how society, politics, economy, your public and private life would be in twenty years.

Assignment:

You have 60 minutes to compare the future society with the contemporary society, and to write an essay about it. Please write in complete sentences and avoid using single keywords

and charts. Assume that society has changed and that there was/were one or many catalysts for these change(s). The questions below should be used as help for the content; they do not have to reflect the overall layout of the essay.

- 1 How has society changed? How was society before the change/s and how is the society after the change/s?
- 2 What was/were the catalyst(s) for this/these change(s)?
- 3 What factor(s) did make the change(s) in society, what circumstance(s) tried to prevent the change(s)?
- 4 Why has society changed? What kind of reasons and interests were behind such a change?
- 5 What is the relationship between (wo)man and society?

The seminar groups used an early version of the written assignment, went out to the school and collected 2 written assignments per group. After gathering the material every group had the assignment to perform a narrative analysis of the written material: to reconstruct narratives and metaphors that describe the society of today and tomorrow and which characters triggered change. The instrument worked well as long as enough information was given in the written assignment. Sometimes the pupils answered only in keywords and charts. As visible in the last version of the written assignment presented here the pupils are asked to not answer in key words or charts but in full sentences. The first intention of the study was to mainly rely on the written assignment but the information provided even in the most extensive written assignments did not have enough information to answer the adapted narrative questions. What the written assignment did was to create a comprehensible overview of the different approaches to the city that existed among the different pupils. To create a more deep and complex public narrative the author decided to include interviews to deepen the material and make a narrative analysis possible. The author performed 2 interviews within the pilot study together with a research assistant: the interview guide was closely based on the written assignment of the pupil. The interview should create enough depth and width of material to fully create a rich narrative and metaphor analysis. With these attempts the final policy tool was therefore intended to have two empirical and two analytical parts.

The first empirical part was to gather the written assignments from the classes in Oldenburg. As defined earlier the study focused only on Gymnasiums and hereby a limited part of young adults in the age of 17 – 19. This limits down the scope to pupils who have already an interest in politics. A problem with this selection is the lack of female pupils participating in the politics classes. It may say something about the gender roles of choosing

or not choosing politics as a subject, but moreover, it poses a problem for the study. The written assignment was gathered by the author and an employed research assistant.

The first analytical aspect was to sort and create different subgroups / categories within the empirical material and to analyze these subgroups according to the different approaches to citizenship. The 48 written assignments have been evaluated according to the different themes. Some pupils focused more intensively on a few themes, whereas other pupils described many different themes. The main focus was to identify what kind of themes were used by pupils and what or who has changed society. The first (what has changed) reflects the interests of the pupils and the second (who has changed this) refers to the main information for the plot / character. It is important to point out that the goal of this step **is not to map all different perspectives of the pupils in a representative and exhaustive way**. The study aims to identify a broad variety of public narratives to analyze. The main goal is to get a plurality of different public narratives and from this plurality be able to find a shared public narrative that all the pupils share. The most frequent themes were clustered around different dominant actors.

The second empirical part was to interview one person from the different public narratives. To correspond with the bottom-up approach the interviews are based on the themes that the pupils are writing about in their assignments; hereby staying as close as possible to the interests of the pupils. The interviews were meant to explain and expand on the pupils' written assignments. The interviews were semi-structured in its nature. The interview guide had questions that were based on themes from the written assignment. These were used to provoke discussion around the themes. When interesting topics were raised the interviewee would follow up on them. All the interviews were performed by the author together with an employed research assistant.

The second analytical part was then to analyze the interview according to narrative theory through adapting discourse analysis with narrative theory. The author has adapted Salkies pattern of BPSE pattern (Background, Problem, Solution and Evaluation) as a way to analyse the "interaction between language and the knowledge, beliefs and expectations" (Salkie, 1997:94). The similarities to Labov's narrative question are fruitful.

- 1 What is the BACKGROUND? (Which time, place, people, etc. are going to be involved in this text? What do we need to know to understand the next part, the 'problem'?)
- 2 What is the PROBLEM that arises out of this situation? (What is this text principally about? What need, dilemma, puzzle, obstacle or lack does this text address?)
- 3 What is the SOLUTION to the problem? (How are or were the need met, the dilemma resolved, the puzzle solved, the obstacle overcome or the lack remedied?)
- 4 How should this solution be EVALUATED? How good is it at solving the problem? If there is more than one solution, which is best? (Salkie, 1997:91)

The main similarity, a similarity that is important for this study, is that the BPSE structure, according to Salkie, is one of the most important patterns that needs to be followed to make a text coherent. It is a strategy to indicate how the information is important or what point the text has. The same is relevant for narratives. A narrative is a pattern that makes texts coherent. In this sense narrative analysis is always a text analysis. In this study there has been an adaption of Salkie to suit the narrative analysis by reframing his questions for asking the interview material as if it was a text. **1** What is the conceptual background of the text (Which basic concepts are defined in the text.)? **2** What is the overarching Plot defined through the linkage between one equilibrium over a change of affairs to a second equilibrium? **3** What is the end to the plot; how is change handled? **4** The last part is how the pupils evaluate the plot; what kind of evaluation could be drawn? These questions are asked to the text which mean; through asking these questions the study will reconstruct narratives. This means that the narratives are not found but are reconstructed. This boils down to the fact that every story could have multiple plots. (Czarniawska 2000: 14-16, 1998: 1-3). The same narrative could then contain an indefinite amount of different plots and depending on which one the observer chooses to create, the narrative will get a different meaning. (2000: 14-16, 1998: 1-3)

5.3 Outline of the study

The empirical part of the study is divided into four parts: **1 gathering written assignments based on narrative theory, 2 analyzing and constructing categories based on the written assignment, 3 performing an interview with one person of every category and 4 creating narratives, plots and metaphors from the interview material.**

1 The first aspect is to gather written assignments from pupils in Oldenburg. Three classes (12th/13th grade) at two different “Gymnasiums” (equivalent to High Schools in the US or Grammar Schools in the UK) in the subject Politics from the city of Oldenburg in Lower Saxony in Germany took part in this study. The pupils are usually aged between 17 and 19 years. 52 pupils participated out of a total number of 62 pupils in the classes. 4 pupils refused to turn in their written assignment. There were therefore 48 written assignments that were analyzed. The written assignments were gathered in early 2007. The interviews were done until summer 2007.

2 The written assignment was evaluated according to two aspects: themes and agents of change. The first step maps the different themes like social injustice or other themes that

are mentioned. Sets of interest are used to identify the different topics the pupils' touch upon and hereby to identify what the priorities are. Below is the written assignment of Julius as an example. The whole text is divided into parts where every part represents a theme like globalization or the role of the economy. In Julius assignment there are six reoccurring themes as shown in the table below.

Pupil: Julius' Assignment (Liberalization)

1 Globalization 2 Liberalization 3 Culture 4 State / Family politics

5 Economy

(Theme 1: Start) We are writing the year 2027. Much has changed in the Federal Republik of Germany since I have last been there. Globalization appears to be omnipresent here, but by now nobody realizes it, because it has become a part of life: One adjusts rapidly and prepares for new conditions.

(Theme 1: End) (Theme 2: Start) New conditions – that means availability – that means being willing to do everything for one's job, one's company. As long as one has a job – because unemployment has become a part of daily life for everyone due to the rising decrease of measures of security for the employee and the sinking of unions into meaninglessness. But – that is the difference to the society which I left 20 years ago – only for a few weeks or months. One stays with the job as long as one is needed and as long as one performs this job conscientious and well; the productivity of corporations could thereby increase enormously and the expenses for social premiums could be enormously decreased. But also social premiums will be reduced to a minimum! Due to an increasing privatization of pensions and health insurance everyone now has the provision which he needs – and those who can not afford this will be supported by a relatively low, but sufficient support. Thanks to these measures, the unemployment rate could be decreased below 3%, of which the long-term unemployed count for only 0.3%, so about 10% of all unemployed. Unemployment has lost its terror and is (at least temporarily) accepted by society as an ordinary state. **(Theme 2: End) (Theme 3: Start)** It also seems to me that the acceptance and tolerance between people increased: when walking through the streets today, I meet people from many cultures and of different origins; in the cities mosques, temples and churches have a peaceful coexistence and advertise to win my favor. "Multi-cultural" is no longer an isotopic buzz-word, but reality. And the people affiliate in series with the churches etc., no doubt as a balance which gives them the feeling of community and unity, which can hardly be experienced in society due to increasing individualization processes. **(Theme 3: End) (Theme 4: Start)** Even despite modern information- and communication technology one notices the increasing restriction to a small group of friends, because one never knows at which place one will be tomorrow! Of course this complicates closer relationships. The rates of marriages have therefore slightly decreased –the rates of divorce have almost exponentially increased at the same time. Only at an old age people mostly find the ease to settle down and to really care about it. And this age lasts longer and longer thanks to an increased life expectancy. At the same time, there is less and less children – Everything is subordinated

to the economy. The state tries to counteract by a support program for children and families with children – so far however without success: The obsolescence of the society rises further – an end is hardly expected (of this rise). **(Theme 4: End) (Theme 5: Start)**. The question now is: how will this continue? The best is to ask the „Wise Economists“ („Wirtschaftsweisen“) or directly the boards of directors of the largest and most powerful companies – because their decisions govern significantly the development of our society and meanwhile also politics – no matter on which level. Long live the liberalistic world market. Because what should we do against it? The answer is: We can not do anything against it, so we should try further on to adjust as far as possible to globalization and the world market. Because this is the future and it would be negligent to close the eyes from it, as it unfortunately often was the case 20 years ago. **(Theme 5: End)**

Table 3: Set of themes (themes) and text structure

The 48 written assignments have been evaluated according to the different themes. Some pupils focused on a few themes only, other mentioned a larger variety of themes. There were 40 different themes coded in the written assignments of the pupils. The following themes were mentioned only once: Moral, Materialism, Energy, Imperialism, Homogenization, Terrorism, Research, Transport, Capitalism, Secularization and Developing Countries. The most popular themes are presented in the table 4:

Theme	Frequence	Theme	Frequence
1 Economy	27	16 Media	7
2 Technology	26	17 Political Disenchantment	6
3 Politics	26	18 Individualisation	6
4 Social Inequality	22	19 Private Life	5
5 Labour Market	17	20 Control State	5
6 Welfare State	16	21 Culture	5
7 Society	12	22 Communication	4
8 Natural Resources	11	23 Change / Revolution	4
9 Obsolescence	11	24 Migration	3
10 Family Life	11	25 Enviromental Politics	2
11 Liberalization	10	26 Economic Politics	2
12 Environmental Problems	9	27 Emancipation	2
13 Surveillance State	8	28 Health	2

14 Education	8	29 Political System	2
15 Climate Change	7		

From these themes the author created different clusters of themes which were based on different actors and forces: 1 Economy, Liberalization, Globalization, Economic Politics and the Labour Market was marked as the first cluster focusing on how economy and labour market become global and deregulated; 2 Technology, Education and Media became a second cluster focusing on knowledge and technological progress; 3 Natural Resources, Environmental Problems, Climate Change and Environmental Politics became a third cluster focusing on how humans use and interact with nature and natural resources; 4 Politics, Political Disenchantment and Political System forms one cluster focusing on how politicians act on a national and international levels; 5 Social Inequality, Society, Obsolescence, Individualization, Emancipation and Culture form a cluster focusing on the composition of society regarding wealth, power, age, and culture; 6 Welfare State, Surveillance State, Control State together with Family Life and Private Life form a cluster around the power of the state over public and private realm.

The next step is to localize different public narratives from these clusters. From the 48 written assignments, this study attempted to find different approaches to the public narratives based on what force/actor creates change in society. This was meant as an active search for different plots. Different changes in equilibrium will lead to different plots. The goal was not to exhaust all possibilities and the study does not claim to have found / constructed every plot in the written assignment. The main goal was therefore not to find all narratives and plots but rather to identify approaches that differ in fundamental ways. This is to repeat what the author has stated earlier; the author intends to find different public narratives. The names of the public narratives that have been reconstructed from the clusters are the following: 1 Liberalization, 2 Progress 3 Natural Resources, 4 Composition of Society, 5 Political Decisions and the 6 The State. Every group is composed of three pupils which sums up to 18 chosen written assignments. The main reason of picking the chosen pupils for the groups was **1** that their text was understandable and gave enough information to base a category on it, **2** it needed to have a clear dominant plot and a focus, **3** it presented the groups theme in a visible way and **4** at least two pupils of every group provided their name and contact address.

These six chosen forces/actors are reconstructed to create a width in narratives. In the beginning there were only five when 2 Political decisions / The State were one group. The main reason of creating actor 5 and actor 6 is that even though both concerns the public and

political sphere they have a different focus: political decisions mainly concerns the politicians and the decisions that affect the course of events whereas the category The State actually concerns the role of the state as a main focus. In the last category it also means that the role of the nation state decreases while the economy becomes more important.

The overall goal is to find a common public narrative and root metaphor that all individual narratives share (micro) that can be connected to a larger meta-narrative (macro). As an example the group Liberalization shares the view that the main actor is the economy (especially international corporations) and these organizations play the main part and replace the state as the locus of power. The metaphor is that the city is more or less a market and that the city and citizen have to adapt to a global competition. This can be seen in table 4.

Group 1	Leading Role	Metaphor	Meta-narrative
1 Liberalization	Economy / International Corporations	The city is a market	The city has to adapt to the competition or will be left loosing

Table 4 : Qualities of categories

3 The third empirical part is the interviews with one pupil from every group. 18 pupils were approached according to the scheme in table 5. The first row of pupils was contacted first, and when a pupil refused to take part in the interview, the next pupil from the same group was contacted. The scheme was constructed in a way so there would be enough female participants making up for the lack of females in the classes of politics. Therefore the study tries to even this gap by choosing more females for the interviews. Originally, only 20% of pupils taking part in the study were female. For the interviews, two out of six analyzed interviews were given by females, representing thus 30%. Table 5 displays the pupils who were approached for an interview: the underlined pupils participated in interviews.

Group	Pupil 1	Pupil 2	Pupil 3
1 Liberalization	<u>Julius</u>	Emelie	Karl
2 Progress	Caroline	<u>Franz</u>	Nina
3 Natural Resources	<u>Anna</u>	Josef	Leonard
4 Composition of population	Tina	<u>Christian</u>	Matthias
5 Political Decisions	<u>Cecilia</u>	Anonym	Friedrich

6 The State	<u>Robin</u>	Bruno	Maren
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Table 5: Interviews with chosen pupils (underlined)

The construction of the interview guide is centered on the sets of themes reconstructed through the written assignment by the pupils. Each of these themes will be covered by the interviews and they will be analyzed separately as themes with their own narrative structure, plot and metaphor. The questions themselves are developed close to the text and are used as inspiration and structure during the interview. These are not strictly followed and there are spontaneous questions during the interview. Still they serve as a minimum of questions posed to the pupils. The different fields are all examined. In table 6 and in table 7, we can see an example of how a set of themes correlates with a set of questions. Table 6 displays an elaboration on the labor market and table 7 raises the questions related to the topic.

<p><u>Part of Liberalization theme (written assignment)</u></p> <p>New conditions – that means availability – that means being willing to do everything for one’s job, one’s company. As long as one has a job – because unemployment has become a part of daily life for everyone due to the rising decrease of measures of security for the employee and the sinking of unions into meaninglessness. But – that is the difference to the society which I left 20 years ago – only for a few weeks or months. One stays with the job as long as one is needed and as long as one performs this job conscientious and well; the productivity of corporations could thereby increase enormously and the expenses for social premiums could be enormously decreased..</p>

Table 6: Liberalization

<p><u>Questions</u></p> <p>What are the measures of security for employees?</p> <p>What functions have the labor unions?</p> <p>Why are the labor unions losing importance?</p> <p>Why are the measures of security reduced?</p> <p>What drives this development?</p> <p>Why does the productivity of corporations increase through the decrease of measures of security, the abolishment of unions and everyday life-unemployment?</p> <p>How is the situation today?</p> <p>What will these changes mean for your personal future?</p>
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Table 7: Questions on liberalization

4 The interviews are based around the themes that have been reconstructed from the individual students' written assignment. In the written assignment of Julius the following were themes touched upon: 1 Globalization 2 Liberalization 3 Culture 4 State / Family politics and 5 Economy. The interview had the same sections which can be seen in the questionnaire in the annex. Every theme will produce a different plot of the same story, hereby highlighting the ambiguity and plurality within one public narrative. The analysis of the interview will reconstruct narratives, plot and metaphor based on the different themes from the interviews material and the written assignment according to my narrative adaptation of Salkies' BPSE-pattern. The main aspect is that the analysis should be based on the themes by the pupils.

5.4 Public narratives of the pupils

Chapter five will present the results of the empery which is to find a common metaphor and narrative that is shared by the different approaches from the pupils: a metaphor and narrative that is found regardless which group they belong to. The chapter will in the end reconstruct the conceptual narrative of citizens to fit the public narratives of the pupils in a better way. This is what Hernadi would call "explication" or "Standing under reproductive translation reconstruction" (Czarniawska, 2000:16). This will be the naïve way to process a text: it is to create understanding in the sense of standing under the text: "the notion of 'understanding' assumes that readers humbly set them selves under the text, trying to figure out/construct its meaning." (Hernadi in Czarniawska, 2000:16)

The following chapters of the study will clarify the discourses of social and discursive practice that surround the shared public narrative. This is to give the framework of how to understand the narrative and metaphor of the pupils. The chapter will frame the public narrative / root metaphor from the written assignment / interview within a larger meta-narrative "From modernity to post-modernity" including discursive practices (City, citizen) and the social practice (education). The overarching narrative / metaphor that is shared by all the pupils will be reached through the results in the following way.

1 The first part will discuss the different constructed groups. This will be to discuss the difference in the story telling of the six constructed groups. This means that the study has created six different metaphors / group narratives on how the future will change in the coming 20 years from the written material. The groups will be constructed based on six basic questions asked to the texts: **1** what is creating the change needed for a plot, **2** how does these changes come about, **3** what do these changes demand of the city and citizen, **4** what is the

main actor in the plot, **5** what is the metaphor of the city and **6** what is then the narrative of the group? The answer to the first three questions will be presented further on in Table 3. The three last questions will be presented in table 4.

2A The second part will present the different groups and their storytelling about the future city. It will analyze and compare how the city is portrayed differently within the group. This means that the individual pupils' narratives will be highlighted. The groups will be analyzed according to the different actors and forces and the overarching plot from the perspective of the individual pupils written assignment. It will also discuss what consequences these individual views would mean. These results will be presented in table form for the different groups. **2B** The next part will be to analyze the interview with one of the pupils in every group. The interview will be analyzed according to themes that were in the pupils' written assignment. The themes will be reconstructed to narratives according to adapted narrative questions.

Background: What is the background of the theme?

Plot: What is the basic scenario of the theme?

EQ(A): What is the first Equilibrium of the story?

Change: What disrupts EQ(A) and creates change?

EQ(B).....: What is the next/last Equilibrium of the plot?

End of the story: How does the story end? What is the end of the story?

Evaluation: What are the morals in the story?

It needs to be pointed out that a plot could have more than one change and could actually span over more than just two Equilibriums. The reconstructions of thematically narratives are based on the interview material. The information tries to lay close as possible to the information given by the pupils. All information in the text is referenced to the interview material. As an example (1226 – 1231) means that the information can be found between lines 1226 and 1231 in the transcribed interview. **2C** The next step is to reconstruct the public narrative of every group's individual interview. Every theme could be fitted within this larger public narrative. With other words every group will produce one public narrative that is mainly based on the analyzed themes.

3 To obtain an overarching narrative this study will see if there is a similar one between the public narratives in the different groups. The aim is to find an overarching narrative and an overarching metaphor that are shared among all the different public

narratives. As explained earlier it is based on having different groups sharing an overarching meta-narrative and metaphor describing how the city has changed.

The obtained narratives are based on that the pupils begin from the same point (the moment they write their assignment) and look twenty years ahead. In many ways this is to reap the consequences of today and to determine the logic or plot of society. As stated earlier the important question is not if the pupils believe in these stories but rather which discourses, narratives and metaphors they use to create a narrative about the future. These narratives may seem to be unique but they do actually draw upon discourses on meso and macro levels. With the help of the shared public narrative / metaphor chapter six will then rewrite the meta-narrative of city, citizen and education more accordingly to the pupils. It will also explore different metaphors for citizens according to the metaphor of the pupils.

6 Public narratives around future scenarios

This chapter presents the results of the empirical research which will contain a presentation of the different groups and their written scenarios (metaphors and narratives), the narrative analysis of the interviews and the construction of the individual and overarching public narrative. Of the perspectives derived from the written assignments and interviews, one could reduce the different six categories to three main approaches. The first group containing Liberalization and Progress respond to an impersonal force that society has to adapt to; it is a universal human project which is driven by different actors and is not dependent on one actor. Globalization is seen as an effect of technology and international corporations where an international market and a global network are created out of these changes. Interesting is that globalization and modernization get a logic close to natural force, since they are not subjective forces, but have an own logic external from the needs of humans. Society and humans are in a constant race to adapt to the international market and technology, where subjective aspirations will be less of a priority.

The second group is based upon human activities; hence human activities are being focused either through consumption/production or political decisions. In the narrative of Natural Resources, humans and politician are focused on the consumption and abuse of natural resources and as an effect the environment / natural resources will suffer. The abusive consumption will eventually lead to catastrophes. In contrast to the first group, the environment and humans have been dominated by humans. In the politics-focused vision on Political Decisions, the focus lies on politics which aims towards society and hereby changes the course of events. The main aspect is how activity and inactivity of politicians and

consumers lead to changes in society. The individuals have a responsibility, still at the same time the problem is acknowledged that one person still does not make all the difference.

The third group on the State and the Composition of population focuses on the city portrayed as an organism. Society is controlled by its composition of nationality, social-economical division and age. The ideal society is to create a balance between the different social groups, ages and cultural groups. It is the nation state's duty to organize that there is harmony within the city, since the city as a whole must strive towards more harmony in the social, cultural and economical divide. Only a just state could steer against global competition and a societal division.

Group	What	How	Demand
1 Liberalization	Force / Impersonal / Deterministic	Economy connects / People move / Borders decrease	The state has to adapt / Decrease limits / Decrease costs
2 Progress	Force / Impersonal / Deterministic	Technology connects / People move for work / Virtual community	Humans have to adapt to the development
3 Nature Resources	Consumption / Restriction of consumption	People, corporations, state overconsumes the environments /humans	Humans have to live with nature rather than living from it
4 Political Decisions	Wrong political decisions / ineffective decisions / just talking	Politicians do wrong / do nothing / People do not care	Politicians have to take the right decisions / People have to care
5 Composition of population	Unbalance in the composition of the people	Too many old and poor people create an imbalance	To be evened out through more welfare, higher birth-rates – regulate und balance people
6 The State	The republic and the people	The City is an ideology	The City needs the belief of its

			inhabitants
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Table 8: Overview of the groups based on the written assignments and interviews

The presentation of the results will be divided into two parts; the first part and the most extensive part will examine the different groups which include written assignments and the interview. The analysis of the different group will first discuss the written assignments; what similarities and differences do the different written scenarios have. It will then present an analysis of the written assignment, a presentation of actors and plot. The following part will be a presentation of interviews and the narrative analysis of the interviews different themes. The last part will be a construction of an individual overarching narrative that is focused on the material from the interview. This will be done with all six different groups. In the end of the chapter the author will construct a shared public narrative concerning the larger meta-narrative.

Group	Main Actor	Metaphor	Narrative
1 Liberalization	Economy / international corporations	The City is a market.	The City has to get adjusted to competition.
2 Progress	Research and technology	The City is a university.	The City has to develop with the development.
3 Nature resources	Climate change and natural catastrophes	The City is a parasite.	The City has to stop exploiting the environment.
4 Composition of population	Inhabitants of a country	The City is an organism.	The City has to create the right composition of inhabitants.
5 Political Decisions	Politicians and political parties	The City is a pride.	The City needs good leadership.
6 The State	The republic and the people	The City is a controller.	The City needs to control its citizen / the world.

Table 9: Characteristics / themes of various groups

6.1 Group Liberalization

6.1.1 Written Assignment

As can be seen in table 10, the three pupils Julius, Emelie and Karl share the opinion that the global economy is the dominating aspect of society and this will lead to a liberalization of the welfare state. The main role of the state is to adapt to the conditions of the economy. The economy is however described differently by each pupil. Julius describes the economy as a mighty institution, represented by boards of directors of the biggest and most powerful corporations, which steer the development of our society and politics on all levels. Also family life has to be submissive to the economy.

Group	Pupil	Pupil	Pupil
1 Liberalization	Julius	Emelie	Karl

Table 10: Pupils describing the theme of liberalization

Religions are just a part of the market principle and have to advertise for their membership and offer people community as a product. Julius also mentions the “Wise Economists” („Wirtschaftsweise“), an expert advisory board for the appraisal of the macroeconomic development. For Julius, the most important goal of the society is to adapt to the economy and its needs. According to Julius, there are attempts to rebel against this conformance, but in the future these attempts will be treated as negligent. The citizens and the city have to adapt to the economy and not the other way around. Julius indicates in his written assignment the strong role of the employer vis-à-vis the employee.

On the other hand, Karl considers the economy as a form of society. Humans are not a part of society, but a part of the economy. Humans who can not keep pace with this development will lose access to the economy. According to Karl, there will thus be two parallel worlds: one which participates in the economy and exercises power, and one that lives below this power and does not participate in it. Karl explains that the latter part of society will sink deeper and deeper. This economy-society is basically driven by human egoism and human striving for money and power.

Emilie however mentions that the economy will be dominated by only a few companies in the future. These companies will grow bigger and more influential. In this world, monopolies for goods will develop: for instance there will be only one car brand. With this development, concurrence between corporations will be abolished. Instead concurrence

takes place between different countries which compete between work places and wages. According to Emilie, the countries which can supply goods the cheapest will gain wealth. Therefore, companies choose developing countries for their production of goods, while wealth will decrease in today's rich countries. The focus therewith lies on companies who choose their locations and thereby increase the wealth in countries which can produce goods the cheapest.

All three pupils indicate that the economy will be the main reason for a cut-back of the welfare state. However, the assumptions of the pupils differ concerning how in detail the economy will lead to a cut-back of the welfare state. Emilie believes that it will not be possible any longer to support the unemployed and the poor, because of shrinking tax revenues. The reason of this development is monopoly-like corporations which invest into countries which supply cheap goods. If however work and workplaces are missing, there will be less tax revenues for the state which will lead to a decrease in social benefits. This means that the decrease of social benefits arises as a result of reduced tax revenues which are due to reduced workplaces in the country.

Karl mentions that there will not be any societies any longer as described by Locke, which provide protection and safety. Almost every person has experienced this cut-back in his/her egoistic pursuit of profit. There is no interest to care about the poor, because everybody just thinks of himself/herself. As a consequence, the missing welfare state develops not only because of an abstract globalization, but also because of the human's greed and egoism. According to Karl, humans have no longer a will, resources or interest in the welfare state.

Julius on the other hand is concerned about three different issues. First, a significant increase of the productivity of companies is possible, because of the decrease of social security for the employee and because of the regulation that employees can only work as long in a company as they are economically needed. Second, social insurance contributions are decreased to a minimum, mainly by privatizing pensions and health insurances. The state will only support those people who can not afford a private insurance. According to Julius, the state support for the poorest will be relatively low, but enough for survival. These drastic measures will help reducing long-term unemployment. At the same time, short-term unemployment will be a part of daily life. These are the political and economic reasons for an increase in the earnings of the corporations and at the same time a decrease in the costs and long-term unemployment. Third, there will be a child support program initiated by the state

which will fail. The main reasons for this development are the liberalized world market and the constraints of conformism of the society concerning the world market and globalization.

	Julius	Emilie	Karl
Actors / Forces	<p>1 The Boards of directors / the supervisory boards decide the development of society and politics.</p> <p>2 The state will reduce its welfare service and be second to the corporations</p> <p>3 The labor unions will sink into unimportance</p> <p>4 The employed / unemployed who have to adapt to the needs of the labor market</p> <p>6 The private person who will have just a small circle of friends, trouble getting and keeping a partner and having a private life before retirement</p> <p>7 Religions and cultures co-existing in peace and tolerance within the realm of capitalism and global market</p> <p>8 Globalization is part of everyone's life</p>	<p>1 Few but powerful corporations with monopolies decide what will be produced and where it will be produced.</p> <p>2 The states are competing to produce and deliver products cheaper to get tax revenues from corporations</p> <p>3 Developing countries will have advantages through a lower price point and will therefore become more wealthy</p> <p>4 Germany will lose most of its welfare where a small part of the people will work and a large part of the unemployed population will live in poverty.</p> <p>5 The welfare state will have to cut down because of missing funds when corporations relocate.</p> <p>6 The changes of society is caused by globalization.</p>	<p>1 The economy is crushing all attempts to counter globalization, replaces society and cuts out losing individuals.</p> <p>2 The human is not seen as a part of society but rather of economy: she has to be effective, flexible und productive.</p> <p>3 The individual is egoistic and only cares about his/her own pursuit for wealth.</p> <p>4 The weak individual is left behind and does not get help from either state or other individuals.</p> <p>5 Managers are raising their own salaries while firing people and the unemployment money is reduced.</p>
Plot	<p>Plot (Start) The people are unaware of globalization or fighting against it. The labor union has power and long-term unemployment are reigning. The state is providing its citizens with general welfare deducted from taxes.</p> <p>Change: The labor union will loose importance, the job protection will be eliminated and welfare services will be reduced to a minimum.</p> <p>Plot (End) Since costs will be reduced and corporations will increase growths / long-term unemployment will be reduced and replaced with short-time unemployment. The largest and powerful corporations will have the power and the people and politics have to adapt to their needs.</p>	<p>Plot (Start) The market is full of different brands that compete against each other. The wealth is focused on the richest countries in the world. The state has money to supports its welfare services like unemployment money.</p> <p>Change The globalization will have even more influence on the economy and there will be only a few corporations that have monopoly on their niche. Competition is abolished on the market.</p> <p>Plot (End) The corporation chooses in which country its monopoly products should be produced. Countries compete for providing the lowest production costs to the corporation. As companies leave the government it loses money for welfare: developing countries will gain more wealth than the industrial ones. Unemployed and their families in Germany will live in poverty.</p>	<p>Plot (Start) Before the changes society used to catch up single weak individuals through a strong social state. There was a social entry where safety and protection were offered.</p> <p>Change: Globalization will force people / society to become more flexible / faster. Encounters to counter globalization have been broken through the power of the economy. Egoism of all the people is also one reason of change.</p> <p>Plot (End) Society as Locke defined will cease and citizen is no longer member of the state but of the economy. People who will not catch up with globalization will be left out. Managers raise their salaries and unemployment money gets reduced.</p>

Table 11: Written-assignment for Liberalization

Globalization and liberalization mean transfer of competences from the public to the private sphere. There is an interesting difference between Julius' perspective, in which the market will actually take over many of the nation state roles as provider of welfare, health insurance and pensions. This will be done voluntarily in contrast to Emilie's writing where the state will keep these competences. The difference is that the state cannot afford to actually perform its duties as long as corporations are not producing in the country. Only where a multinational corporation has its production wealth can be distributed. Since corporations choose for the country with lowest prices, this means a race to the bottom in social welfare.

Both Julius and Karl see the development from the individual aspect. Julius means that the individual is foremost employed and has to adapt herself/himself to the economy. Karl thinks that the individual is in the first room an egoist and is only interested in pursuing goals of self-interest which will lead to changes in society and the welfare system. Individual behavior leads thereto that the welfare state will downsize since no one is interested to pay for the poorest of society. In Karl's vision, society is the economy, since the economy is the prevailing order of how people interact with each other. Consumption is in this group of less importance. Julius means that the consumer will play the same role, albeit with more confidence. The interesting aspect is that the importance of consumption and consumers is not following the trend where the global market and global corporations gain more power. In Julius interview the consumers' profits from globalization and liberalization, at the same time the role of the consumer stays the same as today. In one sense, the consumer profits, but the employed have to downsize their benefits for the sake of growth and costs for the corporation. Also, the economy is not a homogeneous power structure, but is composed of a collection of heterogeneous corporations. For instance, the modern welfare state developed in Germany as a compromise between state and economy. It can thus happen that corporations are maintained due to economic, social and/or ideological reasons. Interesting is in any case Emilie's remark about the monopoly: the monopoly is the implicit goal of each company and this does not even imply that a difficult concept of free market economy is underlying this development. Often the market gets opened when there is a monopoly, because sometimes the state intervenes and divides the monopoly. This implies that the free market economy is partly also a state project. In Julius' written assignment it is the states which have the role to regulate the market and the competition. To uphold a market without a corporation creating a monopoly, there is a need for global organizations that regulate the competition and the market. The important question is: how can such global organizations be both representative and allow participation?

The city is described as dominated by economy. Karl sees a merge where people are members of the economy instead of being citizens of a state. He reckons that the drive of participating in this society is the instinct of self-preservation and greed. Participation and influence in society has to be through the economy and corporations. The interaction between people could largely be understood as transactions, therefore the metaphor the city is a market place. The role of the state is no longer clear: either the state fails to have the money to uphold welfare or the state has slimmed down and instead sets the rules for the global competition for other countries. Emilie indicates that the state is that dependent on corporations that social citizenship cannot be implemented. In the future the states compete for the companies. The metaphor is then that society is a competition and everybody is in constant competition: employees, corporations, countries and so on.

	Julius	Emilie	Karl
Consequences for politics	1 Downsizing the employment protection. 2 The state only pays the pension and health insurance for those people that can not afford it. 3 Social contributions will become privatized.	1 The State lacks the funding to support the unemployed and their families at a reasonable living standard. 2 Only the countries which get orders from companies can offer welfare for their citizens.	1 The people who fall out of the system will not be supported by society. 2 There will be two parts of society: one participates in the economy while the second part is left outside the economy and society. 3 There are no rights and duties, neither from the state nor from the citizens.

Table 12 Effects for the city

6.1.2 Julius Interview

Julius was the first in the group that was approached for an interview.

Themes The author has created narratives for the following themes: A Theme Globalization, B Theme Liberalization, C Theme Culture, D Theme State / Family politics and E Theme Economy

A Theme Globalization

1 Background: Julius defines globalization as a concept that goes beyond any definition; globalization has consequences for all parts of life. It does not matter if it is traffic of goods or education in another country. According to Julius globalization is almost everything. (11 – 20) He sees globalization as a networking process that creates global network (35 – 37) of goods, services and people (29 – 31)

2 Plot: It is the story of how contemporary people close their eyes to globalization and how media lacks the interest to report on it. Globalization grows in importance; more corporations get dependent on globalization which will lead to that globalization will drive itself. People will then realize the importance of globalization and that local will be replaced by a global market.

EQ(A) Julius thinks that people close their eyes for globalization since globalization is not part of the perception / consciousness (Wahrnehmung). Julius notes that this is the case even if globalization is already happening. The media interest is still not that large and not every person registers the changes. The products are produced in China, which people do not pay that much attention to. (1096 – 1110) Culture and cultural differences exist today. In the different countries there are different cultures. (547 – 557) Julius means that you could see from an historical perspective throughout the last hundred years that people thought in more or less local frames and this has expanded with time into regions and then into federal states. Now people are thinking in the frame of Germany. (1151 – 1164)

Change: Julius means that globalization was in the beginning an economic process or it was driven out of economic interest. (41 – 47). Today globalization is no longer driven by the economy, it is now driven by itself since more corporations are dependent on globalization and that more cultural goods are exported and traded. (41 – 47) The market and globalization are transporting the market further on in different sections. (1174 - 1175) The corporations need to stay on the market and if they would restrict themselves to a region they would not be competitive and have no chance to exist on the world market. For the economy this is about self-preservation. (1226 – 1231) Globalization will also lead thereto that the employee will be in concurrence with other employees for employment. In this concurrence, the employee must live with the loss to leave Germany and not necessarily to assert one's rights. (234-242).

EQ(B): The effects of globalization and the global market is that more people from different countries and cultures will be in Germany. This will create a higher acceptance of different cultures. (427 – 438) It will be a global market for most products. (1080 – 1090) Today people have gained far-sightedness. (1114) The borders will become porous. The role of the nation state like Germany will decrease and there will be a more European or world perspective. It will begin with the European perspective and will end with a world perspective. (1151 – 1164) Globalization will mean that people will need to move and become flexible. He does not believe that people in Germany will have to move through the whole world but maybe to one or two neighboring countries to get a job. The people who

want to stay will maybe have to move to Munich or Frankfurt; this will lead thereto that they have some losses like to earn less than the people who are ready to go abroad. People would still have the possibility to stay and work in Germany. (502 – 511)

End of the story: Globalization will become a part of daily life (1096-1110). It will have effects on all parts of life. Julius means that globalization is not restricted just to the flow of goods (what you can buy) but includes also education and to study abroad. (11 – 20) The concept of globalization is taught through the media and the school, where it will be explained how we are confronted with globalization and help people to perceive it (1096-1110). This consciousness of globalization results on one side in a feeling of security, because the individual is able to understand the situation. On the other side, it creates many issues for worries. (1130-1142). The media have underpinned a consciousness for globalization. People do not close their eyes for the globalization but people perceive this in a conscious way. (1096-1110).

The access to the world market could also have political implications, so that crisis regions such as Palestine and Israel could reach peace and stability if they entered the world market. It will take some time, however, until countries in the Third World or rapidly developing countries will gain access to the global market (639-646).

Access to the world market is however only one part of the solution. Julius mentions that: “Democracy is also an important principle, because first of all it needs to be implemented in all countries, it will need to function and especially the level of education also surely has to be increased to, well, to create a higher tolerance.” According to Julius, the first step towards a democracy is for poorer countries to get access to the world market which might open up other opportunities and might be the beginning to this lengthy development process (669-683).

Evaluation: The whole concept of globalization is driven by corporative survival instinct (1226 – 1231) and profit greed (1184 – 1185) but also the consumer (Ibid). Julius means that being satisfied is a question of attitude. He assumes that if people will not accept the changes in the system, if they will cling on to building houses, settling down and staying in their home country, people will be unsatisfied with the system. If the education and the upbringing will be adapted to the new system, people will be satisfied (465 – 476). From a private perspective, Julius imagines himself in the future as an employee of an international enterprise which will make it possible for him to work in several different countries and to travel. This will give him chances to get educated internationally and to get new perspectives (281 – 287).

B Theme Liberalization

1 Background: Julius reports that Germany is today a conservative system; in the middle between the English system and the Scandinavian welfare system. The English state reduced the welfare state to a minimum. The same goes for the USA which is a leading economical country (823 – 832). The state could be described to offer security towards its citizen which would also mean that the state will mean restrictions and compulsions. (292 – 301) Liberalization would mean to decrease restrictions and compulsion (increase liberty) but to decrease security. (305 – 309)

2 Plot: The story is about corporations that are limited by restriction and compulsion imposed from labor unions, the state and employee rights. This hinders corporations to invest or to reduce staff numbers in difficult times. Globalization and global competition will lead to liberalization because countries will need to be competitive to keep the companies in the country and to keep people employed. This will lead thereto that people will get more freedom but also less security.

EQ(A) The labor unions have according to Julius a rather big influence in Germany. The influence is even bigger in France. The labor unions are against the abolishment of the workers' rights to protection from faulty dismissals. (125 – 136) Today these rights are so extensive that people are employed even if they have nothing to do. The long contracts forces employers to keep the workers even if they do not need them. This hinders corporations' from making new efforts in new areas or restructuring of the business. (224 – 229). Julius implies that people used to work for 20 or 30 years in one enterprise. (52-66).

If one is unemployed, it will be very difficult to receive such a long-term contract. Being unemployed also has a bad reputation: „[The unemployed] are almost regarded to a greater or lesser extent as the ‘bottom of the barrel’ in society. For some people, it is more attractive to receive unemployment allocation than to have a work which pays minimally more than the unemployment allocation.” (403 –421). At the moment the pension and health care insurances are regulated from the state: One has to be health insured, but there are of course also privately insured people starting from a certain income. The pension system of today is financed by monthly pension allocations, so the younger ones pay for the older ones without knowing if their own pensions will be secured. If the complete health insurance system is reformed into a private system, people will choose their appropriate model. (347 – 362). The social security contribution in Germany today is very high compared to other countries. (329 – 338)

Change: The labor union will lose importance since the economy will gain importance. (125 – 136) The development of privatization and the loss of power of the worker's unions is an effect of the global competition. A country which gives more power to the unions will not be "internationally competitive", because the companies act globally. They will settle in another country "where such unions have less power" (outsourcing). Therefore the unions have to adjust, so that the jobs will not be outsourced and to avoid that in the end there will not be any employees left which they can protect." (186-195) People will have to become more flexible and move to where jobs are. If you are not prepared to leave Germany, you may have to be prepared to earn less. (502 – 511)

EQ(B) The liberalization will lead thereto that job protection will be de-regulated, which means that the workers could easily be fired. The labor unions would firstly be against these changes but have to either accept/adapt to these changes or disappear. It will mean that the importance of the labor unions will decrease. (125 – 136) The labor unions will have to get a new focus. According to Julius they could engage themselves with the working conditions on a global level or make it easier to switch from one employer to another one. (169 – 173)

The removal of job protection would mean for the corporations that they do not have the commitment to employ staff for a longer timer and could fire staff when they need. This would create flexibility for the corporations. (208 – 220) If one gets unemployed, it will be a personal responsibility to get unemployment insurance (110-119) .

The state will more and more privatize and cut down on social welfare. This means that social costs will not be based on deduction from salaries. The individuals will be more responsible for their own social security. (246 – 265) The state will force less or impose costs on the individual leading to more individual freedom and less security. (305 – 309) This means that only basic security could be secured by the state which only means a minimal standard of living. There will be taxation but not at the same level as before. (329 – 338)

End of the story: Long-term unemployment will be brought down to almost zero per cent through reduction of regulations concerning job protection. This creates a flexible labor market were people will be unemployed for just shorter times. These shorter times will be between two different jobs which will only be temporary. People will only be employed if they are needed. Important is the level of education which the state has to guarantee. (382 – 397) If the complete health insurance system is reformed into a private system people will have to choose their appropriate model. (347 –362).

Obsolescence in society is a result that people have to move more often, to become more flexible on the labor market and hereby making it more difficult to get children. Moreover, people are getting older. (772 – 787) Due to obsolescence, the pension system of today will not function in the future. There will be more people who will have a right to a pension than people who can pay these pensions. This is the reason why the pensions are continuously reduced. (366-377).

Evaluation: Julius means that the social benefits have to be adjusted flexibly to adequately cover the needs of flexible people who will often change jobs and places. Julius thinks that “the free economy [can take care of this] definitely better than a state (...), because the state always (...) has to have strict guidelines and because everything has to be regulated (...)” Private companies can “offer precisely the right concept which is needed and wanted for specific groups in society” (841 – 863).

According to Julius the reduction of job protection and welfare costs for the state will lead to a positive development of society. Companies can negotiate social benefits much better than the state (868 – 872). If one has paid his/her own money privately or invested, then one will have the security to maintain a relatively high pension level. Concerning health insurances, the individual can choose how much care is needed (366 - 377). If the state reduces its minimal provision and the non-wage labor costs (Lohnnebenkosten), it will be more attractive to work even in low-paid jobs. This would make Germany more competitive, because the wages will decrease as an expenditure for the corporations, so new work places could be created. (403 –421)

Julius mentions that even though the global market will come, there will be some people who will not be flexible enough to keep pace with this development. These citizens will need the state to support their education and the up-bringing of their children. “But it will not be possible to completely “abolish” this group (...)”. Not every citizen will be happy with this system. Julius indicates that it is necessary to be more responsive to this group of citizens, but he does not know if this is possible (465 – 476).

C Theme Culture

1 Background: Julius means that culture is a very wide definition which includes many aspects like religion, societal culture, and sport. Culture could also be seen as the way people live their lives. Julius also defines corporations like Starbucks as a form of culture. (547 – 557)

Plot: In the beginning there were many nations with different cultures and in Germany there were conservative and radical groups that opposed people from other cultures. Globalization will make people travel and move over the world; more people will come to Germany. Corporations will also export their culture worldwide. When people meet there will be respect and understanding for different culture. Globalization will in the end lead to the demise of the individual nation's culture and it will be replaced by a global mainstream culture.

EQ(A) Julius means there are many countries with different cultures and there many cultural differences. (547 – 557) There are also still conservative, national oriented and even radical groups that are against other cultures and the influx of people from other cultures. (447 – 454) Julius believes that conflicts between the existing cultures are often based on ignorance. This means that people reject something even if they do not know it. The conflict with Islam is according to Julius an example of the following. People who are not so highly educated reject or are critical about Islam since they do not know anything about the belief (616 - 631).

Change: Through globalization and the globalized market, there will be more people from other countries and cultures coming to Germany and more Germans going abroad. Other people and cultures will therefore be more appreciated and respected (432 – 443). Not only people will bring culture to different countries; the corporations themselves are exporting culture in one way or another being represented in a country like Starbucks. This will lead to a decrease of different cultures and the creation of unity culture. (547 – 557)

EQ(B): Faced with the possibility that tolerance might rather decrease and extreme conflicts might arise between different groups, Julius states that this can be the case in conservative or nationalistic-oriented circles in Germany such as in radical extremist groups. Julius mentions that these extremist groups and people will lose influence in the long-run. He thinks that when people will meet different kinds of people, they will notice that the arguments of the conservative and nationalistic groups will be less sensible (452 – 459). The tolerance between religions and cultures will be higher and there will be increased exchange, because people will experience other countries and cultures much more and will meet different kinds of people. "Through these meetings alone, the acceptance [will] be higher". (616-631).

End of the story: Julius thinks that the networking aspect of the world will lead to those individual aspects of culture will get less important. The individual cultures have problems to go against a mainstream culture which will take over the old cultures. (561 –

567) The mainstream or unity culture will be influenced by the economy. Religion is an important part of culture and will give some refuge. Like everything else, one form of culture will be in concurrence with other forms of culture. Sport and religion will advertise for more members. These advertising campaigns have to be continuous, because people will be more flexible and will not stay at one place for a long time. The church in Oldenburg, for instance, will have to advertise for those newly arrived (580 – 600). The church serves as a place of retreat where individuals will be perceived and accepted as they are in times where work and living places will be often changed and where people will become more and more individualized. (604 – 609)

Evaluation: Julius hopes that in the future all people will become socially accepted; but he also thinks that there will always be some people who have problems with other cultures. He thinks one can never completely “erase” these people. The acceptance for other cultures will rise because of globalization and the global market since more and more people come from different countries to Germany and through experience and meeting with other people one learns to value and respect other people faster. (427 – 438) On the other side; Julius believes that in the long run those cultural differences will be replaced by a global mainstream culture influenced by the economy and the market. (561 – 567)

D Theme State / Family politics

1 Background: Julius mentions that in the future, the function of the state will be, just as before, to regulate the whole market system, to cooperate with other states. The state will also have to regulate the market to some extent and to control it “a bit”. To ensure that the free market cannot act completely with a free hand it is necessary to have regulations, such as working regulations. Another duty of the state is to take care of the basic needs of people, such as for people who get unemployed at an early age (313 – 321).

2 Plot: It is the story of the state level that goes from being dominant to be superseded by a more powerful economy but also more powerful international organizations like the EU that try to meet challenges from the economy. Globalization and new technology will force democracy and politics to adapt to these new conditions.

EQ(A) It is implied that Germany has borders and people mostly have a view on the nation state Germany. (1151 – 1164) Politics are mainly done by professional [elected] politicians, who are taking decisions through representation. Politics is also planning for longer terms. (724 – 731) Within the nation state free elections are held. (709 – 722) Today, people only get the chance to vote at a place if they will have lived at this place for some time

(e.g. as an immigrant) (691 – 705). Julius means that there is today an exchange between the economy and the politics where provincial and regional representatives sit in the supervision boards (1024 – 1035). “In the end there is the economy which they [the politicians] want to have included.” (1024-1035). The leading economies and the industrial nations are Europe, US and Australia. (759 – 768) Julius sees how people during the last hundred years started to think in larger terms; going from local frames into regional and federal states. Now people continue thinking on a federal/national level (1151 – 1164)

Change: The up-scaling of the framework of how people think continues on the going further on the European and global scale. The economic actors will be international corporations, “global players”, which will become bigger in many different countries. (906 – 914). The economy will gain power in comparison to politics. (916-929). To meet the growing global players there will also be an up-scaling of political power. The EU is becoming more and more powerful. More decisions and authority will be on a European level where people could vote. (736 – 747) Globalization will also have an effect on the state. For an example it will be a challenge to democracy when people move between regions and countries. (709 – 719) Another change is that new technology will also shorten the time for planning. One could implement things much faster and if these would mean a larger exchange of information this will also mean even more possibilities. (724 – 731)

EQ(B) Germany’s role as a nation state will decrease and Germany’s borders will be blurred. In the future, people will think in European perspectives and finally in world perspectives (1151-1164). The democratic process will be challenged on a municipality and local level since people will move between regions and countries. (709 – 719) Julius also thinks that politics will be more difficult on a regional and nation level since competencies will be moved to a higher international level. (736 – 747)

Julius therefore thinks that long-term decisions and the political life need to be determined by professional politicians who have to make representative decisions and plans for the public. Julius also thinks that the implementation and planning period will decrease for politics. New technologies will enable faster implementation and higher exchanges of information (724 – 731).

Democracy will also be challenged by people moving and people should access voting rights faster after arrived in a country. (691 – 705) People should be allowed to vote either in their home country or that people should be allowed to vote after only a month residence together with an employment contract. (709 – 719) Legislation has to be restricted so there will be no abuse of power. Julius suspects that the legislative situation will be complex. Julius

sees this as a responsibility for the state and international organizations to “keep the democracy” and to export it. (691 – 705)

The power of politics at a higher level will increase like in supranational institutions as the United Nations and the EU; that can thereby negotiate in which ways politics will put pressure on the economy. The task to regulate the economy will be shifted to a higher level. (916-929). The greater EU-framework will generalize issues and reduce them to a common denominator (1061 –1073). Julius means that in the future the exchange between economy and politics will move up to larger levels where politicians from the EU will sit in the supervision boards. (1024 – 1035) Julius believes that politics need to carry on creating regulations to avoid the economy gaining complete power

End of the story: Most people will stay in Europe; this will improve the democracy and elections on European level in comparison to the regional and national level. “Most things will happen [in Europe]” (753 – 754). The state will be able to function even if people move regularly from one country to another and even if tax incomes fluctuate. The state will depend on taxes from corporations and employees. The welfare state, however, will not function as it does today: individual responsibility will be ruling (94 – 104). Julius sees the future state as a reduced one in comparison to today, a state which will offer less security to its citizens. Citizens have to work for their own security, but at the same time the state will force fewer things on them which will mean more freedom for the individual citizen (305 – 309).

Julius mentions that the individual will have an always increasing life expectancy and that there will be an over-aging in the society. Higher life expectancy leads to obsolescence. This problem will be aggravated by the fact that the individual will have to move more often and will get fewer children, because moving will be even more difficult with children. Julius regards it as the duty of politics and the unions to offer sensible concepts and possibilities to people who would like to have children. There should be possibilities to ensure that families will be able to stay at one place for several years (772 – 787).

Evaluation: Julius thinks that the citizen is more or less a consumer. The consumer as a voter has to make a choice between different consumable election programs which are on offer. “In every case, the citizen will be more seen as a consumer.” These changes will be aggravated, because politics “really tried to give the best offer to the current demand”. (1061 –1073).

Julius thinks that the state is to a certain degree the homeland, but at the same time the state incorporates restrictions, because the state has guidelines which need to be followed.

Julius means that tax regulations are so complicated that it is almost impossible to figure them out on your own. At the same time, the state offers security for the future. The state has created some security measures which will catch Julius if he falls. This security means at the same time restrictions and necessities (292 – 301).

E Theme Economy

1 Background: The economy has an enormous influence since the economy is driving globalization and the economy is structuring the lives of people. (882 – 895) According to Julius, the corporations and markets are subject to greed of gain (Profitgier). The consumers are important actors (1184-1185). Other actors are the employees who profit from corporations offering more jobs. Finally there are the third actors, which are the shareholders (1190-1194). These actors do not only search for profit, but do also have an instinct of self preservation which makes them act as they do. (1226-1231). The economy is steered by the demand on the market and what is needed at the moment. (84 – 88)

Plot: It is the story about how corporations go from being restricted by the state and labor unions to become global players who buy up smaller corporations that have increased power and can pressure nation states. In the future, the whole life will be dedicated to work and international organizations like the EU will negotiate with the global players. Only when people retire they will have the possibility to pursue private life.

EQ(A) The economy is playing a large role in peoples' lives because of people's professions (882 – 895). The economy is according to Julius restricted through the large influence of the labor unions in Germany and France. An example is the protection against dismissal. (125 – 136) Julius means that the economy is forced to keep people employed even if there is nothing for them to do because of life-long contracts. This is a hindrance for corporations to make new efforts in new areas or restructuring of the business. (224 – 229) Julius means that there are still today week markets where regional people produce and make small businesses. The economic interest in society started globalization (41 – 47) which as an example could be seen in things that have been produced in China. (1096 -1110)

Change: The globalization will lead thereto that the global market will gain influence over the local and national market. (1080 – 1090) International corporations, “global players”, will “increasingly buy smaller companies and thereby pass on the power to a certain circle of corporations” (906 – 911). When mentioning the “Wise Economists” („Wirtschaftweisen“), Julius means an expert advisory board of these large corporations that will have more power in the end because of globalization. The leading persons of these

companies will have more power, because these companies will have increased power on the global market (995-1003). The corporations themselves are dependent on globalization for global trading and export. This dependence results in globalization driving itself (41 – 47).

The economy will gain power in comparison to politics (916-929). Liberalization is just a sign of the increasing power of the corporations since companies are no longer dependent on one country because they act globally and they can always settle in another country. (186 – 194) The consumer will also gain more importance and become more powerful. (963 – 968)

EQ(B) Work will be the focus of life and the economy is the most important part of society. The economy structures the whole life. (1272 – 1274) Julius means that the global market will gain importance and the national, regional, local market will lose its importance. The weekly market will remain selling products that have been produced in the region. This will not be a dominant feature of a global market (1080-1090). Julius explains that limiting a corporation to only one region will reduce its competitiveness and does not allow any chances on the world market (1226-1231). According to Julius, products and production processes will be similar to today: those products will be sold which will be demanded at the markets. He thinks that it is impossible to know today for which products there will be a demand in 10 or 20 years (946 – 950).

The labor union will become less important towards the economy. (125 – 136) The liberalization of the protection measurement and the loss of importance for labor unions will increase the productivity of corporations because the corporations will become more flexible and they do not have a long term commitment. If a corporation is making losses, it can get rid of employees and become profitable again. In the long term it can invest more. (208 – 220) Corporations will only employ people according to their needs and when there is no need the company will let the workers go. (72 – 79) Concerning the role of the consumer, Julius believes that he or she will have a similar role as today. “Nevertheless, the consumer will maybe be more (...) aware of his/her power in the future, I think” (973 – 979).

The leading economic nations in the next 20-40 years will be the USA, Australia and today’s industrial nations. The development of Africa, Asia and South America will only be in the far future and it is not clear whether these regions will get properly developed (759 – 768).

End of the story: The large global corporations will negotiate with each other and these corporations will negotiate more with supranational institutions like with United Nations and the European Union than with individual nation states. The former will gain

more importance and more power. The economy is gaining power over politics and there needs to be negotiating to put pressure on the economy so that the economy will not get an absolute power and to a large means of pressuring towards the politics. (916 – 929)

Julius mentions that there are sometimes dodgy or seedy pathways to achieve powerful positions in economics. He sees two possibilities: 1. to work one's way in a corporation and then to decide to become a member in a board of directors or 2. to use the exchange between politics and economics, because politicians are represented in the boards of directors. The second pathway brings a risk of corruption as corporations influence politicians (1008-1019).

There will be two parts of life: at work and after work. As a retired citizen "one will surely go to Florida or where ever". People will start living on the savings which they got over the years and the people will not put their lives under the sense of the economy, but instead will maybe have more pleasure, more relaxation, and more fun. This will allow them time to do things which could not be done before, because of work. So there will be a life as a working person when work will be the most important and a life as a retired person when spare time will be the most important (1283 – 1292).

Evaluation: Julius means that the profit of the corporations is there to create security and to increase the chances for the corporation to survive (1244-1248). Julius however states that sometimes corporations generate excessive amounts of money which cannot be explained by the instinct of self preservation, but that „this is definitely also a bit the greed, this is what I believe, one could say that“ (1252-1256).

6.1.3 Julius Public Narrative

Globalization will lead to liberalization in society with impacts on the **1 state, 2 politics/democracy, 3 market, 4 labor unions, 5 culture and 6 people**. The **state** is described by Julius as home and security, but also as a restriction. The development will lead thereto that the state will offer less security, but there will be more freedom for the individual. The state will instead corporate with other states about regulating the market and ensuring a minimum security. Just as the local market and national market, so will the nation state and its borders lose some of its powers. Politics and democracy will be transported on a European and world scale. There will be a merge between **politics** and economy, where politicians are part of advisory boards, especially on a European level. Democracy will suffer on the local level, but will gain importance on EU-level which will be a representative system with

professional politicians. The **market** itself will take care of the welfare service offering the people the services they need. Since people have to move from one place to another place they need flexible solutions that a nation state cannot offer. **Labor unions** will have to work on larger scales to create more unitary standards of working conditions, at the same their protection of jobs (Kündigungsschutz) and other functions will be downsized. With this development, **culture** -which formerly separated people- will more and more become one unitary mainstream culture over the world. Religions have to advertise and compete with each other in offering belonging to people who are individualised. The description of Julius is that the liberal world market includes religion and workforce. The city is in its nature a market place. The life of **people** is structured around the economy, work and people. Only when people retire, they get the chance to focus on their own needs. Globalization is described as a natural force that the state either forced upon or at least needs to adapt to.

6.2 Group Progress

6.2.1 Written Assignments

The second thematic group is the one on Progress. As indicated in table 13, the three pupils Caroline, Franz and Nina share the same perspective that development and modernization will be the dominant aspects of society and that technologies will play an increasingly large role.

Group	Pupil	Pupil	Pupil
2 Progress	Caroline	Franz	Nina

Table 13: Pupils describing the theme of progress

Progress has several emphasizes among the three selected pupils. Caroline considers that technology and society are developing parallel to each other. Looking back into the past makes it possible to realize the speed of changes. Caroline describes how the computer made its way from the home of rich people into a common good and the telephone into a mobile phone in pocket size, leading to the belief that “only twenty years of technology can displace mountains”. The development described by Caroline is emphasized concerning two issues. First, technology will facilitate or replace domestic work. Second, humans will also develop themselves further due to technologies. Humans will become more tolerant and emancipated, women will have a higher significance and influence in society. This development will also

affect men who will do more domestic work. Being a househusband will be more common in the future.

Franz sees technology as the drive to globalization of communication and technologies. Society will become more and more like internet communities which people can choose and where people will use different networks such as WLAN. According to Franz, people will move faster and complete more tasks, at the same time life and friendship will be affected by technology. This is what Franz calls “computer-supported friendships”. Laptops or organizers will be the human’s permanent companions. Due to increased mobility, decisions also have to be made faster. There will be three consequences of this development: First, economy and consumption will be simplified. Second, this will speed up politics and decision-making. Third, it will enable more participation for the citizen. Humans will be networked and can be shopping everywhere and at all times. This increases flexibility; the economy will enable new products and shopping possibilities. Franz believes in a transition between virtual world and reality. Politics will be forced to make fast decisions. Everybody will be able to follow decisions and elections live. This development will make it possible for politics to become a part of the citizens’ life and will make it possible for the citizens to participate much more actively in political life. However, there will be constraints which stem from the increasing acceleration of societal and economic life and the associated compulsion to (inter)act faster, more effective and more flexible.

Nina, on the other hand, considers technology as a form of automatization. This means that the demand for labor will decrease. Machines have taken over manual work. Also the leadership of corporations will be compressed. Instead of owners of companies there will only be owners of chains of corporations (such as supermarket chains), who will mainly communicate through picture telephones and other digital means of communication. Nina explains that a director of a company will connect with his/her employees via digital technology. This automatization will lead to higher unemployment. Younger people will adapt to increasingly high standards of knowledge. Technization will be a central aspect of school education.

An interesting tendency, which all three pupils share, is that not every person can participate in this development, but that some persons will be excluded. Caroline indicates that everything will be more expensive in the future. Studying at university will be a luxury which not everybody can afford. This will happen even if the government will increase their emphasis on university students. According to Caroline, poor people will not be able to realize the life they dream of, while wealthy people will still be supported. This way the

social discrepancies between poor and rich will increase which will result in new problems for society.

Franz means that there will be a divide between the losers of education and the elites which will result in a divide of societal values. Those people who will be able to cope with the acceleration of life will proceed rapidly. This will result in fundamental and radical streams which will be growing. There will not only be a gap between poor and rich, but also a psychological gap between the winners and losers of globalization. The losers will not be able to deal with this development and thereby suffer from psychological problems such as burn-out syndrome and psychosis.

Nina indicates that technology and automatization will lead to the fact that many people will not be needed anymore and will refrain from the job market. Because people will not be able to care for themselves, it will be necessary by the German state and the social system to safeguard the existence and the social support of the unemployed. According to Nina, the most significant challenge of politics is to increase the social security and the modern development of the unemployed. Table 14 gives an overview of the pupils' opinions.

	Caroline	Franz	Nina
Actors / Forces	<p>1 The technology is developing further and can move mountains.</p> <p>2 The population is becoming more emancipated and tolerant, at the same it gets older and older (Obsolescence); further on in the future there will be a baby boom to take care of.</p> <p>3 The social inequalities are growing where a lot of people cannot afford the life they aspire and the wealthy are promoted; costs are rising making it difficulties for families.</p> <p>4 Women are participating more in society and in the labor market and men are participating more in the home, taking care of children.</p> <p>5 The government is betting on the student to shape the future; at the same time costs are increasing and there are fees to study.</p> <p>6 The present young generation will have difficulties to build up an</p>	<p>1 Society has become global networks of communities supported by communication technology; the help of this technology and the mobility that comes with it will increase the speed of decisions in private, public, economic and political life.</p> <p>2 People can switch between these communities in their private life, being able to consume at all times and get to know new people all the time; people are always connected to the network.</p> <p>3 For the economic life it means higher flexibility, new possibility for products and sale / the convergence of virtual and physical reality.</p> <p>4 The increased speed will have an effect on politics leading to faster decisions; the political decisions would become closer to the life of the citizens and citizens could more actively participate in politics.</p> <p>5 The acceleration of society</p>	<p>1 Automatization leads to a restriction of working places: people will be replaced by machines.</p> <p>2 Corporations will be reduced to chains of corporations which communicate with their employees via digital communication.</p> <p>3 This will put the labor market under stress and lead to high unemployment; there will be higher demands of knowledge on young people and technisation will be in the center of their education.</p> <p>4 The communication and relationship among people will decrease; internet will be the main platform for the communication decrease because of lack of time and possibilities; this has consequences for the private life</p> <p>5 People take pressure from conditions of the labor market; at the same the family life and its activities are</p>

	<p>existence, cannot afford the luxury of studying and they have to struggle to get vocational training and a work afterwards.</p> <p>7 The change is both positive and negative.</p>	<p>and compulsion of becoming more efficient and flexible forces everyone to act and interact faster.</p> <p>6 The changes create a division in the west between people who can cope with changes and those who cannot; divided between losers and winners not only in education and resources but also in psychological / personal problems / leading to an increase in radical parties.</p>	<p>cherished.</p> <p>6 Language will be dominated by Anglicism's and the basics of grammar will vanish.</p> <p>7 The German state and specifically the welfare system have as prime goal to create security for the unemployment and support progressive development.</p> <p>8 The world is threatened through environmental stress and the hole in the ozone layer.</p>
Plot	<p>Plot (Start) In the 80s technology was less developed. Computers were only for people who had money. Mobile phones were of large size.</p> <p>Change: The progress of technology and society moves mountains; technology is changing; the products and services which progress society change attitudes and life.</p> <p>Plot (End) Through progress of technology, mobile phones are pocket sized, computers common and domestic work is reduced all the time. The progress of society makes tolerance and emancipation possible; opening up new gender roles where women work and men stay at home with the children.</p>	<p>Plot (Start) (No description of starting phase / begins with change)</p> <p>Change: The growth of an global community and communication technology creates a compulsion for more mobility, efficiency and flexibility.</p> <p>Plot (End) The compulsion of technology creates faster decisions in politics, new possibilities in consumption and production of commodities and services but creates also social and psychological inequalities. The private life and friendships are supervised like everything over computers which make new possibilities of meeting and leaving people. Life is about switching from community to community.</p>	<p>Plot (Start) (No description of starting phase / begins with change)</p> <p>Change: Automatization, mobilization and new communication mediums have changed economy and labor market.</p> <p>Plot (End) Manual work will be replaced by machines. Corporations will be slimmed down to a minimalist chain of command. People will have to gain more and more education and qualification to get a job. This will lead to high unemployment and dependency on the welfare system.</p>

Table 14: Written-assignment for Progress

The metaphor “**The City is a university**” has in this case several meanings. Development is a power which can change society; society should educate people and prepare them to have more knowledge and to solve tasks faster. Humans and society therefore always have to adapt to development, but also to advance development. In Caroline’s written assignment, the focus is on development which helps women to achieve a better status in society and technology that supports domestic tasks. Technology is seen as something that can displace mountains with a focus on consumer products such as mobile phones and PCs. Franz elaborates in his assignment how life transforms into a network in

which virtual and real life merge. The effect of development is, in Franz's opinion, a higher speed in life and society. Nina describes in her written assignment mainly the automatization of economy and job market; how human labor is replaced by robots and how companies turn into chain corporations connected by digital communication technology.

Progress seems to be steering society, it speeds up the world, reduces working places, but it remains unclear whether it is people and groups who induce this development or whether it is some form of natural power. Franz expresses that politics and democracy will also be further developed which leads to acceleration, but also convergence between the citizen and politicians. Technology could enable some form of direct democracy; at the same it could disable democracy. Caroline mentions that development results in emancipation, tolerance and increased value of women.

Franz points out two different aspects of Western thinking and that is development and technology is seen as an independent force which acts almost beyond human control. In many ways development, science and technology are seen as unstoppable and impersonal forces in society that create compulsions for citizen, corporation and the states. Technology increases the speed of society and similar to globalization seems to be unstoppable. Technology is a double edged sword, since it makes participation possible on one side, but on the other side it increases the speed and the demands on the workforce. It even reduces the workforce to push buttons or to replace human workforce completely.

The main aspect of citizenship is access to technology and progress. Technology could, as in Caroline's written assignment, be considered as part of implementing more progress and modernity. Technology will relieve people of their work at home, modernity will drive emancipation further and women and men will be more equal in taking care of home and family. Technology is here regarded as a positive project that enhances the life of the citizen. The main question raised by Caroline is access to the technology. In Nina's vision, technology replaces human workforce and hereby makes the social duties of the welfare state responsible to take care of the unemployed.

	Caroline	Franz	Nina
Consequences for politics	1 Women will get increased influence in society and gender roles will change where men can become house men. 2 Social security premiums will become more expensive and studying at university will become a	1 The mobility and flexibility of society will lead thereto that politics will have to become faster in deciding. 2 The technology could make it possible to allow more participation from the citizens and politics could also participate more in the real life of the people.	1 The request for a higher technization will be the focus of school education. 2 The largest responsibility of the state is to support the unemployed and the welfare state. 3 A secure living for future generations has to be

	luxury. 3 Rich people will get promoted and study at university whereas poor get vocational training. People will earn less and will not be able live their dream lives / the gap between rich and poor will grow.	3 The people who cannot adapt to a faster future will increase and this will also lead to an increase in division between losers and winners and fundamentalist and extreme currents.	safeguarded with respect to the environment.
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Table 15 Effects for the city

6.2.2 Franz Interview

Franz was the second in the group that was approached for an interview.

Themes the author has created narratives for the following themes: A Theme Technology, B Theme Economy, C Theme Politics and D Theme Society

A Theme Technology

1 Background: Franz means that technology is in the everyday life of the people. Franz means that technology is developed towards our need and it will bring positive aspects for the customer that he/she does not have to run into the shop, loose time; now he/she can be more mobile. It also brings a lot of positive aspects for the corporations that do not have to employ anymore. They just need a big window screen, a transmitter and a man or a machine in a warehouse that sends it away. Franz also means that people will have to adapt to technology. (81 – 92)

2 Plot: Franz means that technology develops faster and faster and people adapt to this where the new generations are getting faster than the older generations. Technology will create a compulsion since humans have to keep up with the development. It will force more flexibility onto humans; technology is the motor of globalization. The compulsion of technology will go on until humans cannot keep up with it anymore.

EQ(A) Franz thinks that technology and the adaptation of technology is something that grows with every generation. Franz thinks his father types quite fast on his personal computer. He has to work on it every day. Franz thinks that his father's capacity is albeit this now exhausted. Franz has on the other side grown up with computers and is faster than his father. According to Franz humans always develop with the technology. Franz means when he will get a child he thinks that the child will become much faster in typing than Franz. When you are born into something you are gaining a basic flexibility. (768 – 786) Franz means that we can see the rise of more flexibility and mobility and new possibilities that

come with this rise. Still he sees there are limits. He means that people today can talk with people from other places like Moscow. This will be too expensive for him to call and he will probably not understand that much. He will have to have his PC and to do this over a chat room. (440 – 463) Another example of this development is the concept in the 90s Just in Time which was developed for production and delivery. (666 – 680)

Change: Even if mankind pursues its goals through technology and that mankind is the driver of technology, at some point mankind is not the only driving force of technology. Technology drives itself forwards. Technology becomes a compulsion. Humans stand behind it since they are principally driving it because it is boosting human advancements. (194 – 201) This compulsion could be understood as a compulsion for humans to develop themselves and their technologies further on. Development of technology often means acceleration since the devices are getting more powerful which means they can do more in the same time as the old devices. Therefore technology speeds up the activities and humans have to keep up with this acceleration (741-748). On the other side this leads to an increased flexibility and mobility among humans (440 – 463). Technology is according to Franz therefore the motor of globalization. (97)

EQ(B) Humans use technology to drive the economy further because humans want to have more money. As an effect of technology there will be a compulsion of flexibility and mobility (especially economic). Humans cannot see that this compulsion is just a side effect of the technological and economical development. (648 – 662) The problem is when this development speeds up. Franz does not know if even his child could keep up with the pace of change. The child would maybe not have the prerequisite anymore to keep up with this pace. (768 – 786) According to Franz the main paradox is that the development of technology will lead thereto that humans will make him/her superfluous. Franz thinks it is hard to understand why humans develop something that makes themselves superfluous. (174 – 178) Franz means that the earlier system of Just in Time has been exchanged to a “Just in Sequence” system which means that deliverance would come exactly in certain minutes and seconds to a place. Flexibility would mean that if a delivery truck had an accident a replacement was ready after a couple of seconds. As driver you must be prepared to jump off the broken truck, call ADAC (recovery service) and then jump into the next truck and to drive on. Humans have to keep up with technology and its compulsions. (666 – 680)

End of the story: Technology would make it possible that the real world melts together with the virtual world. Franz takes Oldenburg downtown as an example; one could run through the downtown and at the same time order everything one sees online. Franz

believes this could lead to amusing ideas such as that a facade is broken and some people are working on it. No-one will notice this since there is a projector that projects the image of a beautiful intact façade on the broken house. Since reality and virtual worlds melts together the humans have no real references anymore which could lead to psychological problems (1087 – 1097).

In a worst case scenario life becomes like the movie Matrix where the world is completely broken down and everything is just a facade. (1116 – 1118) One has an ugly concrete faced wall (“Waschbeton”) and one has not any money to renovate it. With the projector one could make it beautiful with stucco and white paint. Humans see it but it is not the reality. (1122 – 1127) The virtual world is then integrated into the reality and could hardly be separated. Advertising for cinema could be projected everywhere and it will look real. (1131 – 1139) The merge of the virtual world and the real world is just a compulsion and a side effect of when humans develop themselves technologically. (1149 – 1152)

The integration of the virtual world would make people in some parts more flexible. (1156 – 1158) The divide between the human speed and the technological speed will at some point become too large. This will lead to class problems since not everybody or all countries can go along and keep up with the pace of technology and progress. Terrorism will therefore get worse. This accelerated development could in the long run lead thereto that humans are no longer prepared to go along with the technology. The question is if technology is steering. At the moment humans are still steering and humans say what direction it should go. As long as (s)he steers there is no problem. (S)he could always stop it. At some point this development will just disintegrate; humans will stop it since humans have no desire to go along since they cannot keep up with it anymore. (838 – 853) Afterwards chaos would come, (861) but Franz thinks that humans will have already destroyed the world by then. (865 -867)

Evaluation: Franz means that some aspects of flexibility and mobility are positive. People can then work when they want to work. One can decide when to pause. Franz means more that the world is so connected and people have to work at nights to keep up with other places that are in different time zones. Franz could see this as a positive thing: the Third World could gain access to technology. (440 – 463) Negative aspects of this development are that people could not keep up with this speed like older people or socially weaker people. Albeit there will be some 50 or 60 year old who will keep up, but older people would probably not be able to participate at all. Knowledge doubles every three years, new technology would come even faster on the market. Franz does not know if new technology would reach the mass market so that everybody could afford it. (411 – 425)

B Theme Economy

1 Background: Franz sees the economy as global and as an amount of corporations in a system; delivery and service that leads to a certain good being produced. Economy is an amount of reciprocal complimentary actors that produce certain goods. (907 – 913)

2 Plot: Economy does have at the moment a regional connection but it will soon lose that. The corporations will become faster, more flexible and more mobile through technology but the economy will lose touch with the consumers. It will force products on them; it will force people to work all the time and move for the work. When there is no open market left corporations will use the state to violently open new markets. The corporations will in the end replace the states.

EQ(A) Today corporations have still a regional connection; for an example Mercedes who Franz thinks are situated in Stuttgart. Albeit this, Franz sees that the corporations are already today global players who are supranational. (989 – 1016) Franz sees that we already today live in the knowledge society. (1070 – 1082) Franz means that the economy is getting more decoupled from the needs of the consumers. Franz means that he does not get certain things that he would like. He points at his shoes and says that they are broken and he would like to have the same model again. They are not produced anymore and he cannot do anything against it. (917 – 935) Franz means that he as a consumer has to adjust himself to what Adidas or Puma is producing; he would rather have something produced in Germany that has quality. (940 – 952)

Change: Franz also mentions that people drive technology and economy forward because they want to earn more money. Thereby humans create an economic compulsion. This economic compulsion leads to a compulsion of mobility and flexibility. Franz considers this as a side effect of technological and economic development (648 – 662) The relationship between producers and consumers will be relatively divided in the future: the economy will try to satisfy the needs of the consumer, but at the same time the economy will try to indoctrinate the consumer what he/she is supposed to like. In the end, the consumer has to orient himself/herself according to the wishes of the producer, because of economic compulsions such as cheap productions and competitiveness (940 – 952).

EQ(B) He mentions that each individual's compulsion towards flexibility and mobility leads to the result that the European lifestyle will be completely changed: from the principle "We work to live" to the principle "We live to work". Franz reports that "We will not any longer get upset about our political system"; instead there will be demonstrations,

because humans will not be ready for their work 24 hours a day (752 – 763). In the economic sector, people will have to restrict their private life. People have to give their contribution to the economy; everything else has to be reduced. Concerning private life, there are only two options: the community or being married. Maybe individuals will meet each other in the evenings (716 – 735). The economy will also become more flexible, similar to the society. Franz wonders if small companies will be able to keep up with the accelerated pace or if only large corporations will have the possibility to keep pace. (917 – 935).

In the future, the economy will be decoupled from humans and will not be fit to supply the human's needs. (933 – 943). According to Franz, the majority of companies consider their customers as unimportant. The more technical companies will be, the lesser consumers they will have. According to Franz, corporations will produce more and more while there will be fewer and fewer people who will want to buy (1626 – 1634).

Franz reports that in the future companies and productions will be rather similar everywhere in the world. As an example, Hennes and Mauritz in Oldenburg is the same Hennes and Mauritz as in New York, with the only difference that in New York people wear more fashionable clothes (1354 – 1360).

End of the story: The development will be similar to that in the USA in former times when so-called trusts, large alliances and federations of huge companies, will split up the market among themselves (917 – 935) International firms, so-called Global Players, will decide amongst each other about their interests. This process will be similar to what nation states did in the past. In this sense, trusts of Global Players will replace the national states as they can act completely beyond the borders of nation states. If a product is forbidden in Germany, these trusts will produce it in another country (1054-1065). A company could black-mail the state by threatening to dismiss their employees and to move to another country. In this case, the state has to “feed” the unemployed (1293 – 1311).

The struggles for emancipation will be settled, because the economy and economic compulsions will dominate. Emancipation will no longer be a topic, because men and women will be equal employees and thereby societal differences will be abolished. The question if and how men and women differ from each other will not be asked any longer, because humans exist only for reproduction and to serve the economy (1024 – 1038).

This system can lead to a crash: Franz mentions that capitalism is in itself a destructive system. Due to flexibility, technology and development one can produce within very short time so many goods that new markets will be needed. In this case, the state will then have a role as an instrument of the economy. The state would then obsessively open up

new markets and flood the Third World with their products. If these states do not want these goods they will be cracked by military interventions (1622-1633). According to Franz, this development could lead into three directions: 1 The most unthinkable scenario would be that the economy specializes, decreases and adjusts to the consumer needs. 2. The economy could accelerate into the empty and totally crash. 3. The economy would use the state as a “market-opener”. An example for this is the war in Iraq: the violent opening of the market has lead to a flooding of American goods in Iraq (1640 – 1653).

Evaluation: This drive, the lucre and profit seeking stems from egoism. Franz refers to Thomas Fox and explains that the instinct of self preservation within each human results in a society in which humans collide with each other. This results in a scavenger hunt, in which every person always tries to be the best and to receive the best in society. Franz thinks that this behavior is interrelated with the will to survive. Even if today there is no actual battle of survival in the Western World, this drive has survived in the society. However, even when there are bad harvests people have enough to survive. Consequently, one could judge today’s scavenger hunt as a degenerate form of the instinct of self preservation (205 – 223).

C Theme Politics

1 Background: Franz thinks that politics is a general term for a topic of discussion which concerns more than one person and can be transferred to society. In these discussions, it is developed, treated and analyzed what is good and bad for a society (1172 – 1181). Politics is thus regarded as a large discussion round for all topics which concern people. Everybody can contribute and it is possible that a consensus is reached which is valid for the majority (1163 – 1172). Being a citizen simply means that one has certain rights within a state and that one is born into a certain state. (1208 –1222). A citizen has certain rights and is bound to certain duties (1208 –1222). One duty is to pay taxes. Franz takes the USA as an example: the citizens have to pay taxes no matter where they live. Other duties are bound to where one lives, like being tidy and keeping to local settings (1232 – 1240).

2 Plot: Franz thinks the way contemporary states make politics is out of date. The state is a bad service provider. The state will have to adapt to technology and the changes of mobility and flexibility. It may have to develop a direct democracy through technology. In the far future, the state will be taken over by communities and there will be no welfare state. There will also be an automatization where people do not think anymore and decisions will be made without moral reflections.

EQ(A) The welfare state with its stately restriction is an outdated model. Franz

considers Angela Merkel's "parent allowance" (Elterngeld) as an economic idiocy. The idea to support children and to counteract obsolescence by means of parent money is actually an economy-focused thought similar to Keynes, meaning that money is feed into the economy in an anti-cyclic measure. Franz however reports that this does not function today, as only two or three percent of this money flows into the German market while the rest flows into the global market. (989 – 1016) Franz mentions that in the near future, the welfare state will still function and catch up education losers when they fall. With the state help they will be able bob up and down until they give themselves the golden shot" (1686 – 1697). Already today, a number of groups in society are not well represented, like children and the unemployed. Franz thinks that these people are either not intelligent or educated enough or they never got the possibility to develop the needed organizational talents and thereby they became a silent group. This group would however have several million members at once (1701 – 1726).

Franz means that the state is a bad service provider, because it is not forced to be efficient and it sums up debts. Franz indicates that a corporation with the same attitude would be bankrupt since a long time (1320 – 1350). Franz explains that a state can only become bankrupt when nobody is willing to finance it any longer. At the moment, the state is however a lucrative business, because the state is a good debtor paying its interests (1513 – 1524).

Change: The technology and the increased acceleration will lead to an increased flexibility and mobility. (440 – 463) The state has to get along with the changes. Either the state will manage the transition or it will become a "large scruffy heap of unnecessary dirt like in Russia" (1380 – 1382). Franz mentions that as soon as the banks will not supply the state with money, it will turn into "a barrel without a bottom". Franz says that he is not willing to pay money when the state is mismanaging it (1513 – 1524).

EQ(B): In the future, politics will adapt to economic issues. For Franz the term "citizen" is an almost ironic term, because there are no citizens any more. One could only talk about global citizens in this case which will be part of huge societies with certain values like human rights. (1208 – 1222). Franz mentions that there might be chances, that the future society and technology could develop a form of direct democracy and decision-making will be much faster. Everybody who wants will be able to participate in the election. Then there will be compulsive elections in which everyone has to participate (1192-1204).

There will not be any epic debates in parliament any longer; instead there will be a stately mail which will enable those to vote who will be entitled to vote. Through this process, everybody could participate in the public sector and the state. Franz however

wonders how people who will always be on the move will care about elections. He thinks about the following principle: The one who lives at a certain place will also vote at that place (716 – 735).

Franz however questions whether democracy will adapt to this fast life. One option could be to decrease the state until only a framework exists which will set the possibilities and boundaries for a private life and an economic life. According to Franz, such a state could not offer any services; it could only supervise and set the framework. This state could have a written framework of everything that has to be regulated (1293 – 1311). The state needs to have a supervision or surveillance to ensure for example that the law is respected or that corporations will not use people as slaves. Franz explains that such a state will need to care about practical problems. It will have to provide a military and take part in multinational troops. This would be the second option mentioned by Franz: to create a state which would be service provider for services that no corporation could do; which will solve problems and receive money for doing so from citizens and corporations. Franz indicates that the corporations have an interest in calming down the citizens (1374 - 1394).

End of the story: Franz assumes that in the far future, when communities will dominate, it is uncertain if nation states will still exist or if taxes will be paid for nation states. According to Franz, in the future there will be internal values for the communities. Communities will be linked to each other by different individuals with different abilities. Through this, people with different skills could be found and hence work like a market place for human beings. (1253 – 1287). Franz means that in the future the welfare state will not catch the education losers when they fall. These people will drift away without help from the state. Franz thinks about South America as an example when he reflects about this development. There are large slums in South America. These slums are newly-created societies, a unity, but the lives of people are short and end around the age of 40 (1686 – 1697). There will be more of these parallel societies, on one side the communities and on the other side the losers of globalization. They will have lost everything. This will create a strong value, a unity creating a regional bond. Franz wonders if they will be able to organize themselves (1701– 1726).

There will be a higher radicalization to the left and the right in society, because of the radicalization of societal and economic requirements. Franz indicates that in the future, there will not be any folk parties like the CDU and SPD. Instead there will be more terrorism and also a revival of national terrorism such as the RAF or IRA (1731 – 1744). The communities will limit themselves radically to a group which can hold the values together (1768 – 1775).

Franz wonders if in the future there will be basic values like human rights. He indicates that the state should unite certain basic values which will be valid for everyone (1659 – 1675). The increased speed will allow less time to think. Technology will in the future “take over certain processes – thinking processes” from humans. This will create a form of automatization. People will in the future have no possibilities to create new thought processes or to think about what could be done in another way. People will not reflect if they should drop an atomic bomb on Iran or not, instead they will simply do it.

Franz reports that this development is already the case today at the NATO Response Force. Franz further mentions the movie „Equilibrium“, in which humans control their thoughts and emotions with the help of a substance. The movie describes a class society in which the clerics are responsible to ensure that the “sense offenders”, the people, consume this substance. Moral doubts, like about dropping an atomic bomb on Iran, are suppressed. Franz regards this vision as a negative development (801 – 834).

Evaluation: Franz indicates that the Swedish system is much better, because it responds to the people. In contrast, Franz considers the US system as a system without future, because it is a non-functioning system (1483 – 1393). According to him, the US state tries on one side to only care for certain tasks, while on the other side it builds up an ever growing apparatus of civil servants. Franz questions the 400 billion US\$ being spent for the military. The USA did not manage to make themselves “rare”, but were lead by the interests of corporations and lobbyists. The war on Iraq was a refinancing program to stimulate the economy, to avoid an economic recession and as an election program of Bush. Franz indicates that moral values were completely disregarded (1497 – 1517). A state can or should however not go bankrupt. According to Franz, it is a miracle that Russia survived (1506 – 1509).

D Theme Society

1 Background: With society, Franz means a structure made of people, a connection between people where certain factors such as nationality, values like liberal or conservative, history and literature connect people. It is the values that connect people and the nationality that forms societies (73 – 74). Franz mentions Kreuzberg in Berlin as an example. Kreuzberg is an area with Islamic parallel cultures constructed by values and nationalities (53 – 65). Franz also indicates that a society is a general expression for a group of people living in one state (382 – 406).

2 Plot: Despite some people/societies wanting to cling onto traditional values and

their corset of values the development will go into opposite direction. People will lose their connection to home and the concept of home (heimat) will lose its meaning. Community will be a virtual redevelopment of local bonds that people upkeep. People will live in their communities apart from the poor that will be excluded. The community will become a mobile corset of values.

EQ(A) Franz reports that terrorism is an answer to the old clan societies which cannot get loose from their values (101 – 117). This development either creates the possibility to adapt to new values and new systems or to live in total isolation, like the old clan societies in most of the Arabic world, which live somewhere between modernity and history. The fundamentalists represent a return to old values and they stay stuck in their “corset of values”. They become radicalized, because they feel that their values are endangered (121 – 131)

Franz considers it as interesting that these fundamentalists do not want to belong to a modern society, but at the same time they use the privileges of modernity. He regards this as hypocrisy (138 – 144). He explains that the fundamentalists suffer from a phenomenon of envy. Franz reports that in the Western World, there was the period of enlightenment, while these fundamentalists were suppressed by the Western World through colonialism. After colonial times, these societies did not develop further and are theoretically 400 years back in time compared to the Western societies. Franz thinks that this must be a frightening and frustrating feeling; that is the reason why these societies do not refrain from using Western technologies. At the same time, Franz means that this movement is a form of development and enlightenment (148 – 164).

Franz mentions another example of this backward trend, which is the nationalization or socialization of oil companies in Venezuela. He indicates that it is nothing but terrorism if a state or a group attempts to seize power instead of adjusting to new values and joining globalization (1559 – 1564). These states or groups try to cling to old values and to reach an autarchy by doing so (1568 – 1574).

According to Franz, not much will change in the coming 20 years except from technologies. As in the past, there will be Americans, Germans, French and other nationalities. Franz indicates that he expects to keep his local bond. He also mentions that he has no problem to wave the German flag in contrast to his father who was born shortly after World War II. He indicates that even if he studies in Sweden or works in the USA or lives in France this will not be a problem. Franz reports that he is German and would not take over another citizenship (1253 – 1287).

According to Franz, the most recent efforts of the protection of home regions, like the

reconstruction of the Frauenkirche in Dresden and the initiative “Our village should become more beautiful” („Unser Dorf soll schöner werden“) are a state of transition. People still have a bond to their region. Franz mentions that there are not many cosmopolites today, especially not in Germany due to the age structure. At the same time, the protection of the home region is a part of the global networking. Large fund-raising campaigns like the reconstruction in Dresden indicate that people do have a local bond, but that people think on the level of Germany. Today, one could quickly engage in a project like the Frauenkirche; one could go there and use the advantages of the project (597 – 613).

As a contrast to this Germany-wide engagement, Franz talks about an experience from the USA where people only seem to engage on local level. He reports that people living in the country-side never watch over-regional news and that they do not care what happens in the next village. He believes that these people do not have a bond to other regions and would never donate money for a church 100 kilometers away. According to Franz, this is the reason why there is the prejudice of Americans being simple-minded and stupid.

It is however in the large cities and metropolises of the USA where people orient themselves towards the roots from Europe. In these places, people wear European fashion and think over-regionally. That is the same in Europe, because there is a large population on small space. Even if a person lives for 30 years at one place, he/she will still think German-wide or even Europe-wide (618 – 639). According to Franz, lawyers and civil servants are the elite of today and (1579 – 1596) he reports that today it is still possible to rise from rags to riches. These people are called the *nouveau riche*, but they still have a certain status in society due to their money (1835 – 1856).

Change: The “community” is a redevelopment of the local bond, in contrary to the nation state which has a local geographic bond. (382 – 406) The disadvantage of the development towards these communities is that home or the homeland has no value any longer. Due to this estrangement, the term “home” will no longer be valid. Franz explains that, in the future, this term will maybe not be known or used (549 – 559).

Franz thinks that communities will be more important than societies in the future and that there will not only be differences in income between poor and rich, but also differences in diseases and psychological status. This gap will increase in the future (1796 – 1807).

Franz mentions that technologies will slowly overtake humans. Technology will not be able to create a human-like creature; nevertheless humans achieve to create technology which is faster than them. This will create societal problems (689 – 703). Older and socially weak citizens will not be able to keep pace (411 – 425).

EQ(B) The community is a mobile and local bond at the same time. Their members can be dispersed over the entire world. One can see one's friends through technologies like video conferences. This makes the community mobile at the same time as it remains local. The community is therefore a mobile "corset of values" (382 – 406) or a union of values, which brings advantages for its members. These communities are limited, because they enable friendship and advantages. One communicates only with the social class one belongs to. Franz indicates that he has nothing against "dossers" (Penner), but personally he would not like to be a friend of them (1659 – 1675).

Franz believes that the interest in the home region where one grew up and the protection of the home region depends on increasing mobility and flexibility. This will depend upon the mobility technology. If it is possible to beam oneself or to travel very quickly throughout the world and then have dinner with friends, it would be possible to keep these bonds to one's home. If this is not possible, there will also not be any regional bonds and nobody will care about it. In any case, people will only live temporarily at one place. Franz reports that if there are no restrictions or mechanisms to protect these places, they will become bleak environments within the next 100 years (571 – 584).

In the future, there will be no rags to riches and nouveau rich anymore. This will not be possible any more (1835 – 1856). The educated elite of today will significantly decrease. There will be one only elite and that will be the elite of the corporations. That is the elite who owns the corporations. These people will have the right family and economical connections. Then there will be a second group: employees who do valuable work and therefore need to be materially honored. The remaining groups in society will be the unimportant "rubbish", like for example the White Trash in the USA, who do not have any importance or value. This group will grow (1595 – 1612). According to Franz, these people have no value, because they do not have the prerequisites to be educated or to participate in the technological progress. Franz indicates that they might not be intelligent enough or simply do not get the education opportunities to participate in the economic system. Because of the high technization of the economy, these people will not be needed in the future (1600 – 1618).

End of the story: Concerning the future living conditions for individuals, Franz refers to the movie „The fifth element” (490 – 506) in which people live in small containers on a space ship. This is similar to how Franz pictures the future: apartments will only be transitional solutions: one will live there for a few months until one's employer will send one to a new work and living environment (510 – 523).

According to Franz, in the future there will be internal values for the communities.

Communities will be linked to each other by different individuals with different abilities. Through this, people with different skills could be found and hence work like a market place for human beings (1253 – 1287). Franz also mentions the production of ideas. He thinks that there are people who are “givers of ideas” only. The name “idea society” in this case will mean that an individual shortly has an idea which he will mention and then return to work. He/she has no other work than advancing the system. At the same time, Franz believes that the thoughts and ideas which people own will vanish into the background due to compulsions in economy and society (1070 – 1082).

The losers of this society will suffer from diseases such as the pest, malaria and other “profane” diseases, because they will not participate in the supply of the state. The rich people will rather suffer from psychological problems like burn-out syndromes and psychosis. These diseases will appear, because people will work too much. As a consequence, they will visit a doctor specialized on psychosis who will help them continue their work and lives before they will suffer from the next break-down. In principle, humans will be made fit for the economy. Humans will become degraded as goods and they will need to get repaired to set them back into the race (1862 – 1883).

Evaluation: People will be born into these communities. Franz therefore associates the community with a societal environment. People always stay within the same societal environment. Franz tells that his parents are friends with people who have the same status in society as his parents. Franz expects that this will be the same in his group of friends: in the future they will be lawyers, civil servants and bankers. The difference will be that in the future they will live somewhere else than in their hometown Oldenburg. Some of Franz’s friends plan to move to the USA and he himself wants to study in Sweden. When they will move they will lose their old local bond, but they will try to maintain the contact nevertheless (490 – 506).

Community is not an altruistic union; instead it is, in contrary to society, a mainly purpose-bound union of like-minded people which follow the same goals. Such a union exists only as long as there are advantages. Franz reports that as long as these advantages exist the community will have a higher importance than each individual’s egoism. As soon as the community or the team will face boundaries, the egoism will come back “a 100%”, everyone will escape from the community and it will break down (253 – 267).

Franz explains that, for instance, during war a union of values can sometimes be judged higher than the basic instinct of egoism. In World War I, the Germans were to defeat the arch-enemy France. In the beginning of the war the soldiers did not think about dying,

they had to fight for the empire and Germany (289-298). According to Franz, when soldiers deserted it was because of personal security and will to live. However, all other soldiers were driven by sense of duty (307 – 313). Franz remarks that it is problematic to establish the connection between the instinct of self preservation and the sense of duty (318).

Franz reports that Kant makes a difference between acting due to duty (*Handlung aus Pflicht*) and duty-acting (*Pflichthandlung*). Humans act due to duty, like taking part in a war, when there is a task or a responsibility, like to increase the power of Germany. This behavior will bring benefits to the individual in order to make him/her willing to be sacrificed. This is the duty-acting. Acting due to duty would mean that thoughts about deserting would remain in the background. Franz indicates that for a period of time these duties can be greater than the instinct of self preservation. On the other hand, Franz explains that terrorists are promised 77 or 75 virgins in heaven when they sacrifice themselves, so the present life is unimportant and thereby the system is annulled by the instinct of self preservation. Then “you continue living in your second life, namely in paradise” (322 – 345).

6.2.3 Franz Public Narrative

The concept of technology is a force that drives the globalization since technology opens up possibilities to make people and society more fast and flexible. The world will be computer-based (*computerunterstützt*) and people will always be online on the internet and able to communicate. Technology is driven by capitalism, peoples’ lucre and profit seeking, which makes people develop technology further. At the same time, the technology drives itself further. The lucre and profit seeking is based on egoism and self preservation and is called by Franz as scavenger hunt (*Schnitzeljagd*) when the interests of people collide and competition is created. Scavenger hunt is a degenerated form of self preservation. The technization will at the same time lead thereto that society will become more automatized; technology will make thinking less evident and decisions will be taken without care of consequences. This development will proceed as long as humans have control over the development and they could therefore stop it. If human lose the control it will end in chaos, still humans have destroyed before. The metaphor is used that technology is a nature force, that even if it is driven by humans, it will get an own life and logic.

The technization and progress will have impacts on **1 society, 2 local connections / community, 3 economy, 4 individuals, 5 backward societies / less – adaptable people, 6 the state and 7 democracy**. The whole **society** and its people will be faster and more flexible. People will be more mobile due to technology and transportation. People will have to adapt to technology more than the other way around. People will have to keep up with

technology. Reality and virtual reality will blend or virtual reality will even become integrated in reality. The **local connection** (Lokaler Bezug) like nations and regions will lose importance and people will gather around virtual **communities** based on interests, ideas and profit. These communities are often based on shared backgrounds and situations. The **economy** will focus on itself and less on its consumers. It will produce more and more and the state will then serve the economy, and open new markets for the abundance of products, with war at its extreme. Either the economy can “learn”, scale down to the needs of the people, produce and forcefully export or go on ever faster until it crashes, since capitalism is a self-destructive system. In this sense, economy and technology have a snowball effect that could devastate human habitat. The **individual** will have to work more, live to work instead work to live. People will demonstrate against working 24 hours a day. People will have to give their contribution to the economy; social life is kept through community and/or marriage. Humans will exist to reproduce and serve the economy. When people will suffer from psychological problems, they will be “repaired” to continue working. People are considered as goods in Franz’s vision of the future.

Values will be created and constructed through communities. At the same time, people are nothing but commodities that can be bought and sold to perform work. People outside the communities are locked out, because they cannot keep up with technology and progress since they lack the intellectual, social and/or psychological skills. These **less-adaptable people** will be left out. The losers of this society will suffer from diseases such as the pest, malaria and other “profane” diseases, because they will not participate in the supply of the state. They will radicalize and there will be more terrorism in the future according to Franz.

The same goes for **backward societies** that cannot get loose of their corset of values (Wertekorsett) like old-planned societies in the Arabic world which live between modernity and history. They become radical as their values are threatened, but they do not hesitate to use modernity in their struggle. **The state** could profit from the technological development by direct democracy where decisions could be made fast and also compulsory. Epic political debates will be replaced with a mail from the state. The state as it is today will slim down, setting frames and propagating the law. According to Franz, the state has to offer services that private corporations cannot provide like legitimacy of law or military interventions. **Democracy** will both adapt to technology and speed and hereby make it possible for more participation of the citizens. It will be able to vote on the computer. On the other side, Franz is not sure whether democracy could survive, because of the increased speed and mobility.

Franz means that technology and economy do not cater for the needs of the people, but rather that the people have to adapt to technology and economy. In the first place, people have to keep pace with technology. In the second place, people have to move where the employer wants them to move. The consumer itself has to adapt its needs to what the producers produce. In many senses, progress and economy are described by the metaphor “natural force”. Only societies that are stuck between history and modernity has not made a leap. There is always a threat that due to technology and extreme capitalism humans will become obsolete.

6.3 Group Natural Resources

6.3.1 Written Assignments

As indicated in table 16, the three pupils Josef, Leonard and Anna share the perspective that natural resources and natural powers play a major role in society. Climate change and scarcity of natural resources are directly connected to the consumption and production of humanity; it is a Pandora’s Box unleashed by human activity. The impacts and importance of these powers differ strongly between the pupils.

Group	Pupil	Pupil	Pupil
3 Natural Resources	Josef	Leonard	Anna

Table 16: Pupils describing the theme of natural resources

Josef mentions that modern capitalism is built on exploitation of nature and society. The exploitation of natural resources leads to climate change and the depletion of natural resources. Especially the fossil resource oil has a key role in the economy. If all oil resources are depleted, capitalism will also decrease. Another reason for the decrease of capitalism will be that the developing world will not tolerate the exploitation by the rich countries any longer. Josef mentions that terrorism will be regarded as a form of self defence of the suppressed. The US-American imperialism will divide the world into two parts and will result in multiple wars. The deaths of these wars will prevent a global over-population at an unbelievable scale.

Leonard’s written assignment describes how the scarcity of natural resources such as oil and water will lead to an increasing environmental consciousness. Leonard expresses two possibilities: either to develop technologies which do not consume any oil or to fight for this resource. Scarcity of water will also threaten several conflict regions. In conflict areas, such

as in the Middle East, aggressions because of natural resources will be extending. The oil-exporting countries have monopolies and use them against others. This will result in more conflicts and wars. The power will be distributed to regions like the USA, Europe and China where enough water is available, according to Leonard. This will lead to streams of immigration from Middle- and West-Asia and Africa. Governments will have to cope with this situation.

Anna explains that the dramatic extent of climate change will lead to the consumption of new forms of energy. Oil will be replaced by natural gas for cars. Environmental politics will have changed to mitigate climate change. This will result in the new planting of forests and wood lands. According to Anna, countries like the USA and China/Japan will participate in climate policy. The world's last coal power plant will be built to safe-guard energy resources and to decrease environmental pollution. The main source of energy will be atomic energy, because it is efficient, cheap and more environmental-friendly. Wind energy further will serve as an alternative solution. Solar energy will only be used by private persons or opponents of the government's climate policy.

Interesting is that natural resources and climate change have different impacts and importance in the different texts. According to Josef's opinion, the issues lead to a collapse of capitalism and our present social order. What will happen after the collapse of capitalism is in contrast to today's "pseudo-democracy" with "democratic dictators" who have been appointed on time. What will happen thereafter is a form of advisory board-democracy, in which everybody can participate. The plentiful legislations and laws of today will be partly replaced by voluntary agreements between people. Humans will live altruistically and respect their fellow citizens. Leonard and Anna mention several other topics which present contrasting opinions. Leonard discusses obsolescence, lower rates of children and higher entry levels for pensioners.

Even if most of Anna's written assignment deals with natural resources, there are three other important issues: First, gender and family life is discussed. Anna mentions that women will only work if their husbands stay at home. Second, the gap between poor and rich is explained. Third, the increasing political ignorance is mentioned. An overview of the pupils' opinions is presented in table 17.

Actors	Leonard	Josef	Anna
Actors / Forces	1 The poles have melted and forced the people to live in the mountains. 2 The economical system of capitalism is built on natural	1 The capitalist systems moves itself closer to the abyss; the market and society will go under. 2 The people have bad	1 Women will only be an active part of the job market as long as their partners will stay at home; albeit this they will keep their equal rights and

	<p>resources like oil and the system will fail because of natural resource depletion.</p> <p>3 The states and the people of the Third World will revolt against the over-exploitation of nature and the Third World by richer countries.</p> <p>4 The oppressed people hit and defend themselves through terrorism.</p> <p>4 The American imperialism divides the world into two parts and will result in a war which will last until 2027 and further.</p> <p>5 Society was ruled before the crackdown of the system ruled by democratic dictators; in the future everybody could participate, respect each other and understand the advantages of community.</p>	<p>experience from capitalism but do not want to lose the advantage with the system – therefore they develop a mixed system.</p> <p>3 The environment will be a cause to the breakdown of society because of its destructive forces which hit society.</p> <p>4 The state will in the chaos of the breakdown seize all the power and control all habitats for a shorter or longer period of time. The state could either make the society into a prison or it will give its power up.</p>	<p>opportunities.</p> <p>2 The dramatic impacts of climate change will lead to the development of new technologies.</p> <p>2 China and Japan will be important participants in climate politics.</p> <p>3 Coal-fired power stations will be closed. The importance of nuclear energy will increase, despite its dangers, because of its cheap prices, efficiency and climate-friendliness.</p> <p>4. The difference between poor and rich will become bigger; education, health and employment are privileges for the upper classes while the lower classes live on unemployment compensation and smaller jobs on the black market.</p> <p>5 People will not any longer believe in politics. People will think that situations can not be changed and do not interfere. The election is now every sixth year and people do not use their rights to demonstrate.</p>
Plot	<p>Plot (Start) Capitalism overexploits the nature and the Third World. The world order is built on the natural resource of oil. The world is divided into US-imperialism and the people fighting the later. Society is based around “wannabe-democracy” and “democratic dictators”</p> <p>Change: The people in the Third World started to oppose being exploited by the rich states. Capitalism failed because natural resources like oil resources were depleted.</p> <p>Plot (End) Because the ice melted at the poles faster than expected people will live in the mountains. The wars between the US and the rest of the world reduced for good and worse for the populations. The world’s over-population is therefore avoided due to wars and loss of human lives.</p> <p>The society after capitalism is a real democracy where</p>	<p>Plot (Start) We are at the end of the contemporary society as we know it. The economic system of capitalism is the base of society.</p> <p>Change 1 The breakdown of the economic system and the climate undermines the society and leads to a breakdown of society.</p> <p>Change 2 The only way to change society is to change the economy. An example is to use the positive aspects of capitalism without its negative sides (social market economy with Marxism).</p> <p>Plot (End) Alt 1 After the break down of society, there will be chaos and the state will take control of all aspects of society for a time and decide which system that will be used for the future. Alt 2 People become aware of the negative sides of capitalism and get rid of many negative aspects as state depts. Everyone will begin new. This will probably end up in the same way.</p>	<p>Plot 1 (Start) (No description of starting phase / begins with change)</p> <p>Change The severe consequences of climate change forces changes in the usages of energy.</p> <p>Plot 2 (End) Cars are driven more and more by natural gas. Climate politic has changed to avoid climate change. There are more forests created and even US, China and Japan are participating in climate politics. Coal energy is replaced with nuclear energy that is seen as dangerous but efficient, cheap and environmental-friendly. Other technologies play a less important role.</p>

	everyone participates; advisory board-democracy. People live altruistic.		
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Table 17: Written-assignment for Natural Resources

The metaphor „**The City is a parasite**“ could be judged as something negative, however in this context a different meaning is considered: society lives from natural resources and is dependant on its biological host, namely nature. The main theme is that the parasite threatens its host and therewith its own existence. In this sense, the consequences will bring change, such as natural resources being depleted (e.g. oil, water) and that nature attacks back when human intervention gets worse (e.g. climate change). Society will change by limiting the use of natural resources.

In Josef's written assignment, he explains that there is a drive of self-destruction in capitalism which exploits nature and society until it undermines its own basis. In contrast, Anna believes that the depletion of natural resources will lead to changes in energy technology and the environment, even for countries like the USA. Unlike Jacob's believe, Anna thinks that society can change along with nature. Society is flexible enough to adapt, but is rigid from a socio-politic point of view and keeps its societal ideals. Anna sees consumption and production habits as something that changes, but it changes slowly. It will need an external impetus like legislation from politics or a people's movement. Leonard mentions two options: either technology / development will lead to new sources of energy or conflicts about natural resources will rise and there will be scarcities of water and oil. Conflicts arise due to energy- and water-security to safeguard the society's needs for these resources.

Josef considers it as a contrast that self-destructive capitalism will end in a collapse of the system, due to revolts from the developing world and scarcity of resources, so that the pseudo-democracy and its democratic autocratic rules will be replaced with a real democracy. In this sense, citizenship as participation is measured between a real participation and an imagined one. The imagined one is a hegemonial image of consumption and abuse of nature and humans in the disenchanted veil of liberal democracy. Real participation would need a new system and a new society. This could only be achieved through revolution or the system's break-down.

Leonard means on the other side that countries that have access to natural resources like oil or water can prosper, given that participation and access to resources will affect the countries' development more than only political decisions. The unequal distribution of resources and funding is therefore an international problem where there is no welfare

government that is encompassing the whole world. Aspirations to transfer of funding will therefore be highly based on voluntarism. Table 18 shows the effects for the city mentioned in this group.

	Leonard	Josef	Anna
Effects for Citizenship	<p>1 The old capitalist regime fell because of lack of natural resources and the opposition of the oppressed / Third World.</p> <p>1 The faux democracy with elected democratic dictators is replaced with a real democracy / government by soviets.</p> <p>2 The future system will not be based on law but on agreements that people voluntarily keep and show considerations for fellow human.</p>	<p>1 The breakdown of capitalism because of environmental problems will lead to a new world order and a new economical system as a mixture of Marxism and market economy.</p> <p>2 After the break down all the state will seize control and will rule all aspects of life which could become a prison for the citizens or it could diminish its control.</p>	<p>1 Women will only participate in the economy if men stay at home with their children.</p> <p>2 The unemployed will in the future receive unemployment compensation.</p> <p>3 Disenchantment with politics has lead thereto that elections take place every sixth year and no-one uses the right to demonstrate.</p> <p>4 Education and health are privileges of the upper class and work will be mostly for these.</p>

Table 18 Effects for the city.

6.3.2 Annas Interview

Anna was the first in the group that was approached for an interview.

Themes The author has created narratives for following themes; A Theme Gender / Family, B Theme Climate Change, C Theme Social Inequality and C Theme Political disenchantment

A Theme Gender / Family

1 Background: Anna describes that there is a difference between women and men, but she then says it is not that big. (189 – 190) She says that it is a picture in society that has been developed that mother is at home by the oven as a typical picture of a woman. (230 – 233) On the other side she means that the love of a mother is different than the love of a father since the mother has carried the child for nine months and that the child is dependent on the mother's breast milk. The father has to get used to his role, he has to learn how to handle it or how to coordinate everything. Anna means that men are most of the time inexperienced in the household. The women are rather predestinated [to be at home with children] compared to a man who have much more to learn. (194 – 205)

2 Plot: The story is about how the gender roles of women and men are partly changing; women used to take care of the family when men used to work. She means things

are changing because society is made for careers and not family life. Both women and men will then work. She thinks that politics will change and if more children are being born some reforms today could be changed back.

EQ(A): The reason why men always have been working is according to Anna that work used to be based around physical labor whereas the women took care of the children. Men can do more physically challenging work, because they are stronger. Anna means that men are still called the stronger sex. (291 – 298) Anna means that nevertheless who is the bread winner, the second half that goes to work has to support the whole family. This means that that person needs to have a relatively good work and have to be in the labor market. He or she must work somewhere and not be unemployed. Being unemployed would make it difficult. (252 – 257) This presumes that one has a good education and a good status on the labor market. (261 – 263)

Anna believes that it is often women who stay home today while the men are working. She means that men are more present in the market when it comes to higher positions. She does not believe that there will be a stark change but there will be smaller changes when women are allowed a bit into the leading positions. Albeit this, she believes that the woman will still play the mother role, because it was always like that and it stood the test of time. Anna means on the other side that this should not dissuade anyone since the women who really want to do their jobs will also have the men that would participate. These men would then stay at home while their wives are working. For the majority of people the men will however be working. (269 – 282)

Change: Despite her earlier claims Anna believes that a large part of society will be aiming for that both of the parents will be working. She thinks this will be so in certain strata /certain groups where people want that the child should have entitlement to the parents and one of them will stay at home. Nevertheless, the majority of the people will aim for self-realization through career. Society is designed for career and the labor market is getting narrower. (379 – 390)

On the other side Anna believes that family politics it is going on with Von Der Leyen [at that time family minister of Germany] and what they are planning at the moment. Anna speculates in topics like raising the child allowance, to make society more children friendly and with more cribs. (36 – 40)

EQ(B): This will lead to families where both parents are working. Anna hopes that the parents would alternate in taking care of the child so that the child will not be away the whole weeks, that one of the parents could be at home in the afternoons. (443 – 447) Today it

often happens that both parents work and the child is sent to a crib. She can understand that the people would like send the child away for half a day and go work/have self-realization. She would not send her child a whole day to the cribs if she could afford it; instead she would keep the child at home the whole day. One of the parents should get enough money to support a whole family. (349 – 364) Anna says it will depend on the wages and how the wages develop. When her partner will have a high position and will earn relatively much money it would be possible to stay at home. When she will work as an ordinary civil servant she would need to live on a tighter budget to support a family. It functions with one child but more children will make it problematic. That is the reason why so many mothers have to work part-time work. (427 – 438)

Anna means that if she would have a partner that earned enough money she would like to stay at home. When she would be alone without a man she would then try to work for half a day while the child is in kindergarten, crib or later in school. She would like to have family when she knows that there would be the financial possibility for it. If she would make an apprenticeship and then become unemployed she would not like to put a child through growing up on unemployment allowance. She thinks that the child will then miss out on lots of chances. (404 – 418) If Anna would have no partner, the child would be sent to the crib or Anna would try to arrange half days with the grandmother instead of in the crib. (156 – 170)

End of the plot: According to Anna family issues have a large influence in the contemporary politics. She means that Germany needs more families and more children and families are sponsored / encouraged. When these policies work out and there will be more children in twenty years, Anna could imagine that politics will reform some things back. (zurückreformerieren) This will also lead to reforms in the pension system where the future children will have more responsibilities for the pensions which would be carried on the shoulders of the children. (452 – 463) More children will then be able to be responsible for the future pension system and their parents when they grow old. This will lead thereto that there will be more people that need to work. A problem is that people that get more children often comes from a lower social strata, where people are depending on unemployment allowance. Their children will in turn get CSE (Hauptschulabschluss) and they would have difficulties on the labor market. The rest of children from the upper strata have super chances because everybody wants them. Nobody wants the lower strata and they have to live on unemployment allowance which the richer strata have to pay for. (557 – 573)

If the women would predominantly stay at home this would lead theretoo that the society would be dominated by men and the political and economical aspect would be

focused on men and the other part of life will be dominated by women. This would lead to a divide of interests as a contrast to the mix of today. (472 – 480)

Evaluation: Anna refers to a Book called “Das Eva-Prinzip (140 – 141) which discusses that woman should go back to the hearth and to take care of children. (151 – 152) Anna thinks that gender is not the most important aspect; the most important aspect is according to Anna that one parent stays at home and take cares of the child. She reflects on her own childhood as a good one with the mother always being at home and she was always a contact person. She sees cribs as an emergency solution for a half a day. (156 – 170) She thinks it is important that one of the parents has the main responsibility for the child. (181) Anna wishes that every child could have a childhood like hers and her goal is to achieve this (349 – 364)

She doesn’t think that it would matter too much if the father or the mother would stay at home. Still she acknowledges that women have a more emotional sensitive side. She does not think that a son raised by women would become homosexual or a girl raised by the father would become a virago. (237 – 245) Anna means that her relationship to her parents is intimate, especially to the mother. The relationship to the father has been a bit thinner since he has often been gone. She was mainly raised by her mother since the father was only present in the mornings and evenings. She sees her relationship to her mother as very strong (320 – 330) and she likes her father in the way “one likes a father”. At the same time she has been much more focused on the parent staying at home and this goes for her brother to. The child will focus more on the person who stays at home. (334 – 343)

B Theme Climate Change

1 Background: Environmental politics (Umweltpolitik) is about treating the environment in a friendlier way. one should use energy in a careful way, as efficiently as possible and not use the resources straight away. When she burns coal she means she is releasing gas that creates harm to the earth. She must then look for means to avoid throwing out the dirt (Dreck) just to get her energy. She means that would be egoistic. One has to find agreements and compromises with the environment. (621 – 633) The difference between environmental politics and climate politics is, according to Anna, that environmental politics focuses more on issues like the degradation of forests while climate politics focuses more on the sun being darkened by thick clouds of smoke. There is a link between environmental politics and climate politics and the difference is not that large (638 – 646). According to Anna, the reason for climate change is the pollution of the Earth by humans through the

emission of CO₂, CFCs, poisonous substances and poisonous gases. Anna also mentions the hole in the ozone layer, but she is not sure if humans caused it or not (622 – 627).

2 Plot: climate change will go on; people can only stop it a bit. Climate change has not been taken seriously, but Anna means that a string of reports on the environment will create a change for the environment. Countries like USA, China and Japan will participate. The industry needs to get regulations from the state to become environmentally friendly and the consumers need to take their responsibility.

EQ(A) Anna gathers her information about the significant extent and impacts of climate change from the media which reports about environmental catastrophes likely to happen, like the melting of polar ice caps and the flooding of coasts due to sea-level rise. Anna also mentions other effects of climate change like increased temperatures. She indicates that life on Earth might die (e.g. animals and humans) and that conditions will become monotone on Earth. Humans are in danger, but this danger is not perceived (651 – 661) She means that we now have a stable climate and that she lives in the temperate zone (gemäßigter Zone) (598 – 608). Anna sees climate change as things are getting warmer but she changes her mind and means that the differences will become more drastic. She means that she lives now in the temperate zone which could evolve into a more extreme climate and it could be turned into subtropics. She means the heating will lead thereto that the icebergs will be melting and there will be natural catastrophes. (598 – 608) Anna indicates that it will be impossible to escape climate change, because it has already begun. Humans will albeit this be able to mitigate climate change and slow it down a bit (891 – 896).

Change: The reason why countries begin to act are the upcoming of more reports on climate change which are more drastic each time and the implications from the G-8 summits and similar (938 – 942). Anna thinks that politicians will follow the advice suggested in these reports (953 – 955). This bottom-up pressure will become so strong that it will influence the top-levels and thereby cause changes. This will also happen due to economic reasons in case some countries will not accept environmentally unfriendly products (916 – 927).

EQ (C) Anna also reports that countries like the USA, China and Japan participate in climate politics, because they understand the impacts of their industries and economies on global climate change. One can see a change nowadays in the USA, because they become conscious that something has to be done (902 – 911). Changes in climate policy also finally start in countries like the USA, China and Japan, because the citizens create pressure. Anna is not sure about the media in Japan and China, but she is sure that the media in the USA has influenced people to understand that the climate is “shortly before a crash”. (916 – 927).

The industry first has to receive regulations by the state, because without these regulations they will not do the necessary investments. After that, ordinary people will get courage and participate (875 – 886). The society however has to face environmentally-polluting companies and say: “No, we do not buy this any longer and we do not accept this any longer” (681 – 691). The economy will have to restructure to be able to produce cheaper environmentally friendly products, like for example environmentally friendly cars which can actually be sold (831 – 837). This development will be very slow. The first request for hybrid cars are only appearing now, but maybe in ten to fifteen years the hybrid car could be affordable for everyone (847 – 855).

End of the plot: Anna means that the climate change will have personal consequences for her. She lives in the North of Germany which is not far from the coast. If the pole ice caps melt she will need to move. Anna wants to become more environmentally friendly in the future: she wants to buy a car driven by hydrogen, maybe use more public transport and separate her waste more carefully (696 – 705).

Evaluation: Anna thinks that politics should realize the requirements of the people and become more environmental-friendly. If one works against the environment, one will also work against the people, because people live with the environment. It is the task of politics to safeguard the environment (710 – 720).

Anna argues that individuals do have a smaller consciousness for the environment than groups. In politics, there are many people sharing one opinion and politics represent certain causes. One can identify with these causes so that one is not alone, because there are other people that share the same opinion (799 - 807). Anna indicates that as an individual one can only achieve little (812) in comparison to politics building on a network (817). The reason that she can understand is when people having little money can only buy a cheap car, because they do not have the money to buy a more expensive, but environmental-friendly car. She still thinks that the general attitude is: “Only because I do it nothing will change” (773 –780).

C Theme Social Inequality

1 Background: Anna sees equality first and foremost between women and men but also between poor and rich people and also between rich and poor continents (US/Europe oppressing Africa). She sees it's important to reach equality between states and economical powers. (92 – 99)

Plot: Anna means that unemployment will rise and the qualification requirements for jobs will rise. She means that one will need higher degrees to do easier jobs. This is an effect

of the globalization and the increased concurrence between companies and between employees. The society will become more divided since the rich will invest and get richer and the poor will get poorer. In the end the middle class will become less distinct.

EQ(A) Anna thinks there is a discussion that unemployment benefits is too high and that people lacks the incentive to work. This is the way it is described in the media that the unemployment benefit is enough to get by and to live a quite nice life. She means that there exist many people who say they do not need to work and they do not need any education; they are getting unemployed straightaway. A way to undermine this attitude is to lower the unemployment benefit and to give back incentives to work, to find work and to reduce the amount of unemployment. (1616 – 1627) Anna means it is not just motivation that is missing; there is also a lack of jobs. (1633 – 1635)

Anna indicates that an Abitur (A-Level) is needed for any kind of job. She read that even a bus driver needs a diploma from a Realschule (secondary school). For higher tasks, a diploma from a business school or an Abitur is required. “How should then somebody from the Hauptschule [or lower secondary school] be able to find a job?” (1561 – 1569). Anna does not really understand why this means that bus driver needs a “Realabschluss” (GCSE). (1587 – 1591)

Change: Anna believes that the reason for this thinking is globalization and concurrence, which she thinks is not good (1587 – 1591). It is lead by a sort of power struggle between various companies. According to Anna, well-educated employees from the upper classes have the ideas to develop intelligent and innovative solutions which will advance a company. This gives a competitive advantage to the company compared to another company employing mainly people from lower classes with diplomas from the Haupt- or Realschule. The companies with the more intelligent employees have innovation and a wide scope. The other companies with employees from lower classes do not have such good ideas; instead they are depended on the people on top of them. According to Anna, the reason why only educated people are offered a job is that the markets need stronger labor forces and one expects that more intelligent people will bring new innovations, new ideas, more diversity, more power and more energy to the companies (1596 – 1608).

Anna remarks that the reason why there is a divide between poor and rich is that the rich have money to invest while the poor do not. The money of the rich proliferates and gets more and more, while the poor do not have any money (1448 – 1458). Anna mentions that it is logical that the poor become poorer and the richer become richer: if someone becomes richer, someone else will become poorer (1494 – 1501). The poor people have no money that

they could invest. A second reason is that things are getting more expensive for consumers; middle class and upper class could still buy the things they want while the poorer are dependent on the cheaper brands like Aldi. (1448 – 1458)

EQ(B) Anna means that there will be more unemployed which will lead thereto that unemployment benefits are being reduced. (1429 – 1444) People who are unemployed have no money left over and cannot invest it in shares. They need every cent to get by. When people live in the upper middle class they would have 100 Euros that they could invest in big corporations like Porsche and they could always make more profit and more money. This money could again be invested and there will be a spiral of profit (Gewinnspirale) (1463 – 1479)

Being unemployed in the future will mean that one will be really bad off, according to Anna. The unemployment allocation will be decreased, because of too many unemployed. An unemployment period of half a year is an alarming sign in a CV. Anna further says that the unemployed might have to move to certain bad neighborhoods which are very dirty and where there are brawls. Anna indicates that she would never like to live in such an area. That would also mean that she could not buy chic clothes to look good for an employment interview. It will be like a vicious circle (1429 – 1444).

Anna assumes that when/if more children will be born, the pension system will be relieved. Children will have to care for their children when they will be old. More children also mean that there must be more work. It has to be carefully watched from which social classes these children will come from: the unemployed will rather have children with bad school education which will be negative for the job market, according to Anna. In contrary, children from the upper classes will have excellent opportunities, she thinks. Those at the top, having work, will have to pay for those at the bottom, being unemployed (557 – 573).

End of the story: Anna means moreover that people from a lower social strata (people dependent on unemployment benefits) get many children. These children will mostly get “Hauptschuleabschluss” and nobody wants them; they will compulsory be living on unemployment benefits too. (557 – 573) Anna means that the rich ones in the future will be the ones with education and the poor ones will be the ones who come from already poor backgrounds and have already a bad education. (1548 – 1557)

The economy will be ruled by the people who have money to get an education. (1692 – 1695) In the future there will not be such a need for people on the labor market since people will not buy things in masses. machines will replace human beings and less people need to be employed. There could be an economical upturn but this will not be for the masses since not

many people will get employed. (1524 – 1532) Anna does not believe that things will get better but there will be more unemployment, the middle class will not be so distinctive in the future. The society will rather be divided between the poor and the rich. (513 – 533)

Evaluation: Anna means that she self comes from a good parents' house and has good opportunities. She receives pocket-money so that she can dress appropriately and she attends the Gymnasium (similar to British Grammar Schools). She will receive the Abitur (A-Level) and will thereby have good chances, in contrary to those people from lower social classes who will have much fewer chances (1548 – 1557). There will be no compassion with the poorer people. Anna means that people could feel solidarity with the poorer people but they choose not to. (1538)

D Theme Political Disenchantment

1 Background: Anna defines politics as something all-embracing which has something to do with everyone and includes everyone (44). Politics embraces the state, the economy and has influence on the entire life. Politics are laws and legislations which form a framework for living. However not everyone uses the power of politics and not everyone notices that he/she is a part of it (48 – 54).

Politics interfere with private lives by legislations, which restrict liberties. Politics are restrictions according to Anna (58 – 61). She names the examples of restricted alcohol for youth or the restriction to burn CDs (65 – 73). Anna often uses the term “the people”, the “folk” and thereby means all those people living in Germany. She becomes more precise when adding the following restriction: the people are the German citizens, because immigrants do not yet have a citizenship and can therefore not vote (1289 – 1302).

2 Plot : It is the story of how people used to engage themselves in politics, formed groups in the 1968 movement but then they lose interest because politics have become complicated and politics is no longer for the people but for the economy. Elections will be held more seldom. It could only change if something dramatic happens and people orient themselves back to the '68 movement.

EQ (A) Anna mentions that people consider themselves as the people. However, one does not notice this affiliation all the time, but when one travels abroad to other countries one will feel affiliated to Germany and the Germans (1304 – 1315) There were also times when people believed in their political power. Anna reports that at the end of the 1960s, there were huge student movements, people thought that they could interfere with politics and that it would change society. Today, this does not exist anymore except from a few demonstrations

against Neo-Nazis. Nobody protests any longer against reforms (1220 – 1228). The economy is only partly intertwined. Those legislations are being implemented which are positive for the economy, in which the economy is interested, what it protests for or what it threatens. At the same time, there are issues that attack corporations and strengthen the rights of employees, for example that employees cannot be dismissed (1205 – 1214).

Today, one can only participate properly when being a member of a political party. One can get organized in the municipal council and thereby participate in politics. Casting a vote at elections is the minimal way of participating in politics. Apart from elections it happens seldom that the opinion of the people is heard (1114 – 1130).

Change: Anna describes how the consciousness of people has changed towards politics, because politics has become overarching, with too many foreign words, too much economical issues and that people do not understand the links and are unable to see the complete context. People only see themselves as having disadvantages (1233 – 1237).

Anna thinks that politics is rather complicated. To completely understand the situation, “one must put oneself in someone else’s shoes”, “look to the left and the right”, reconsider advantages and disadvantages and “really inform [oneself] from every corner about the different perspectives and arguments.” After that one will have to reflect if one personally considers something as good or not. Anna can imagine that this is exhausting for many people (1241 – 1251). It is exhausting, because people have to care about their family and work; they simply do not have the time to inform themselves or to collect arguments (1255 – 1269). Anna mentions: “[I] simply don’t have the time for still really getting informed, to find out what is going on, to be able to really join in the conversation” (1267 – 1269). An important reason is that the economy is moving more into the democracy and the politics orient themselves more to the economy than to the people. (1177 – 1173)

Anna considers another important reason for the disenchantment of politics to be the up-bringing: she reflects about Freud and the development of the ego (Ich) and super-ego (Ueber-Ich) which is developed during childhood. The super-ego develops including interests, values and norms (1100 – 1108). People have no interest (Kein Bock) in politics and that is political disenchantment. (1172 – 1173) She means also that one cannot participate much in politics. In some countries, there is the possibility for a referendum. She takes EU-constitution as an example. Anna considers this as “not a bad option”, because it is a way to let the people decide and not the politicians. In Germany, the politicians however decided about the EU-constitution and not the people (1114 – 1130).

EQ (B) The people themselves have to take care of their families, their work and after that they should find time for politics. Where people do not believe they can really change something or contribute with good arguments. People need to get much information and there is not enough time. (1255 – 1259) She thinks that politics is more influenced by the economy and Anna takes as an example HartzIV that is an VW law [Named after a high ranking Volkswagen (VW) manager]. Anna sees that the politics and economy will be more intertwined where the economy with money is buying itself into politics with shares. The politicians /state then become shareholders in corporations. (1183 – 1193) The politics and the economy are co-operating. (1201)

Anna indicates that in the future politicians will make decisions internally, but more drastically (1134 – 1136). Anna also mentions that elections will only be every sixth year, because the people will not be interested in politics. The people will say: “Let’s spare us from the whole, let’s do it every six [years].” This will rather result in a negative development for democracy (1141 – 1151). The people will participate less in the decision-making process and politicians can practically “do what they want” for six years (1162 – 1168).

End of the story: Anna suggests for a change in the future that there has to be a strong group which can form the elite to fight politics (1346 – 1354). This group would need to orient itself back to the 68ers and try to form similar groups. This will be difficult, often it might not help and it will be tough times (1361 – 1367).

Anna mentions that something like this happens often when something dramatic occurs. Then there have to be a few people who stimulate other people and build a chain. There will always be some people who will cheer each other up: “People, this is not how it works. We have to do something.” There have to be some people who will guide each other and who will reassure each other. If these people also have reasonable arguments, it can be successful. Anna is however sceptic if this is going to happen (1377 – 1391). Maybe it will fail, because the people will not listen carefully or because they will not be aware what the demonstration will be about or because they will be afraid saying “Huu, I have to get into a fight there or something like that” (1395 – 1400).

Anna evaluates politics as something positive when one participates in it. If one does not participate in it one will evaluate politics as negative because it is not pleasant, because one wants to have it in a different way. (77 – 80) When certain things that people want to happen get implemented in practice then people consider this as something positive. Another thing that makes people think positive of politics is when people see steps and success that

politics have achieved. Anna considers it as positive how people can have influence on certain events. (84 – 88)

Anna reports that there are several groups of non-voters. There are the unemployed who “shield themselves from everything” and “think that everything is shit” and that politics is the reason why they sank so low. There are also the non-voters from the middle class who think that it is enough to go to work every day, but that they cannot achieve anything in politics, therefore they leave politics to others. This is an overarching phenomenon (1029 – 1040). Anna cannot comprehend this attitude, because she has different values. (1044 – 1045) Her personal attitude comes from the home and family, where everyone is voting. She also mentions that she is used to watching the news daily and she attended classes in politics since 9th grade. This is why she was always fascinated by politics and history. The schools however do not educate children to do so and there are few people who mention that “Politics is the best or you can impact the state with it” (1051 – 1063). Anna indicates that if she came from a family that would not have any interest in politics or watching the news, she would miss much of her general knowledge (1077 – 1088).

She finds the concept Germany relatively important but she means that there are so many foreigners living here and she does not feel so at home. She means that someone has dark skin, another looks like an Asian and all of them are Germans. She cannot see that on the first view and she feels maybe a bit constricted from foreigners; but she does not mean this in a racist way. (1304 – 1315)

5.3.3 Anna’s public narrative

Climate change, as portrayed in the media and public debate according to Anna’s view, is a transition from a stable climate to an extreme climate, temperatures will become subtropical. There is a cause and effect between pollution of the Earth by humans through the emission of CO₂, CFCs, poisonous substances/gases and climate change as told by Anna. The change cannot be stopped, but it can be slowed down. Therefore the importance is to reduce the consumption of natural resources to become more environmental-friendly. As an effect of climate change, there will be natural catastrophes. In this context, Anna is considering being forced to leave Northern Germany since it is close to the coast, thus bearing a risk of rising sea-levels.

Anna’s perception of climate change is based on the media and reports on climate change. According to Anna, the main reason why Japan, China and US will change their

climate politics is that these climate change reports get more drastic every time, there are discussions on the G8 Summits and there is pressure from the people (das Volk).

The reason why environmental politics could change in society is defined by **1 the media 2 the will of people 2 the state 3 the consumer and 4 the economy**. The main reason why change is coming is because **people** demand the change to come. People live in the environment and if politics is working against the environment, they will also work against the people. There are two interesting aspects to this claim: **1** The people and the environment are seen as connected in difference to nature existing or the exploitation of humans. In the same claim, it is taken for granted that politics and politician are not part of nature. **2** The will of the people will bring change to environmental politics. Pressure comes from below, from the people and reaches the politicians who will have to change politics. People are creating pressure since they get information from **the media** and **environmental reports** about that the environment is close to collapse. **The state** has to safeguard the environment and hereby set standards for products that are produced by the economy and consumed by people. The downside is that people are not conscious about their habits as **consumers**, they are too lazy or cannot afford to consumer better products. The consumer thinks that consumption cannot change and improve the environment. The consumers today do not realise their power and buy only the cheapest or the best. If the economy slows down, people will only buy the cheapest. The **economy** has to restructure to produce more environmentally friendly products. Without regulations from the state, the corporations will not invest sufficient into environmentally friendly projects. Only when this has happened, people will people participate and consume environmental-friendly products. The causal chain of reaction must begin with science or media highlighting that the environment needs better protection. People create pressure on the state which enforces regulations on the industry and consumption. Only then will the industry invest money and the consumers will be forced to buy environmental-friendly products.

The interesting aspects of Anna's opinion is that the people themselves could create pressure to politics, but often they fails to do so, since people have lost faith in their own possibility to influence politics. This is defined as disenchantment with politics. Just as the consumer does not believe that one consumer / consumption could make a difference, so does the voter lose faith in her/his own votes. Politics have also become too complicated, filled with too many strange words and too much economy. Politics will develop more in the interest of economy than in the interest of the people and economy and politics will become more intertwined.

If the people change their needs, a group of people will form who want to change politics, and this often occurs when something dramatic happens. A couple of people have to take the lead and stimulate the others to build a chain. From this group, a movement will be created and if they have good arguments they will be successful. In other words, a couple of leaders have to organize a group that grows and becomes a power that challenges politics. This is how people can change politics. It needs an event that will make people come together craving for change. The movement will need leaders that could canalise this energy. According to Anna, the people are not just everyone who lives in Germany, but she means more or less the German people.

6.4 Group Composition of Population

6.4.1 Written Assignments

As can be seen in table 19, the three pupils Tina, Christian and Matthias share the perspective that obsolescence and social injustice play large roles in the changes of society. They believe that society is steered and influenced by the composition of the population and the distribution of age and wealth. The impacts and importance of these issues differ strongly between the pupils.

Group	Pupil	Pupil	Pupil
4 Obsolescence / Social Structure	Tina	Christian	Matthias

Table 19: Pupils describing the theme of Composition of population

Tina indicates that there will be an excess of old people, because of a low birth rate. Only increased immigration levels the numbers out. What restricts immigration is the fear of terror attacks and burdens on the social system. Immigrants are carefully chosen; they need to have a job offer from Germany before they are allowed to immigrate, so that the number of unemployed does not increase. Social inequalities do not only exist between poor and rich, but also between young and old and those who have or do not have private pension insurance.

According to Tina, those pensioners who do not have private pension insurance will live in mentored social/council housing which is cheaper than old people's homes where most of the other pensioners will live. The living conditions will vary between institutions. Young people will start saving money as soon as they will have a job. Tina mentions that the

health system will further be sub-optimal, because politicians will still not have found any realistic solutions and will only make utopic promises to win the next elections.

Christian, on the other side, thinks that there will be scientifically-proven changes. The most important is that the demographic development and the starting excess of age will continue so that there will be higher consequences for the social structures and the economical poling of the country. The system of pension has to be created until 2027 to ensure a dignified life as an aged person. Christian mentions that there will be conflicts between older citizens and younger premium payers. There will be cut-backs in welfare and freedom for both groups: there will be higher age-entry levels for pensions (Renteneintrittsalter) due to higher life expectancy, and there will be higher contributions to pension funds for the employees. Christian discusses the possibility to switch from an income-oriented pension system to a tax-oriented pension system. The demographic changes will change the economy; the wealthy citizens will not be in the age group of 18 and 49 years.

Matthias explains that the obsolescence in Germany is the reason for the resulting financial problems in the provision of pensions. Other reasons for demographic problems are worsening school achievements of children and youth due to structural deficiencies and little abundance of day nursery places for children. These problems arise, because the primary care of poorer families and their children is worsening. According to Matthias, it will come to loud protests. This will result in a restructuring of the election system proposed by the two biggest parties and expert panels. This restructuring involves emphasis on the political and social situation of families and thereby strengthening the rights and influences of democracy. Matthias believes that today, a single mother with three children has about the same funds as a childless manager, while parents represent the majority of the population. He suggests that this will lead to a direct or indirect voting right for children.

The three written assignments differ from each other in one aspect: Matthias discusses mainly one topic: the increase of voting rights for families. Tina mentions also other problems. First, the number of unemployed people will sink. However, the unemployed will be more vulnerable to the lure of extreme right-winged parties that which will use foreigners as scrape goats. The German extreme right-winged political party NDP will be present in all regional parliaments, but they will fail achieving the 6-percentage barrier to enter in the Bundestag (German parliament). According to Tina, there will probably be a second attempt to forbid the NPD. Second, society will fear terror attacks which will develop into a "New Cold War". Iran has atomic weapons for this. Nevertheless, tolerance and acceptance of

foreigners is in general higher. The Football World Championship 2010 and a large campaign of the German Football Association DFB and the Bundestag against racism will be successful. According to Tina, children will become a form of status symbol and will be supported by the state. At the same time, people spend more time working.

Christian believes that there will be a precarisation (Prekarisierung) of the population who will not have access to education and wealth. This will be one of the major challenges of politics. Christian also mentions climate change as one of the factors influencing society. China and India will be significant emitters of CO₂. Despite the effort of Western countries, climate change will stay a major problem. The citizens in Germany will not be so heavily affected, even if they will also have to deal with extreme weather events. Other topics discussed by Christian are the rationalization of corporations and the emigration to low-wage countries. There will mostly remain highly effective international corporations whose employees will be highly skilled and competent. An overview is given in table 20.

Actors	Tina	Christian	Matthias
Actors / Forces	1 Iran has got hold of nuclear weapons and therefore a new cold war has started. 2 Immigrants are let into the country in limited numbers but are widely accepted. 3 the unemployed will decrease in numbers but will become more right-winged radical. 4 The nationalist party NPD will eventually be banned. 5 Old poor people will live in centers of council flats where the living conditions will differ from center to center. 6 Young people will save for the retirement the first day they get a job. 7 The politicians have no practical solutions to the problems of deteriorating health care system and make utopian promises to win the elections.	1 The older generation has to work longer to compensate for the obsolescence. 2 The younger generation has to pay a higher pension contribution to compensate for the obsolescence. 3 The economy has to find new target groups beyond the age of 19 – 49. 4 The pension schemes need to adapt to obsolescence to secure a dignified life in older age. 5 The western countries will try to minimize their CO ₂ emissions, but fail to improve the situation. 6 The CO ₂ emissions of China and India will be enormous due to their industrialization process. 7 The citizen of Germany will not notice climate change more than more as extreme weather conditions. 8 The corporations move to low wage countries and leave highly efficient multi-national corporations with highly qualified workers. 9 People who have no access to wealth and education become caught up in their situation.	1 The basic provision of the poorest people will worsen over time. 2 The population will start to protest against family politics. 3 Experts and also the two catch all parties. (Volksparteien) will demand that the political and social position of the family will be strengthened. 4 the school performance of young people and children becomes worse, because of structural problems in the school system.
Plot	Plot 1 (Start) The demographic change start	Plot 1 (Start): The demographic system is based	Plot 1 (Start): Families have in contemporary society a

	<p>and obsolescence is a result of these changes. There are less children born.</p> <p>Change The state also tries to support people to get children through services like day care and Kindergarten for free. To tackle this development more immigrants are allowed to compensate that less children are born. There will be a strict selection to avoid terrorism or that the immigrants strain the welfare state or increase unemployment.</p> <p>Plot 2 (End) Albeit the effort of the state children will become status symbols. Many people will not want children, because they cost money. Many people will spend more time at work than at home. In the future the gap between rich and poor will be replaced with a gap between young and old. The young generation and the older generation will be in conflict with each other. On the other side immigrants are more accepted in society. Soccer is one reason of integration since most players are immigrants. The unemployment will sink but the unemployed will become more right radical and blames the immigrants.</p>	<p>on younger people paying pension contribution, so that the older generation will benefit there from. Today is the target group for the economy people between 19 and 49 years old.</p> <p>Change: The demographic changes and the increasing obsolescence will lead to consequences for the societal and economical system.</p> <p>Plot 2 (End) There will be a conflict between younger and older people where both have to suffer cuts in freedom and wealth. The young people have to pay more contributions to the pension system and retirement age will be delayed. An alternative would be to reform the system to be based on tax instead of wages. The economy will have to change its target group since the richest people will no longer be within the age of 19 – 49.</p>	<p>small voting potential. The basic provision for the poorer families is getting worse and worse. A family of five has as many votes as a childless manager couple or a pensioner. Parents represent more people; themselves and their children.</p> <p>Change: The increasing obsolescence leads to problems of generation based pension system. The quality of educational achievement from young people and children and the availability of day nursery and day care centers for children are other reasons for change.</p> <p>Plot 2 (End) Both of the largest party (CDU and SPD) and experts agree that the participation of the families should be increased. The democratic system will give an direct or an indirect voting right for children. This will lead to politics that are adapted for children- and future-oriented politics.</p>
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Table 20: Written-assignment for Composition of Population

The metaphor „The City is an organism” means in this context, that people and groups will change society. In this analysis, the focus is therefore on different groups, like age groups. Society is therefore dependant on the equilibrium and this equilibrium is disturbed by, for example, obsolescence. There will be higher burdens on the shrinking working population. Solutions to this problem can be endogenous, like trying to increase birth rates or immigration. Immigration however brings fear for terrorism and is therefore limited. The second option is that culture divides into two parts. This leads to segregation and parallel societies without communication and understanding between each other. The third option is the distribution of wealth, in which the poor will be the large majority and the rich the small

minority. What is interesting is that there is a direct connection between changing and undermining society, which results in conflicts.

Matthias suggests that the only way to increase the birth-rate is giving the families more power in the democratic system; hereby reasoning that either youngster should vote or their parents should represents the children in elections. If children are a scarce resource, power will follow the possession. This weighting would mean that families could have larger rights of participation on elections than singles or couples with no children. Tina on the other side, means that more immigrants have to come to Germany to compensate the low birth rate. Fear of terrorism and abuses of the social system limit the immigration to people who already have a work prior to entering the country. In this sense, citizenship as membership will go further into the direction of liberalization, which means that citizenship has to accept people who come to work. Employment is then a requirement for becoming a member.

Tina indicates that obsolescence will create a conflict between old and young, since less people working will have to support more retired people. This is based on a struggle for scarce resources and the contemporary pension model in Germany. This will lead thereto that there will be retired people living in poverty. The state will have problems to ensure a dignified life for older people. Only people with employment will have real pensions and hereby ensuring the importance of employment to enjoy certain aspects of citizenship rights.

	Tina	Christian	Matthias
Consequences for politics	<p>1 The immigration laws will become stricter because of terrorism and that immigrants will be burdens for the social system.</p> <p>2 Poverty comes to old people who have not signed a private pension. The quality of life for these people will change between different centers of council flats.</p> <p>3 Unemployed German people are more prone to become right-winged radical and to blame immigrants</p> <p>4 The state promotes child care through Cribs and other services</p>	<p>1 Obsolescence will lead thereto that the pension system has to be reformed; people have to work for more years and they have to pay more in contribution. The system could be changed to tax-financed pension.</p> <p>2 The poor people will in the future have no access to education and prosperity which will be a concern of the government.</p> <p>3 Christian believes that a sensible and effective politic could create an alternative future.</p>	<p>1 The society will restructure the democratic voting system which will lead to a strengthening of families within the election system.</p> <p>2 Parents represent themselves and their children / introducing an indirect or direct vote for the children.</p>

Table 21: Effects for the city.

6.4.2 Christians Interview

Christian was the second in the group that was approached for an interview.

Themes The author has created narratives for the following themes; A Theme Obsolescence, B Theme Welfare State, D Theme Economy D Theme Climate Change and E Politics

A Theme Obsolescence

1 Background: Christian defines the process of obsolescence in society as a process when the German population gets fewer children and people gets older. This would mean that there will be more old people than young people. (28 – 34) Christian assumes that there is a connection between patriotism and bearing children into a society. When children learn their mother tongue and learn about their culture this also means the continuity of values and traditions of a certain culture. When a child refuses to do so, it means also a refusal to the culture, according to Christian. (263 – 287).

2 Plot: In the history high birth rates could be explained with lack of contraception; Christian means also that getting children is also an act of patriotism since children reproduce the country. Since World War 2 the Germans do not like themselves and have created a society that is hostile to children and reproduction of itself. This will lead to obsolescence and an individualized society where there is no dynamic. Age as a factor of consumption preferences will decrease and there will be an increased individualization.

EQ(A): Christian means that love to the country does not explain completely why people got more children in the past. There was not unification or a love of the fatherland in Germany back in the 19th century. The German nation was stark fragmented with East Prussia, Bavaria and a lot of smaller states. Christian believes the higher birth rate could be partially explained by medical/ clinical aspects like the lack of contraception. Christian sees this as a more concrete explanation than patriotisms and love of the fatherland. (263 – 287)

Change 1: Christian also talks about elusive factors such as the fatherland: love and affection for one's nation. Christian mentions that people consider their children as “the future of their country”. (202-218). The Third Reich and the Second World War did not just bring destruction to the German cities and unbelievable suffering for the population and millions of Jews. According to Christian this created a crack in Germany which makes it hard to feel enthusiasm and this enthusiasm could be positive. The same goes with love of the fatherland and patriotism that Germans have a cramped relationship with. (1082 – 1107) In Germany there is an aversion against their identity (202-218). When people do not get a child they refuse the culture. (263 – 287).

EQ(B): Christian believes that Germany is to some degree against children and that is because of the structures in the country that do not make people want children. This unwillingness to get children comes from both males and females. Females can be as qualified as males in employment or education. Getting a child would come in the way for getting a first job. Women think that they are throwing away the chances that they have acquired. Christian means that this could be taken care of with a better child care system like in France where the birth rates are higher and the society is not too different from Germany. (106 – 119)

Christian means that children could be seen as an aversion against itself because children mean growth and vitality and that these do not prevail in Germany. It is rather described as a feeling of depression where people say that they do not want children and refuse to do so. (162 – 168) The French are in contrast to German convinced about their nation. In Germany in contrary, people have a “semi-feeling” and an aversion against their own identity (202-218). Christian compares France with Germany and adds that the systems of cribs start much earlier there. The cribs take care of children from the second year and women can again enter the professional life. (202 – 218) A further reason why France has more children than Germany is related to the “crampedness” with which Germans treat this topic. Christian explains that Germans think that they have to offer their children a carefree and non-hazardous life. This approach frightens people off, because it is impossible (150-157).

Christian means that it is also an aversion against the career and financial risks that a child would mean. There is also an aversion, despite the happiness and satisfaction a child brings, against the strains that a child would mean in the first years and beyond. Getting a child would mean that people have to cut back on consumption and they would have to invest money into the education of the child. Christian means that children are expensive. Another reason is that Christian thinks that there are adults that do not feel skilled enough to become parents (128 – 145).

People are born into a time with high growth but this will not go on. Some people are getting less of the prosperity or that prosperity is not created through work of a nation but is dependent on other global factors. Germany is according to Christian economically powerful but this power is only distributed to a few people in the society. This creates insecurity for getting children. (182 – 193)

Change 2: Christian means that the population in Germany is ageing. People are getting fewer children and people are getting older. He means that this will lead thereto that

in 2050 there will be more people over 65 than there will be people between 0 and 15. (28 – 34)

EQ(C): Society will change because of society is more and more made up of older people. Society will become fairer to older people; culture, sport and the economy are getting new target groups that go beyond the target group of 18 and 49 year old people which exist today. The richer and wealthier people will be outside the old target group. The products and services will become more adapted to an ageing population. (293 – 310)

This will lead thereto that age categories and ageism will play a smaller role. Christian means that his parents will not be like his grand parents and they would probably still do crazy things when they get older. They would differentiate themselves from other older people. (314 – 322) Christian calls this an individualization process where people could not be summed up in a group. Christian means that there exist older people who are fanatic about fashion and want to dress themselves extraordinary. There will be young people who will wear the same as these people and there will be other young people who will refuse it. The consumption is then not based on age. (356 – 364) The individualization process is that trends, sports and culture are now defined through individual preferences. Christian parent take his parents as an example; they are both fans of Greece and motorbikes. He believes that they will carry on with that when they get older. (327 – 340)

End of the plot: Christian believes that the children of the future will be born into this ageing world and an old society that despite individualization process lacks power (536 – 542) and dynamism. There will be families with single children that live in a protected world and have the “right money”. There will be fewer children who will have the same money support like the children today. There will be money support per person which will not be positive since there will be no competition between the children anymore. There is a lack of drive. (546 – 556)

The process of individualization will not be available to everyone. Christian parents would have the possibilities to do so. (327 – 340) There are parts of the population that will be cut of from these possibilities. Christian mentions when people who have been unemployed for a longer time become pensioners. They would still be at the level of Hartz IV (social welfare) which just covers a minimum to exist. There would be no place for tremendous individualization. (344 – 351)

Evaluation: Christian means that a higher birth rate should be seen as something positive as long as it is not extreme. High birthrates can be negative if they increase like in developing countries where there is no infrastructure or funds to start with. In this case high

child birth could end in some catastrophes or civil unrest. Still Christian means that it is important to get children and especially more children because this will develop a competition / drive among children to achieve prosperity and recognition. The competition and the living together that is created between children is what gives vitality to the country. If fewer children are born, the children could take for granted that there is a place in the economy that will be reserved for them. There will be no elbowing and no struggle for success. (460 – 483)

Christian means further that a link between child birth and patriotism could be observed. It should be brought over that there is an aspiration for success and a confidence that we could succeed with our work. There should be optimism in child planning and that people believe that the future looks good or a belief that it will not get worse. This belief should be strong. (653 – 664)

Finally, Christian thinks that when people are striving for success and when they are confident in their future there will also be success. He also stresses the need for an optimistic attitude towards children and child planning. There must be the “believe” that child care and child planning could not be worse than it is at the moment in Germany. When this believe has become clear to society, there will also be options for a positive development towards better child care and child planning (653-664).

B Theme Welfare State

1 Background: Christian understands prosperity as something that we evaluate from our present situation; our environment, the circumstances of life where our and our parents live. Prosperity would be to live in a level that is similar to Christian’s parents and not significantly worse. (43 – 49) Christian indicates that wealth is a difficult term, because it is hard to get a grip of it. Other cultures and nations define wealth differently. Christian thinks that education and access to education do play a central role. He mentions that one should use all efforts; means and concentration to guarantee people the best opportunities in education to make this world piecewise a better place (1183 – 1193). Christian describes society as an inevitable changing process in which a stand still is not possible. People decide themselves into which direction society evolves (1117-1120).

2 Plot: The story is about that already today there is precarisation where people are bound to the premises of their parents. He means that more people are born in migrant families than in academic families. This will put pressure on the welfare state that will need

to change. Christian thinks that in the future education has to be universally accessible and that education could help people to get chances and change the world.

EQ(A): Christian mentions the term precarisation and thereby means that the prerequisites and the premises of the parents are always being reproduced, so that children do not have many other opportunities than the parents themselves. Those with a migration background have also low education opportunities, they will get a lower paid job, will work all their life under bad conditions and will also have bad old-age benefits when they will be old. The deficiencies in their own education will reproduce in the upbringing of their children and will thus create a vicious circle with few opportunities to escape (964 – 982).

He also mentions another problem: today more children are born into families with a migration background than into families with an academic background. People with a migration background have difficulties with the German language. (584 – 594). In this case, there are also few initiatives to achieve something for oneself or for one's country. Christian describes this hopelessness as fatalistic (964 – 982).

Christian makes a difference between a pension system that is financed through tax or contribution from wages. (752 – 753) A tax-financed system would be financed over the consumption of commodities. Still there should be some kind of system determining who will get what kind of amount and there will only be enough for a basic provision. (757 – 771) Today people are paying a part of their wage as contribution to the pension. (61 – 73) Christian means that the pensioners of today could live well of the received pension. Christian means that the problem will rather be for the 4 - 5 million unemployed and their future pensions (88 – 99)

Change: The major change in society is obsolescence which that people are getting fewer children and more people are getting older. There will therefore be more older than younger people in the future. (28 – 34) Robin hears from the daily media that the structure of today cannot go on since there will be more people getting pension than there are people paying contribution of the wages to the pension system. (61 – 73) Another problem is if the unemployed of Germany do not get any work and cannot pay into the pension fund. (88 – 99)

EQ(B): According to Christian this will lead thereto that the contribution to the pension would be horrendously increased and the cost of wages would be much more expensive. An effect would be that people would look into other ways of how to proceed. Christian takes as an example the Scandinavian tax model with high and direct taxes. (61 - 73) Another alternative is to put taxes on luxury goods (77 – 78). Christian assumes that there will be old-age poverty in the future, due to the fact that four or five million long-term

unemployed did not pay any provisions to the pension insurances. These long-term unemployed will not have anything when their unemployment status will turn into a pension status. The pension level will then be equal to today's Hartz IV (basics social allowance) (88 – 99).

Christian does not believe that there will be a war between young and old people as Christian have seen in a TV-movie. Christian still believes that this will lead to dissatisfaction from the people paying their contribution to the pension funds and that there are doubts the system will be able to cover the people in the future. People would feel betrayed and the private pension system will be preferred. People would then care of their pension themselves, put money into stocks or funds. People will then not trust the state's old age pension fund. (370 – 385) Even if people would be in the state old age pension fund they will put money aside for later. This could be driven by banks and funds because they want people to invest. (390 – 396)

End of the plot: He says that the social system will in the future only provide a minimum of social services, while the citizen has to provide for the rest privately. The one who will work more will also have more money when being old, according to Christian. He thinks that for the future there should be more chances for equality amongst the younger generations (757-771). Christian however remarks that this negative development could be stopped by offering equal opportunities to all children from an early age. If, however, education opportunities are depended on the background of the parents as it is the case today, there will only be negative consequences (1002-1008). Christian indicates that the result of such a development is a depressed attitude towards life: "We don't need to do anything at this point. It is all hopeless anyway." Christian believes that it is important to support another attitude towards life (1002 – 1008).

Christian mentions that access to education should be universal (1218 – 1222). When considering Germany only, education is particularly important for young people. On global level, many problems could be solved with a knowing and educated population. Christian thinks for example that the distribution of wealth could be better tackled. However, as long as people will be dying due to lack of safe drinking water, it is the task of humanity to solve these problems (1234 – 1244).

Christian remarks that education has to teach young people human rights and fundamental values of life. Education has to teach the history of the world. He indicates that the education should focus on the nation and how the nation is embedded in a European and a cosmopolitan understanding. Education should particularly be a practical preparation for life

instead of only theoretical knowledge. This will increase the chances of coping with work life (1183 – 1193). Access to education and wealth is the right decision for the future, according to Christian (1209-1210). Money should be invested into language courses for people with migration background to increase their overall opportunities (584 – 594).

Evaluation: Christian means that the reasons why a more extensive Scandinavian welfare state could be implemented is because Scandinavian countries have smaller population. (512 – 515) He compares Germany with Sweden which has only one-tenth of the population of the Germany. Christian means that there is also a higher need for harmony in these countries and the system is implemented because everybody is united or at least there is a consensus that the country should have a welfare state with extensive welfare services. People think then it is acceptable to pay high taxes on luxuries since the state helps everybody and gives the children a good education system. (519 – 530)

Christian indicates that people in Germany should not always be so negative. He mentions that the evolution of humans would not have come so far if only the negative aspects were to be considered. Instead people should be more positive and attempt to make the best out of their situation. To solve problems one should notice the problems, not in an exaggerated positive way, but in a realistic way. He says that even when things appear to be negative, in the end (1252-1264) “it (...) somehow must go on” (1285). Education plays according to Christian a central role where Christian thinks a lot of people’s effort, funds and concentration should be invested in. Education should open up chances for the people, to self-actualize and to change the world a bit. (1168 – 1177)

C Theme Economy

1 Background: The world economy is used as a buzz word; people have to take position regarding for example competitive advantage which is the economic cure-all. Christian remarks that the economy will in general dominate our society in a certain way. He suggests that this might be a result of fear for losing one’s job. It might also be internalized in our society to think about economic issues. (438-447). Corporations’ main goal is profit maximization. (920 – 934).

2 Plot: Christian means that the competition has been the main drive of all great development in Germany and in the 19th century this led to incredible inventions and incredible cultural things. Christian means that this will to achieve something will be moved from Germany to countries like China and India. These countries will be the markets of the future for the German corporations.

EQ(A): Today, the main target consumer group is composed of people aged 18 to 49 (293-310). He mentions that the role and function of a corporation within a state is primarily to pay taxes (1151 – 1163). Christian switches to the topic of competition. He explains that competition occurred in the late industrial revolution when “incredibly many” inventions based on scientific insights were developed. He reports that there were also other periods when “incredible things” were achieved on cultural level. He explains that one of the main factors for this was the pressure which people had: pressure to show that someone was the best and can achieve certain things. There was a will to achieve success which was very important to entrepreneurs and scientists. People tried persistently until they succeeded (566 – 580).

Christian remarks that since the opening of the communistic regime in China and the introduction of the market-based economy China has been changing rapidly. Since these times, a great economic boom is happening. In a very short time, China experienced industrialization processes which the Western countries experienced over a very long time period. China shows signs of leap-frogging by jumping over some phases of development. Christian mentions large differences in income and indicates that 200 to 300 million farmers live on less than 1 US\$ a day. At the same time, there are highly technologized metropolitan regions with high concentrations of knowledge, leading in science and competitive in an economic sense. Christian remarks that often the Chinese built the same devices as we do in the West, but they copy them from the West (840 – 856).

Change: He indicates that if the German society gets fewer children who are sure to “get a place in the economy”; the so-called “elbow-mentality“ or ruthlessness will be missing. Then one does not need to exert oneself or to fight for success (460 – 483). Christian thinks that the German economy suffers from a missing will or a missing stimulation to create inventions or innovation which sets them apart from their competitors. There should therefore be an interest in young people or employees having such abilities needed for innovation (1022-1030). Christian observes the rationalization of companies in all economic areas. Jobs have simply become too expensive for a “high-wage country“ like Germany. (920 – 934). As he mentioned earlier, this age shift might affect products. Corporations will have to orient their products on the demand and supply. (411 – 432).

EQ(B): The main target group for products and services will no longer be people between 18 and 49 year old people of today. The richer and wealthier people will be outside this target group and include older people as important customers. The products and services will become more adapted to an ageing population. (293 – 310)

Since wages have become too high in Germany corporations are moving to countries in which the same work can be done cheaper. To be more effective and more productive, corporations choose for productions in “low-wage countries”. This leads to an entanglement of stock corporations with multinational corporations acting all over the world (920 – 934). Christian is not sure whether the national domestic markets play a large role within the European Union. He would rather say that the European market is a large domestic market. (404 – 425).

Christian however thinks that the dynamics and the will for inventions and innovation are often missing in the German society. He mentions China as an example where an opposite development takes place. According to Christian, the Chinese want to achieve something with their “brain power” or their “muscle power” to get a personal possession. This will power comes from the personal ambition to achieve something, but it also comes from being proud. Pride, because work and innovation bring the country to a certain wealth (605 – 621).

Christian indicates that industrial espionage might be an issue. He also adds that India will probably soon overtake China as the most populous country in the world. India will become a main centre of computer technology and the processing of information. He names the city of Bangalore as an example (860 – 864).

End of the plot: Corporation’s main goal is profit maximization. (920 – 934). Christian indicates that in the future there will only be few family-run businesses left over (920 – 934). This is to ensure that the revenues gained by a corporation are paid in the country in which they are earned and not somewhere else, as for example in the Dutch Antilles. (1168 – 1180).

Christian thinks that globally there will be countries and markets which will be more important for Germany than the own domestic market. All the consumption articles and “economic wonder articles” which Germany specialized on since the ‘50s are today being required in China and India. The Chinese and Indians want refrigerators, cars and electric irons. The German market should therefore aim on the demand in such rapidly developing countries (411 – 432). In the future, the tax system has to be constructed around corporations.

Evaluation: Christian remarks that it is important to convince the leaders of multinational corporations that they also owe something to society and thus have to pay their taxes in return. He adds: “Well, at least it should be like this” (1151 – 1163).

Christian thinks that at the moment the support for pupils and young people is not too bad, but however he indicates that even though young people are worried about their future there is a sort of serenity and rest. Achievements are not well recognized. If the right attitude

is missing, financial support will not create an edge in knowledge or a benefit (490-500).

D Theme Climate Change

1 Background: Christian defines climate change as an effect from the usage of fossil fuels (coal/oil) since the industrial revolution; it has lead to a high CO₂ emission which itself leads to a heating of the earth and a sea-level rise. This has created problems for some countries that have to suffer more from climate change than other countries. (790 – 799)

2 Plot : Climate change is happening because of the usage of fossil fuel. Corporations have work against efforts to prevent climate change because that would mean increased costs for them. The importance of combating climate change has reached the USA and especially California. This will not help because countries like China and India will not be able to curb their development; the people want to consume the same thing as the Western world. Countries like Bangladesh will suffer when German will suffer far less.

EQ(A): Christian believes that Western countries are trying to make an effort against climate change but Christian are makes a distinction between the Politics (state) and the industry lobby. The latter see dangers with environmental regulations which would reduce their profits. This is even when Christian think the environmental standards are too low. Corporations have a large financial power and they could influence things. Christian is not sure what motives drive corporations; he then gives a possible answer that they could be driven by short-term profit. Christian also speaks about USA and its aversion against climate problem is starting to change. He sees different currents in the USA where California has green biotech companies and where some people say that they need to change. Christian means if no-one says things need to be changed, then nothing will change. (894 – 914)

Another factor is the development in countries like China; China has since the communist regime opened up and the introduction of market economic structure has lead to an extreme boom. China is doing industrial progress in shorter time than the Western countries needed. China is leapfrogging. There are these hi-tech metropolitan regions which have an unbelievable knowledge concentrated and are also leading in science. These regions are competitive and they are building everything that we are building. (840 – 856)

Change: The reason why the efforts of the Western countries are in vain is because of the development in China and India. Christian means that there are also efforts from these countries but the population demands for consumption and Western products and standards are larger. These demands are so huge that the government has to give in. Christian also means that western countries (wir) want Chinese people to buy German cars. An example

that Christian takes up is that VW sells cars in China that are since 15 years no longer on the streets in Germany when it comes to the norms of environment/emission. The Chinese wants to have it because the large luggage room; they do not want a small Lupo. (869 – 886)

EQ(B): Christian says he has read about Bangladesh as an country that will suffer from climate change. Christian goes further and talks about countries that are close to water; large rivers that go through the whole country. When the rise of the sea levels comes these countries will need to evacuate the flooded areas and the people have to move to other areas. These are people who are very dependent on agriculture and will also have to suffer because of weather events where their crops are destroyed through hail. There will be some weather events here in Germany; it will become warmer and maybe some problems with the dikes. Otherwise Christian does not think that climate change will affect Germany that badly. (803 – 816)

End of the plot: People will become more consciousness of the environment and people will live more with nature. People could see the ancestry from nature. He means that a tree is not there just to look at it. (821 – 825) He would see that in the future there could be a change in the relationship between man and the environment that people could transport with less emission of greenhouse gases / CO₂. (829 – 835)

Evaluation: Christian means that trees have a biological function. He means that when people drive with their heavy all-terrain vehicle at 200 kilometers per hour over the freeway it is a symptom of their disentanglement from earth. (829 – 835) Christian doubts that Mankind is wise enough to think two steps ahead and conclude that they do not want a car that uses gasoline.” (869 – 886)

E Theme Politics

1 Background: Politics is the force that comes from the people; in democratic system certain rules and the keeping of these rules can influence and supervise. (940 – 943)

2 Plot: It is the story that Germany throughout history created great things but this was forgotten thanks to the Third Reich and the Second World War. Germans lost their ability to feel enthusiasm and patriotism. Christian means that history becomes reduced to the last war. Christian means that in the future Germany needs to recollect its past, get a politician that could formulate an understandable idea and mobilize the masses. It is important that people participate in this process and that the people want to have democracy.

EQ(A): Christian means when one looks at Germany at the time of the late industrial revolution there were such a large amount of inventions and progress in the scientific era.

Christian means that there were also other eras where there were incredible things done on a cultural level. What people achieved back then can still be seen in the contemporary industry and in the streetscapes of the cities. (566 – 580)

Change: Christian means that the Second World War and the Third Reich brought destruction and suffering. It also brought a crack in Germany where people have problems to feel positive enthusiasm. The Germans have a cramped relationship with patriotism and Fatherland.

EQ(B): There is an aversion in Germany against its own national character. Christian thinks that this hangs together with that history is reduced to the most recent past with wars. It then happens that Germans turn themselves away from the German persons in the history that have achieved big things on a cultural level like German composers and authors. When German people call Germany the country of writers and philosophers they do not internalize it. Christian compares Germany to France where French people are proud of their Fatherland and of persons like De Gaulle or Napoleon.

In France there is a republican spirit that is missing in Germany. Christian means that in comparison Germany is a young parliamentary democracy. People have until this day equated basic principles of parliament with economical prosperity. He believes as long one of these factors functions is the other one is acceptable. (231 – 250) Albeit this, Christian believes that the political parties structure today is problematic. The professional politicians and their party have only one interest and that is to keep the power. This has developed own dynamic that makes it hard to get to the problems. The politicians are also not very calm but they are rather having aggressive and self-opinionated confrontations. (1037 – 1058)

Christian believes that there is a consciousness for Germany on the economic level. Christian describes the “miraculous” rise of Germany after the Second World War. This rise can be economically proven and is glorified by many. Still, Christian thinks that it was also the achievements of the population and that it can be used to proclaim “Yes, that is something that we achieved. Our destroyed cities (...) are flourishing now.” Christian praises the East German cities which have been restored and which partially have become very beautiful. He indicates that this is something which is visible and understandable in the German history and culture. Christian wonders “Why Pessimism?” or why do people say “Yes, tomorrow, well, we will have it worse than today” (685-698). Christian thinks that with time there will be a more free usage of such concepts like Fatherland and patriotism (1082 – 1107)

End of the plot Christian mentions that the future of politics depends on the population, because democracy needs to be wanted by the population. Citizens do need to

participate actively instead of only giving their affirmation. (1098-1123). Politicians will then have to “internalise requirements” and have to bring these requirements into the program. The requirements have to be “something concrete”, “comprehensible” and “something positive” and “prospective”.

Christian indicates that “mobilisation of the masses” is considered negatively in Germany, still he thinks that the masses have to be mobilised to formulate a goal, an idea and a believe. (1082-1107). Christian feels that in Germany people behave “cramped” and negative concerning words like Fatherland and patriotism. He thinks that after so many decades one should handle these issues more freely (1082-1107).

In the future people should do a recollection of the German history, culture and language. One should also think in the larger frame of Europe to incorporate European languages and cultures to form an understanding of Europe. Thereby one could “find the right way” to remedy the defects of the German system piece by piece. Politics should form a main idea for Germany so that people can accept their country as it is, also “without having a football world championship” in Germany (1124 -1136).

Evaluation: For him, a foresighted and effective politics is disentanglement from the party structures ruling today. He says that this process does neither have to be centralistic nor draconian, but it should be a disentanglement from professional politics, professional politicians and political parties which have developed an own dynamics. The politicians of the future should refrain from this mentality and instead have a social-scientific background and certain other qualifications. Christian mentions that politicians should be erudite and well-educated, have a comprehensive knowledge and a balanced and calm spirit instead of having the aggressive and bossy conflicts of today (1037-1058). Christian believes that more participation of the population would positively influence politics. As an example, he names referendums/plebiscites like in Switzerland (1072-1076).

4.4.3 Christians Public Narrative

Obsolescence is, according to Christian, an imbalance in society when it comes to age: there will be more old people aged above 65 than there will be young children aged up to five. The population will shrink, at the same time the older population will be a larger part of the whole population. There are many reasons for obsolescence as **1 child-unfriendly structures 2 aversion against financial risks and costs 3 unwilling to take responsibility and 4 aversions towards the nation and the self**. In Germany, the structures are not supporting children, but are discouraging people. The society is hostile to children in a sense

that it is hard for a woman to have a career: a child means to sacrifice the time and money that she has invested into her education and career. A better child-care system could increase the birth rates since women could return to work after getting children. People have also problems to take **responsibility** in the parental role. Another reason mentioned by Christian is, that people have an **aversion against financial risks and costs** that a child represents. This could mean cut backs in the living standards of the parents. At the same time, people want to live a safe life without risks for their children. Since this is impossible, they refrain from getting children. Another reason for not getting children is, according to Christian, a German **aversion towards the nation and the self**. There is a link between patriotism and getting children, since children mean a continuation of values, traditions and language. A refusal to get children is also a refusal to the own nation. The reason to this broken nationalism is the recent history with the Second World War and Nazi regime. This way of thinking cannot be applied to the past where patriotism and love of the Fatherland did not exist and still the birth rate was high, mainly because of the absence of contraception.

The effects of obsolescence on society will be **1 a lack of competition among young people, 2 society and economy will be more adapted to older people, 3 individualization will lead thereto that age will have less impact on personality and 4 people will have to work longer**. Christian sees that a moderate growth of children is positive since it's brings concurrence and dynamic to society. Obsolescence would mean that children will often be a single child without any sisters and brothers to compete with. The single children will lack a will to compete for wealth and recognition since they get all the attention from their parents without a struggle.

There will be a lack of elbow mentality and there is not a need to exert oneself or fight for success. The right attitude is missing and this will have consequences for the economy. During the industrial revolution, people had pressure to show what was best and to achieve certain things when it came to entrepreneurship and science: people tried persistently until they succeeded. The obsolescence will lead thereto that the economy will no longer gear towards people aged 19 to 49 years, but rather for older people. There will be more money in this group, as the same products and services will become **more adapted to older people**. Older people will have a say on products and services. Moreover, older people will not be considered as one homogenous group. Individualization process will lead thereto that the age difference will not affect life style, consumer habits and individual preference. More age-related products will give larger possibilities. Another aspect to keep the system going is that

people will have to **work longer** at higher ages so that the pension systems will work. Another aspect is a reform from the pension system to maybe a tax-based system.

An interesting thought is that the solution to these problems lies on a political scale inwhere the challenge is better child care, a better pride for the nation and a positive outlook for the future. To manage this, people need to be more directly involved in the democracy like Switzerland. The citizen should be active in the political process instead of just affirming what the elites have chosen. The people would bring their requirements to the politicians who would consider these and bring them together into a political program that is concrete, positive and prospective. The politicians have to mobilize the masses with a goal, an idea and a belief. This is brought together with national identity that should be included, still then national identity should have a European and a world frame. Germans should also consider the positive aspects of the German nation like positive achievements and important people in the land of poets and thinkers/philosophers (Land der Dichter und Denker).

6.5 Group Political decisions

6.5.1 Written Assignments

As indicated in table 21, the three pupils Cecilia, an anonymous student called “Anonymous” and Friedrich share the opinion that politicians and political activity or non-activity plays a large role in the societal development of society. They believe that society is steered by political agreements which initiate a bad development instead of preventing it.

Group	Pupil	Pupil	Pupil
5 Political Decisions / Political Acting	Cecilia	Anonymous (No information of name or gender)	Friedrich

Table 22: Pupils describing the theme of political decisions

Cecilia mentions that humans and society will change. She thinks that technology, economy, private life and health are undergoing change. Work and daily life becomes more hectic and stressing, people worry more and are concerned about their future. The reasons for this development are that the job market has undergone negative changes, less people will be taken over by companies after their education or people will have no chance of getting a job. According to Cecilia, this is caused by “badly-functioning politics for the economy, companies and job market and a worsening of social conditions”. Nobody fights against this,

because people believe that they do not have any chance. The ignorance towards politics increases, politicians do not know themselves the pathway out of the misery. Either politicians “talk everything to death” or they can not get a grip of reality. Humans will become more egoistic towards concurrence, because they are afraid to loose work and social security. Some isolate themselves from society, because of anger; others flee into violence. Life will become less communicative, social and human and there will be less distance between work and private life.

The Anonymous pupil believes that politics sets a wrong focus in the education politics which will have catastrophic impacts on society. This will even drive Germany into misery. According to Anonymous, education politics is the most important issue to make Germany seem able to compete with its concurrence in the global market. Day-long comprehensive schools (Ganztagsschulen) are the wrong pathway; they will only become caring stations for lower-skilled children. Those children have to cope with large deficits in knowledge. The pressure has to be higher for educative achievements; there should be centralized exams and less group work. The day-long comprehensive schools leave also less time for the children to participate in extra-curricular activities such as sports and music which extend and support social life. Anonymous suggests introducing school fees for all social groups, because only if something costs money it will be taken seriously. Anonymous makes a connection between the inflation of the German A-level (Abitur) and the beginning of the end of Germany. Education is the central point of society. Other political problems are that political acting is too much dependant on ideologies and political parties. Ruling politicians and opposition are contra-productive; they change position every time they change their role as ruler or in opposition. This leads to ignorance towards politics and it increases the tendency towards left- and right-winged extremism.

Friedrich considers politics having the responsibility for creating a balance between poor and rich. This gap is prevented to increase due to the social system integrated in the state. Friedrich however thinks that the state retreats from its active role, abolishes social policies and thereby reduces possibilities to climb-up the social ladder. This means that people will stay in the social setting which they were born into. According to Friedrich, it is the responsibility of politicians to prevent imbalances and unfair distributions. The politicians do not think like that and Friedrich thinks that they will also not feel responsible for this in the future. It is also the responsibility of the media and the unions to prevent exploitation of employees. If this does not happen, the gap between poor and rich will increase. This will lead to large social tensions and society will be split into several groups. These groups will

have opposite understandings of the basic rules of life and attitudes towards the individual and will try to radically enforce them.

Cecilia mentions that a counterpart to negative politics could be technological development and research in medicine. Technology helps in daily life, saves time and thereby creates more time for private life. Medicine will enable better methods against cancer, genetically-determined diseases and in general generate a better living standard and higher life expectancy.

The Anonymous pupil thinks that life as a “group” of single persons, islands, will become more common. Computer games and television will lead to more lonely people who will no longer be part of a group of friends. They will spend more time alone than actually interacting with other people.

Friedrich assumes that environmental catastrophes will strongly affect life and work conditions. He thinks that it will lead society to perform strongly depressive acts. Work and private life will be restricted which will lead to the fact that some groups will be radically against democracy and the capitalistic economic system. An overview of pupils’ opinions can be seen in table 22.

Actors	Cecilia	Anonymous	Friedrich
City	<p>1 The people will have more hectic private and professional lives and they will worry about the future for the labor market if they will get employment.</p> <p>2 The politicians and the people have no faith in politics; everything has either no connection to reality or everything will be talked to death.</p> <p>3 People will have to become more cold and robot-like to function in the economy and become more egoistic towards the competition.</p> <p>4 Other people either isolate themselves out of frustration or turn themselves to violence to express frustration.</p> <p>5 Technology and medicine will be developed further on and can ease everyday life.</p>	<p>1 People are spending more time alone in front of the computer or the TV.</p> <p>2 For less talented people that would do mischievous, the all-day schools will be safekeeping.</p> <p>3 Grammar school pupils should learn on how to work on their own.</p> <p>4 Pupils will only take education serious if they will pay for it.</p> <p>5 Older people could on an honorary basis supervise children and young people.</p> <p>6 The politics and politicians who determine education policies decide the changes and fate of the country.</p> <p>7 Politicians and politics is too much influenced from ideologies and party-ruled activities – opportunistic and contra-productive.</p> <p>8 The people’s disenchantment with politics will lead thereto they will support left and right-winged extreme parties.</p>	<p>1 There will be larger tensions between richer and poorer people as the gap widens where it will be impossible to escape its class.</p> <p>2 Society will be separated into rivaling groups that have different views of the individual and radically try to achieve them.</p> <p>3 The state and politicians neglect their responsibility to even out the disparity in society.</p> <p>4 It is the responsibility of the media and the labor unions to prevent that labor forces are exploited.</p> <p>5 The climate catastrophes will have an impact on all aspects of professional and private lives and will lead to depressive acts of the people. .</p> <p>6 Different groups will approach climate change differently where some groups will turn against democracy and capitalism.</p>

		9 The missing ability to adapt of the German Muslims will in the long lead to renewed threats of extremism since the multi-cultural politics have failed.	
Plot	<p>Plot 1 (Start): Working life and everyday life is hectic and full of stress. Because of badly functioning economic politics, company politics and job market politics there will be a worsening of social circumstances.</p> <p>Change: People are doing nothing to change since they think they have no chance. The politicians have no way and talk everything dead or make decisions that have no connection to reality.</p> <p>Plot 2 (End) The effect is that people become egoistic against the competition on the market. Other people isolate themselves in frustration from society. Other people escape into violence because of their frustration. There will be less communication and human solidarity. The distance between private life and economy/work life will be shorter. To exist in this world people have to become more cold like machines and work without feelings or emotions. This will only be eased by the evolution of technology and medicine that will ease the life.</p>	<p>Plot 1 (Start): People used to spend their free time in groups of friends. Today people spend more time alone in front of their computers and televisions. The education itself is one of the most important aspects to make Germany more competitive.</p> <p>Change :Alt 1 The reason of change is failed politics and technical progress. Too much focus on group work, to lift up the weak pupils and all-day school are examples of wrong politics.</p> <p>Change Alt 2 To avoid the development below the real political decisions should be made and education should be done. The pressure to perform will be raised instead of lowered and Germany should be oriented towards Bavaria. There will be far less group works and there will be no all day school. The school should not supervise children and young people, older people could do that on an honorary basis.</p> <p>Plot 2 (End) Alt 1 Instead of raising the standards the standards are lowered so that as many as possible could pass A-levels. This will lead to an inflation of the exam and become the end of Germany. In the future the education will be on internet and only using computers. The level of knowledge will sink below an unacceptable level. If the schools are all day schools people will not have time to play a sport, play an instrument or participate in society.</p>	<p>Plot 1 (Start): Today there are many different opinion-making groups in society. These groups live most of the time in peace with each other. These groups appear because of the rift between rich and poor and the exploitation of labor forces. These social problems were circumvented from the integrative social system. It is the work of politicians to take care of these social problems. Media and labor union should prevent the exploitation of the labor forces.</p> <p>Change Alt 1: Abolishment of many social care laws (Sozialgesetze) will lead thereto that people will be locked up in their social classes. Politicians and politics do nothing about now or in the future.</p> <p>Change Alt 2: The environmental catastrophes will have impact on the people on their professional and private lives.</p> <p>Plot 2 Alt 1 (End) As the gap between rich and poor widens the society will become split into different groups who have opposing perceptions of the basic of life and behavior towards the individual. This group tries to put its program through in a radical way. People will be caught up in their classes and it will be difficult to escape it.</p> <p>Plot 2 Alt 2 (End) Because of the weather changes there will be deprivation of the people and they commit depressive acts. The acceptance will vary among the groups. These groups could become radicalized and they will turn themselves against democracy and capitalism that are to blame for the misery.</p>

Table 23: City, Citizen, and Citizenship for group 5.

The metaphor “**The City is a pride**” means that the development of society depends on politicians and political agreements. The political decisions have to aim into the “right” direction. Society is therefore dependant on politicians and their decisions. The focus of the three pupils is on different strands of politics; economy, welfare and education. All of them discuss why the state is not capable to positively steer society into the right direction. The solutions to the problems of tomorrow are based on the political decisions of today. There is thus causality between decisions and change. Interesting is that the three pupils share the view that politics and politicians are inactive. Cecilia, for instance, means that politicians “talk everything to death”, but can not get a grip of reality. The Anonymous indicates that politics set the wrong focus and Friedrich mentions that not enough is done. Ignorance towards politics and politicians is a common theme in the written assignments. The city is a pride: this puts a focus on the leaders. Society needs leaders that guide the people and make the right decisions. The right decisions differ among people, where stronger economy, education and welfare will lead to success and inactivity will lead thereto that Germany as a whole will develop negatively.

Economy is therefore not only the force that makes politics possible, it could also be seen as an enemy to the state and its citizens. The Anonymous means that politicians have to understand the global competition and that education is the main way to win over the competition. Friedrich means on the other side that the state has to even out the inequalities created by competition. The main focus lies in that the state has to take part in the economic competition either to protect people and national corporations, create and protect rights for the employed or to train and create successful national competitors.

	Cecilia	Anonymous	Friedrich
Consequences for politics	1 People loses their faith in politics which leads to a political disenchantment. 2 The worsening of the labor market will lead thereto that people will become more egoistic and others will isolate themselves or flee into violence. 3 The distance between private life and work life will decrease and there will be less space for socializing and compassion.	1 Technology and media consumption will lead to that people will isolate themselves from each other. 2 Education must have a cost since otherwise no people will take it seriously and there needs to be a pressure to do well. 3 Politicians’ opportunism and dependence on party and ideologies will lead to political disenchantment and a growth of extremism.	1 There will be a further exploitation of the labor force. 2 The given role of welfare state / politicians to intervene will be neglected which will lead to a social divide and social fragmentation and extremism. 3 The weather conditions will mean that work / private life will be restricted and lead to a extremism and opposition to capitalism and democracy.

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Table 24: Effects for the city.

6.5.2 Cecilias interview

Cecilia was the first in the group that was approached for an interview.

Themes The author has created narratives for following themes; A Theme Economy. B Theme Political Disenchantment, C Theme Society / Social Inequality and D Theme Technology

A Theme Economy

1 Background: The term “economy” means for Cecilia complex processes like profit-seeking and fluctuations. The economy is capricious: today one can win, tomorrow one can loose. If the economy goes well, it will finance the state in some way. Economy has according to Cecilia much to do with competition and psychology. People must always be careful, “think around the corner” and this will lead to a stressful and fast- moving life. (706 – 719) Cecilia associates many negative issues with the labor market such as too few jobs and too few opportunities. The labor market reacts very sensitively to the conditions in the economy. It is like a pendulum which also strikes private life and causes destruction (857 – 867).

2 Plot: This plot is about how the situation of the labor market is worsening and the competition between employee and corporations is getting harder. The main reasons for this change are many in this story: transformation from D-Mark to Euro, scarcity of natural resources, introduction of technology and the fading role of labor unions.

EQ(A) Cecilia means that companies that are doing well, companies that have existed for more than 100 years and family businesses are putting more value on their personal employees. Cecilia mentions companies that can do without a certain amount of technology or companies that have monopoly are more concerned about their employees. (640 – 649) In the labor market Cecilia says it used to be common that people were taken over from companies after their vocational training. Cecilia means it used to be that companies took over three-quarters of the people from the vocational training. (891 – 908) Cecilia mentions that factors driving the economy are well-going corporations, good shares and good concurrency. The economy goes well when companies employ more people, when they “push” everything “higher” and when they can afford the development of markets. Maybe people will then purchase in a more targeted and more effective way which will be a valuable

drive for the economy (765 – 772). She means that the economy is enjoying an increase at the moment [of the interview] (891 – 909). Cecilia mentions that not many people will be actively involved in labor unions. Today people talk bad about unions (372 – 379). In Germany, unions are not prescribed by law as it is in other countries (425 - 427).

Change: The reason for the worsening of the labor market is according to Cecilia that there is a change in pricing; everything is getting more expensive in all different situations of life. Even when there are subsidies, a lot of the research and development for products must be paid by the corporations themselves. The production and the material in Germany have become expensive. (913 – 923) The reason of everything become expensive is according to Cecilia two-fold; one is the change from D-mark to Euro and the second is the price of oil since the resources are becoming scarce. (940 – 943) Cecilia means that the dominant reason is resource depletion where resources like water, oil, electricity are becoming scarce (947 – 949) Another reason is an increased competition between companies and rising production costs in Germany which will lead to less money available for the individual company. Money will be held back for the development or the survival of companies instead of employing trainees (913 – 923). The consumer tends to buy the cheapest products. (837 – 842)

Another reason for the worsening of the job market is the development of technology that replace employees. (891 – 908) Another reason for the worsening of the labor market is the fading role of the labor union. Due to negative experiences, the attitudes of people change and they withdraw from the unions. Cecilia thinks the memberships will decrease. This will also decrease the rights of employees (372 – 379). Cecilia thinks that a part of these lost rights will also be due to personal negligence, because people will not dare anymore and will not have enough will power to change these conditions. Instead, people “complain afterwards” (385 – 387). She can imagine that some people do not dare joining the unions. The employer could say: “Okay, he is going on strike. Good, then I also don’t need him. I can also take somebody new then.” People will be afraid to lose their work (441 – 446). Other reasons why the unions will lose power is that people will either not participate or companies will not offer possibilities to join unions anymore (420 – 421) or people will lack the time (450).

EQ(B) Cecilia means that things have changed and it is getting harder to get a place in vocational training. (891 – 908) Due to less funding available, companies and factories will replace employees and manpower by technology like robot arms and laser technologies. Companies will not be able to afford more employees (959 – 967). Instead, technology will

become cheaper and cheaper. The companies will produce goods using high-tech instead of needing to feed people for a lifetime (971 – 974).

Cecilia mentions that much fear will be associated with the labor market, but to the corporations it will be unimportant if they spread fear or not. Those in high positions in the corporations will say: “Okay, when I have my asset from it they can just now have their fear and in 10 years everything will be over anyway” (1070 – 1075). Cecilia indicates that people are afraid to be not enough competitive some day. This fear drives everything further (1079 – 1084).

Motivation is also lacking, because people have too many negative experiences. A loss of work or a low wage will be noticeable. Cecilia mentions that people can complain as much as they want to, it will not change. Instead, people will realize that prior revolts (“No, I don’t do this”) have not been successful (488 – 594).

The reason why the masses tend to always buy cheap products is restricted availability of money. According to Cecilia, the funding of people is decreasing: they maybe have negative experiences with cutting of wages or allocations, increasing costs of insurances and higher taxes. Therefore people have an ambition to save money. “Okay, then I will rather buy the cheap one, no matter where it actually comes from. But the main point is that I get by” (837 – 848).

End of the plot: Cecilia believes that those companies will be the winners which focus on always abundant resources like solar energy, wind or rain. They will have chances for the future and will even reach monopole positions at the market, because they will not need to worry about scarcity of natural resources. The losers will be those companies that are dependant on finite natural resources (1098 – 1113), like those specializing on oil or material-intensive machinery. These losers will then have to reform their companies to survive, but maybe some of them will not achieve this. Oil-refineries will also come to an end (1117 – 1125).

Cecilia mentions that the employee has to become some form of robot. In companies which are threatened by concurrence one has to function as the management wants, otherwise one will have to leave. One then has to be “emotionally cold” to keep one’s job and work for the company staying at the market. Work life will be harder in the future, because resources will become scarcer and there will be more struggles. Many companies will go bankrupt and only those employees that are being “ice cold” will be able to stay at the market (1032 – 1050)

Cecilia thinks that the labor market will down the drains (In den Keller gehen) (901). She thinks that many companies will replace employees by machines. To save money,

companies will hire fewer people. Some employees will then have to do the job of two employees. The companies will also no longer hire trainees, because they will be too expensive (891 – 908).

Evaluation: Only when the unions will have lost some part of their power will people notice how important they were. Then, employees will have fewer rights or will feel disadvantaged. Maybe people will then form new organizations which will be organized differently. Cecilia doubts that these organizations will have the same size as the unions (402 – 411).

Cecilia imagines a work where human feelings and emotions will be welcome in the future and explains that this work will be much friendlier, but in respect to the economy it would probably not be efficient. If one respects company-internal emotions and considerateness of other companies, the economy will not grow, because concurrence will be missing. This will be better for the employees, but not for the companies and their economic development (1056 – 1064). Cecilia mentions that there are also companies which support emotions that are less determined and “softer”. Cecilia thinks these companies are the minority (795 – 801).

The consumer needs to have money, because what companies develop or offer also has to be sold. Problems arise when the labor market does not function properly: products and services should not be too expensive and consumers must want to purchase. Without consumers, the economy does not work (795 – 801). The economy can not function without consumers and companies and may have to rethink their drive to get more profit. “One indeed wants this gain more and more” and they will notice “later that this gain/profit was actually also disadvantageous for one self” (1229 – 1234).

According to Cecilia, the consumer is hard and buys always the cheapest. Hand-made products or human kindness products [e.g. fair trade] are too expensive. Cecilia remarks: “In this way it is rather hard, because it is very consciously oriented towards low prices.” This is not always advantageous for the provider. (805 – 818) Cecilia mentions that there are exceptions of people buying ecological products or fair trade. Cecilia thinks that it is becoming a “small” trend due to reports about children in Africa and child labor, but such “small” trend movements have always existed (827 – 833). The masses rather want what is cheap so that they can also afford other things (805 – 818).

In this case, corporations will renounce technologies. Cecilia indicates that a certain percentage of corporations then must become employers. In this case, they will be willing to make lower profits. According to Cecilia, there is no other option to ensure that companies

are more employee-friendly. To achieve such a process, regulations have to be developed to secure employees (1248 – 1260).

B Theme Political Disenchantment

1 Background: Cecilia defines politics as a larger spectrum which one cannot clearly define. She means that one can fit too much into the concept. She takes as an example that it is not only what the government decides but the whole social life around it. It is what one encounters in one's everyday life like social contacts or violence that could have been an effect of governmental decisions. Cecilia means further that politics also is about behavior and concepts like power but it also affects realms like the private. (13 -23) Practical politics could be seen to involve supervisory boards and their activities or labor unions that try to get more rights for the employee. An Abusive economy and hostile takeovers require that laws from politics are to be changed, expanded, etc. (350 – 365) Power could be seen as positive and negative. Power could be achieved through resources like oil, through money or through certain authority. (28 – 31) Cecilia means on the other side that power is not something about individuals but about influential groups. Groups could do more than what one person could achieve. (41 – 44)

Cecilia means that politics on a federal level is more general. Cecilia means that one look where the problems are and tries to get something out that is general for all the federal states. It is therefore about the main problems and not the smaller problems on a local level. One is looking for general problems and not something especially personal like reasons of health or labor market. (251 – 261)

2 Plot: The plot is about how politicians leave the more intimate and efficient relationship of local politics for the distanced and inefficient relationship of federal politics. Since the politicians do not have a relationship to or live among the people they lose the contact with people's lived reality. This leads thereto that they do not care for what people say and how life goes for the weaker people in society. The plot is also about when people lose their work and social position and then become disenchanted with politics because they blame politics for the failure of the economy or their own fate.

EQ(A) The relationships between the politicians and the voters are much tighter in local politics. Cecilia means that she does not elect a party but rather people that she knows. That is people that she can talk to and this relationship is much more personal. (172 – 182) Cecilia means that on a local level the politicians are more among the people and realize more what is happening. The local politicians or their friends and families are often themselves affected from the politics that they do. This is a reason for them to engage

themselves for something; this can lead thereto that politicians focus on different things. In the local politics there is a larger focus on the problem areas of the people which makes local politics more personal and efficient. (193 – 203)

In the local politics the politicians are rather confronted with the opinions of the people. She reports: “Someone rather comes to the front door and says: You! It doesn’t work that way”. (591 – 601) Cecilia means that it is not just the relationship between politicians and the voter that is important but also the relationship between the economy and politics and the relationship between the economy and the people. People have a positive view of politics when they see it as a chance to change something. Positive is also when reforms are working and reforms are not met with jeering. An example could be educational reforms where one can aim to achieve something good and people can see that things are getting better. (77 – 85)

Change: Cecilia means that there are different changes that create disenchantment with politics. One concerns the people that are disenchanted with politics. Cecilia means that person loses her/his job or gets into poverty and does not have much money, that will lead thereto that the person does not really know where she/he belongs. (98 – 106) If the economy is decreasing problems will arise like the disenchantment with politics, losing one’s job or losing one’s social environment. (272 - 285). On the other side she also means, that the problem arises because politics is not protected against the economy. She takes as an example the Hedge-Funds. These can make it possible to “purchase everything,” because politics is not restricting such activities or filling the loopholes in the law. Cecilia indicates that politics is partly responsible for the economy world-wide. She also reports that it is difficult to fill the gaps in the legislation. Cecilia sees economy as a powerful actor and an small opponent. (301 – 310)

Another reason of change could be that large masses have difficulties to differentiate between economy and politics. People are not able to distinguish between politics and economy (321 – 327). A third reason of change is based around the politicians and their transfer from a local to federal level of politics. The higher the politician rises the more they get adapted to the federal level; they get different contacts and different goals. It is hard for local political issues to be treated on a federal level unless politicians have very good concepts and contacts. (216 – 228) Cecilia mentions that the decisions made by politicians are often far away from reality. Politicians on the federal level do not listen –or do not want to listen- to what the people say. (553 – 566)

EQ(B) A politically disenchanted person is someone that just complains all the time. (93 – 94) People who feel disadvantaged and become disenchantment see politics as a

“black page” (schwarze Seite). These people then say that “I do not go and vote at all. I do not elect a new government. I do not want to participate at all. I do not want to change anything with my vote. I am keeping myself completely outside.” Cecilia means that this will achieve the opposite. (98 – 106) Disenchanted people see politics as something senseless that does not lead to anything, going around in circles without success and often going backwards. (68 – 71) The normal citizen makes politics responsible for the activities of the economy. (309 – 315)

Cecilia reports that people feel unfairly treated by the government, the social- and job world (117 - 118). Cecilia indicates that the ignorance against people who are underprivileged is more common on federal level than on a local level (193 – 203). Cecilia also mentions that the politicians also contribute to the disenchantment with politics. Many reforms are being made by politicians without considering the value of humans. According to Cecilia, politicians have a “tunnel vision”; they are mainly concerned about how to get more money for the state. By doing this, they care little about people and their health. When there are demonstrations, the politicians say: “I actually don’t care, I continue doing my thing.” There is seldom any success against those politicians (131 – 151) when one is on the losing side (157).

To the politicians, people are only interesting in connection with elections and election results. “The main thing [is that] I have now the power.” It will depend on the situation whether this will become better or not (161 – 167). Politicians at the federal government are inapproachable and have a rather “wall-like” relationship to the people. Only on TV one hears what has been decided. When one writes a letter to the Bundestag (House of German Parliament) one only gets answers like “Yes, we are working on it” or “That’s good” (172 - 182).

Cecilia mentions that the decisions made by politicians are often far away from reality. Politicians on the federal level do not listen –or do not want to listen- to what the people say. The politicians do not see the reality of people, for example when unemployment rises and when people become poorer and poorer and can afford less and less. Cecilia tells that instead of dealing with these important issues the politicians deal with small issues, “peanuts”, or they decide nothing or they aggravate the problematic. After that the politicians “talk everything beautiful” (553 – 566) to ensure their own political existence (570 – 578).

Politicians are according to Cecilia talking too much and from the discussion a lot of dissonance is leaking out. Instead of talking quite shortly about something, get to the point and then do something they “just keep on talking, talking, talking until the topic is out of

date.” (523 – 528) Cecilia takes an example: the politicians responsible for the economy will try to “talk everything beautiful” and say that the economy is running well. The politicians responsible for employment / labor / welfare / education market will notice different things and they come into a bad light. They have to defend themselves because they could not intervene or did not see what was going on early enough. (679 – 686)

End of the plot: It will be a society where most people are not doing too well and the people who are doing well represent just a thin strata. The middle class and lower class have disappeared (1294 – 1297) The disenchantment with politics is increasing and people are not participating any more. (1321 – 1328). People do not really want to vote. People could/will not participate because everything has fallen too much into the plight/misery. (1333 – 1343) When people are unsatisfied they will elect very extreme political parties because they think only something extreme could create a change. She believes that the democratic system will be kept but there will be more parties that pretend to be democratic in power. The radical left- and right-winged parties want to have more power. The social democratic party or similar will lose votes because they get the blame since they were in the government when the situation worsened. Politics will therefore become extreme right- and left-winged and democracy will be more of an illusion (“Schein als Sein”) (1301 – 1313) This could possibly even lead to hostility towards foreigners. (1321 – 1328)

Evaluation: Cecilia means the responsibility for the political disenchantment is a shared one. Politicians should fill the loopholes in the law which the economy uses for its own purposes. It is politics that have to secure companies from hostile take-over where economy and private people abuse the system to harm other people. Politics could either intervene or not. (332 – 345) The “large part of the population” (breite Masse) could not separate the decisions from the economy and from politics. If people have just a small basic education like Realschule and Hauptschule where politics and economy is not taught as a singular subject it is hard to separate this from each other. (321 – 327)

The reason why politicians try to “talk everything beautiful” is to defend their own political existence. It does not look good for a politician on a peak position in the government who stands up for election if business is going down. (S)He therefore tries to “talk things beautiful”. Cecilia means that a better alternative would be to say the truth and stand for it even though that the situation looks bad. No politician would say: “It is really going badly and I stand behind it now” or “Yes, it is looking very bad at the moment, but I also want to do something against it now”. For Cecilia this would be a step into the right direction (570 – 578).

C Theme Society / Social Inequality

1 Background: The economy is authoritative for society: this will decide whether one will be doing fine or not.. This process works like a “domino-effect” in both ways (727 – 745). Cecilia thinks that the economic, private and labor markets are factors which are closely intertwined. If the economy prospers, many private people will also prosper. In this case there will be more work for people and those individuals who earn a lot of money will “boom”. If the economy is decreasing, problems will arise like the disenchantment with politics, loosing one’s job or loosing one’s social environment. Cecilia states that everything is related to each other and is connected: the economy influences the labor market and also influences her private life (272 – 285).

2 Plot: The plot is that the social cohesion will get worse in society since the labor market and economy will worsen and politicians do decisions that do not favor the poorest people in the society. This will lead to a society where the poor people will isolate themselves, suffer from poverty where the working population will have to work harder and will have less time for private life.

EQ1: Cecilia says that the economy is very determining for society because the economy decides if it goes well for you or not. When it is going well for you then you could undertake much more, take care of social relationships and you don’t have so much fear of being disadvantaged from the economy. (727 – 745) Those who suffer from disenchantment with politics are people who have lost their job or who live in poverty or who do not know where they belong to. Cecilia associates this situation with violence and extremism and describes it as a “dark side” of life (98 - 106). Cecilia indicates that at the moment and in the closest future there will be unemployment allowance (1434 – 1439), but this will not always be the case.

Change: Cecilia associates many negative issues with the labor market such as too few jobs and too few opportunities. (857 – 867) Cecilia thinks that the labor market will go down the drain (In den Keller gehen) (887). Due to less funding available, companies and factories will replace employees and manpower by technology. Companies will not be able to afford more employees (959 – 967). Cecilia means that unemployment allowance will be decreased over time and in the end it will be replaced with minimum wages. (1434 – 1439) Cecilia can imagine that it will be completely abolished in case the economy will do very badly (1434 – 1439). Politicians are aware of the fact that many of their decisions are harmful to people, especially to the lower classes. Cecilia indicates that these people are uninteresting to politicians, because they do not have any money: “Okay, I actually couldn’t care less.”

There are few politicians who care about people, who enable support for them or who “give them a hand”. (131 – 151)

EQ2: Cecilia sees social security as limited. She explains that the future will be “a pathway with a thousand holes”. One will be lucky if one does not fall into it, but probably one is not at all protected against it (1381 – 1387). Cecilia states that people have little trust in their security and their social role at the labor market. “Well, I would rather like to have my own shares (...) than to count on (...) that everything will function like that, as the politicians maybe want it” (871 – 879). If one does not have a work, one will soon slide off into conditions where criminality, violence, disenchantment with politics, boredom and discontentment will be common. The unemployed can not afford much and when he/she will be sick he/she can not afford good medicine or therapy. This will decrease the life standard and life expectancy (1004 – 1012). Because of loopholes in the system people could still get more money than they deserve to save some of it for things like a TV. (1416 – 1422)

Cecilia believes that in the future jobs will be rarer, one can be happy when one has a job and maybe one has to fight for keeping it. People will say: “Oh God, I want to keep it in any case”. It will be difficult to find a new job, because it will not be enough to be good in the job. People can renounce much, but not a job. It influences private life and also decides about how the family and children will do (988 – 1000)

Cecilia means that when a person loses her/his job or gets into poverty and does not have much money this will lead thereto that the person does not really know where she/he belongs to. (98 – 106) Cecilia can imagine that due to frustration and unemployment, people will isolate themselves, will not be willing to help others and will only sit in front of the TV saying: “Oh God, leave me alone, especially those having work. Well, I don’t want to have anything to do with it.” On the other side, Cecilia indicates that one will also become isolated when one will work too much. Then one will not have time for people outside of one’s working environment. Friends and acquaintances will be fewer and success in work will also lead to isolation (1392 – 1405).

End to the plot: Cecilia speculates whether German society will become a class society. She thinks that society will be divided into three groups: 1 those who are the winners of the system and who can afford everything they want 2 those who can just get by and live mediocre 3 those who are the losers of the system without work and suffering from a “crashing” surrounding (1282 – 1290). There will be a small class of well-offs, in the long-run the middle class will shrink while the lower class will grow (1294 – 1297). Cecilia mentions that in the future some classes will suffer from hunger or a form of famine. This

will however be less severe, because of support from the EU and aid organizations (1447 – 1454). People will not starve, but they will also not be fine (1447 – 1454).

Evaluation: An alternative to this development would be, according to Cecilia, to already inform pupils in school about possible ways out and to better integrate aid organizations in society (1478– 1486) Cecilia thinks that society should be something friendly and ought-to-be functioning. She thinks that in the future society will be dominated by small hostilities: “I apply for a job and regard all competitors as enemies.” She will consider other applicants as rivals: “I want this job and I need it.” Cecilia thinks that some people will be disadvantaged and it will make them discontent. This will create focal points in society where people will work against each other (1264 – 1277).

Cecilia reports that there will be a shorter distance between work and private life, because if the economy is going well her life is also more likely to be fine. If the economy goes bad, one can soon be a loser (1186 – 1194). Cecilia mentions that with an ordinary job life will become more stressing in the future. (1154 – 1172). Cecilia indicates that in the future her private life will be very much shortened; there will be less time for family, friends and the education of children. These people are however important for creating an equilibrium. Cecilia is afraid that such a life might make her emotionally stiff, cold and unhappy (1176 – 1181).

People will go to their working place in the morning in the dark and will go home at night in the dark. “You work and work and after that you will say: Okay, my Christmas allowance was cancelled, my income did also not necessarily become more and I have absolutely no promotion prospects.” People will be happy that they have a work, but they will not be satisfied (1154 – 1172).

D Theme Technology

1 Background: Technology means for Cecilia something constantly developing without a stand still. For her, technology promises hope especially concerning environmentally-friendly and medicinal technology. She names medicine as an example: to be able to fight cancer better in the future with new technologies. Technology represents security at the same time as danger when jobs are endangered (1607 – 1615).

2 Plot: The story of technology is a schizophrenic story about the promise of positive and negative innovation; the roles of economy and consumers are elusive since technology is both a reason of people are getting worse off and getting better off at the same. There is an

illogical or contradictory plot since the technology threatens to put a halt to its own development if too many jobs are replaced with robots and the consumption will come to a halt.

EQ1: Cecilia means that the development of technology is driven by the human curiosity, the struggle of competition in the business world and that people are never satisfied with what they have. There is a knowledge that when one stands one point the competition will catch up. Therefore one knows that it is not the end, one does not get satisfied with what was possible one year ago and always looks for improvements because of curiosity and competition. (1659 – 1668) The driving factors behind this development are curiosity and competition. In the business world, there is a link between competitive concurrence and development. Companies want development. They always want more and they also need to, because otherwise they will be overwhelmed by concurrence. Cecilia mentions that she is also not satisfied with the products from last year; instead she wants more, namely improved products (1659 – 1668). The consumer needs to have money, because what companies develop or offer also has to be sold (795 – 801).

Change: Work life will be harder in the future, because resources will become scarcer and there will be more struggles. Many companies will go bankrupt and only those employees that are being “ice cold” will be able to stay at the market (1032 – 1050). A negative side of technology is that corporations are starting to replace employees. (891 – 908) Problems arise when the labor market does not function properly: products and services should not be too expensive and consumers must want to purchase. Without consumers, the economy does not work (795 – 801).

EQ2: Due to less funding available, companies and factories will replace employees and manpower by technology like robot arms and laser technologies. Companies will not be able to afford more employees. There will be less job on the labor market (959 – 967). Problems arise when the labor market does not function properly: products and services should not be too expensive and consumers must want to purchase. Without consumers, the economy does not work (795 – 801). When people are poor they will not able to consume and people cannot buy what is offered. (1207 – 1214)

End to the plot: Cecilia means on one side that technologies will also play an important role in the future; it will codetermine life according to Cecilia. The winner will be the consumer who will gain more security and maybe will even gain higher life expectancy and survival if the consumer could afford these products (1634 – 1640). These technological developments will be first and foremost for the richer people. (1646 – 1655)

On the other side she mean that the technology will become cheaper and cheaper and in the end technology will become cheaper than employing people. It will be easier and cheaper to produce with high-tech than having to employ a human being (959 – 97). The contradiction in the narrative lies in that when people loose their work they will consume and when people stop consuming there will be a stop to the system and nothing will develop further. She implies that the economy has to react then; it needs to become more “employee-friendly” and needs to move back from its old stance (1219 – 1225). In this case, corporations will renounce technologies. Cecilia indicates that a certain percentage of corporations then must become employers. In this case, they will be willing to make lower profits. (1248 – 1260)

Evaluation: Cecilia thinks on one side that technological development should be seen as something positive (1620). It reassures her that she could be cured by new technologies, if she had become sick. Another example is the development of safer cars which can make people survive car accidents. It gives her a sense of security (1624 – 1630). She however reports that technology will be something for the rich. It will not be reachable for everyone except if one is lucky. Maybe technology will become cheaper or will be sold with less profit to the majority of people (1646 – 1655). On the other side she means that technology and the will to save money through technology is undermining the economical system and the actually drive of technology. The economy cannot function without consumers. “One indeed wants this gain more and more” and they will notice “later that this gain was actually also disadvantageous for one self” (1229 – 1234).

6.5.3 Cecilias Public narrative

The disenchantment is based on a discontent with politics: **1 people are discontent with politics and politicians** **2 political disenchantment** is connected to the economic and social situation **3 lack of interest and visions from the people** and **4 the relationship and distance between elected and electors** and **4 economy undermines politics**. **1 People are discontent with politics and politicians** since there is the perception that politicians only talk without any action or success, and when political decisions are taken, people and groups feel they are unfairly treated. Politicians are making reforms without considering human values. Politicians take consciously harmful decisions that are not in the interest of the socially weak people. Politicians have a tendency “to talk everything beautiful”, “talk everything dead” and when decisions are taken they are inadequate and outdated. **Political disenchantment is connected to the economic and social situation** where people believe

that changing the system is connected to their status in society. Disenchantment exists among people who have lost their jobs, live in poverty and do not know where they belong to. Well-educated people see rather the possibilities to change politics and use influence to achieve it. According to Cecilia, poorer people do not have the self-esteem or the self-confidence or the education to change the situation. Politicians do not care, since they consider this group as people without money. In this group, there is a **3 lack of interest and visions** to regard the world differently and a tendency to see everything in black and white. Since these people do not believe in their own power, they are ready to give their votes to radical parties. Another important aspect is the **4 relationship and distance between elected and electors**. There is the perception that politicians are only interested in bringing money to the state and voters exist only in election times. The local politicians are more interested in their voters and the human scale since they are confronted with them every day. The voters know where the politicians live and can confront them regarding bad decisions. Therefore they elect people instead of parties. At a higher level, politicians deal with much more general and abstract questions, losing also the connection to people and their backgrounds. Instead, there are new social fields that affect the politicians' way to think and to behave. The politicians do neither see the reality of the people nor the reality of society. A last reason is that **economy undermines politics** in many ways, since politics and economy are closely related. The politics cannot protect corporations from other actors like the hedge funds. There are too many loopholes in the law. The majority of the population cannot differentiate between the actions of politics and the action of economy and sees everything as one unit. When corporations close down factories, politicians get the blame, even when it is not in their power. When the economy goes well, people have jobs and money, when the economy goes bad, people lose their jobs and get disenchanted with politics.

The interesting aspect of Cecilia's opinion is that politics and disenchantment of politics is largely dependent on the economy – either the politics inability to regulate the economy or the effects from it. Political disenchantment is an effect from economical consequences.

The economy will have effects on the labor market and will have direct effects on the private life of people. The labor market will worsen, because of rising prices on natural resources and the introduction of the Euro. Also the concurrence between corporation forces corporation to move their jobs to cheaper countries than Germany; labor costs in Germany are too high to be competitive. Moreover, corporations will replace humans with machines and computers leading to reduced needs in labor. A lot of the effects are due to people

loosing faith in the unions. People leave the unions, because of lack of time and fear of loosing their job. Fear will be the prevailing feeling on the labor market where people have to work longer to keep their work. People have to become robots and adapt to the needs of their corporations. The economy decides if one can live a good life or not. In this sense, the employer is to some aspect an enemy to the employed. An effect from this is that society will be divided into three groups: 1 those who are the winners of the system and who can afford everything they want 2 those who can just get by and live mediocre 3 those who are the losers of the system without work and suffering from a “crashing” surrounding. In this case, the political disenchantment is connected to the economic situation of the country and the private person.

6.6 Group “The State”

6.6.1 Written Assignments

As indicated in table 25, the pupils Robin, Bruno and Maren share the opinion that nation and nationality play a large role in society. In the written assignments, the term nation is associated with two ideas: either as a means of achieving agreements or as a surveillance state.

Group	Pupil	Pupil	Pupil
6 Nation State	Robin	Bruno	Maren

Table 25: Pupils describing the theme of the state

Robin thinks that the world changes, because governments try to prevent crimes by surveillance. The growing need for surveillance results in a significant loss of democracy in the Western economically-powerful countries. Technology makes it possible to perform surveillance of whole the world. Crime is thus being limited, but the result is a restricted private sphere. According to Robin, social disparities are higher in 2027; the largest part of wealth is distributed among few citizens. The few wealthy citizens have implemented the surveillance state again protest of the socially weak. This then results in changes in the nation state system, namely the shifting of power to only a few persons and a significant increase of the influence of the economy on politics. This can also be seen in international politics, in which there will be a higher uni-polarity with more military conflicts and where differences and arguments will arise due to economic, cultural and religious reasons. Growing needs for

security and growing differences between Western and Eastern states will result in military conflicts and terrorist attacks.

Bruno, on the other side, mentions that the world will be dominated by one powerful national state like the USA or China. In 20 years, the USA will have a military dominance and will also influence the world with their culture, values and ideologies and their politics, according to Bruno. Bruno describes the US's position as a mono-polarity. He mentions that it can not be predicted how exactly this situation will develop. Society will be dominated by a few factors: the capitalistic economic system, inconsequent politics and dissatisfaction of the individual. Bruno indicates that societies in different countries are always dominated by the stronger countries. Germany could lose its good position in foreign trade due to an increase in the economic power of other states like Japan, India and China. As an effect of globalization, German corporations will move to foreign countries and Germany will not be able to profit from their activity. Bruno thinks that this will lead to more privatizations. From a political perspective, the folk parties (Volksparteien) will merge their ideas. On the other hand, Bruno mentions that there will also be more radical parties which will develop due to the worsening of the lives of the individual.

Maren indicates that Germany will orient itself according to superpowers like the USA, meaning that a control state will be implemented like it is already in place in the US today. The main reasons for this development in society and politics are the fear of terror and crime. Maren thinks that private life will maybe not be a real private life anymore, because there will be 24-hour surveillance. This development has already started and will be continued. Maren indicates that this development is influenced by the inner and foreign politics, by other countries and opinions and sentiments in the own society. The social environment appears estranged; communication on an inter-personal level will deteriorate.

Bruno mentions climate change and the exploitation of natural resources. Bruno indicates that the consumption of e.g. oil will bring changes. Bruno also discusses international problems like terrorism, diseases such as AIDS and suffering groups of people and countries. Bruno also mentions the increasing divide between poor and rich. The changes in the future will be mainly negative for the individual, according to Bruno.

Maren discusses that consumption of media will increase and that media will thereby gain importance. Media is single-sided and highlights only certain aspects of topics to please the people. Also, Maren indicates that the current emphasis of the media on climate change will influence society. She thinks that the effects will be extreme: either extreme

environmental awareness or the contrary, namely abandoning the Earth in heavy environmental catastrophes. See table 26 for an overview of the pupils' opinions.

Actors	Robin	Bruno	Maren
Actors / Forces	<p>1 The Western states will become internationally and nationally surveillance states due to modern technology.</p> <p>2 Economic elites will dominate the state and suppress the masses and most of wealth and political power will be concentrated to these.</p> <p>3 There will be more military conflicts and terrorist attacks, between Eastern and Western states because of increasing need for surveillance and because of increasing differences.</p> <p>4 The private sphere of the people will be restricted because of the surveillance state.</p> <p>5 The citizen will have to experience a loss of democracy and private sphere.</p>	<p>1 Of the expansive world powers (China, USA) and their opponents the USA is the largest and will determine what happens because of its military power, it values, and its politics.</p> <p>2 The private person will be hit by the widened gap between poor and rich where the majority will experience a negative development.</p> <p>3 The merging of the political ideals of CDU and SPD, but also emergence of new radical parties is an effect of the deterioration of living standards of the majority.</p> <p>4 Germany will loose its export influence to countries like Japan, India and China.</p> <p>5 Germany companies will leave Germany for cheaper countries where Germany will miss out on the economy.</p>	<p>1 Germany will adapt itself to superpowers like the USA and become a surveillance state like the USA due to today's politics and a climate of fear for terror and crime.</p> <p>2 The society under influence of media will either get high awareness of climate change or it will neglect the environment.</p> <p>3 The media will dominate people with their single-sidedness and the consumption of media will increase and thereby gain importance.</p> <p>4 The social environment will be estranged; the communication and relationships between people will deteriorate.</p> <p>5 Private lives will become rather un-private due to 24-hours surveillance.</p>
Plot	<p>Plot 1 (Start): The gap between poor and rich increases. The wealth of Western richer states are distributed to a smaller part of the population. The socially weaker starts to protest.</p> <p>Change: The governments strive to prevent crime through surveillance but also to meet the protests of the socially weaker. The surveillance state has been demanded by the wealthy elite. There is an increased single polarity (Unipolarität) evoked by economic, cultural and religious differences.</p> <p>Plot 2 (End) The surveillance state will lead to a loss of Democracy in the Western world. It is through technological development to monitor the whole world. The influence of politics will be relocated to a couple of persons and the economy</p>	<p>Plot 1 (Start): The society is driven by a capitalist economical system, inconsequent politics, the majority of the individuals are discontent and there will be a mix of expansive world powers like china and US and the single polarity of USA.</p> <p>Change: Because of the competition and development of countries like China, India and Japan. Germany will loose its position in export. The gap between rich and poor will widen and the change for the individual will be negative for most of the population.</p> <p>Plot 2 (End) Germany will no longer be able to profit from its companies since most of the companies move out of the country in the vain of globalization. More companies will be privatized. Because of the worsening social conditions there will be changes to the political systems where the</p>	<p>Plot 1 (Start): It does not have an explicit start point.</p> <p>Change: The fear of terror and crime is widely spread and threatens to take overhand. Germany will follow the greater powers and just like the US will the state be turned into a control state. These changes are part of running processes that are influenced from domestic and international politics but also the opinion of the people.</p> <p>Plot 2 (End). This will lead thereto that one will be monitored the whole day and there will be no private life anymore.</p>

	will have more influence over politics. The growing need for security in the Western countries and the differences between East and West will lead to more military conflicts and terrorist attacks.	larger parties (CDU and SPD) will merge to one and there will be a surge in radical parties.	
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Table 26: City, Citizen, and Citizenship for group 6.

The metaphor „The City is an controller” means in this case, that the nation state as an idea will be a significant instrument of power and change. Nation states, such as the USA, will shape societies in the future and/or the nation state will become a surveillance state which controls its citizens. In Robin’s vision, the state will become an instrument of power with which the elite suppresses the masses. At the same there will be a conflict between Eastern and Western states. The state is then used as a tool to persecute crime and to control the poorer people. On the other side is this state the source of conflict between different states. In Bruno’s vision, the nation state’s importance is dependent on their size (world powers) and their economic growth and export. The world is dominated by world powers like US and china and their enemies.

Bruno means that the dominating world power will be the US and hereby he mentions its military force, trade, culture, values and politics. This means that nation states are the prime power, but not all nation states are equal. There will be one or two nation states that will dominate. The second relates to Germanys role as a nation state and that its power as an export nation is undermined by growing economies like India, China and Japan. The economy of Germany has then direct effects on the politics which lead to an higher degree of extremist politics and the two largest parties will merge and there will be much privatization. Marens vision is close to Brunos in the sense that smaller nation states like Germany orient themselves towards larger nation states and super powers like the US. The reason why nation states become control states is the fear of terrorism and crime taking overhand and then the states could monitor everyone 24 hours per day. The reason of this change is fear of people. The consequence of this is that there will be no private life.

In this case, economy is a process which happens within nation states. According to Robin, the state systems will change due to an intervention of the private sphere and global markets. Implicitly, changes in society could be conducted via changes in the state system. Bruno indicates that the weak positioning of Germany’s state will lead more and more to privatization and the reason that Germany will loose influence is because Germany’s export

status is challenged by other countries like India, China and Japan. The US power is defined through military, trade, politics, values whereas Germany's power is just based on export and trade. Maren sees that the consumption of media is increasing and with the increased consumption also the increased power. This power is not 100 percent since she is not sure if the media's focus on climate change will lead to a higher consciousness of the environment or if people will let the environment become degraded with catastrophes as consequences. It would be either extreme. On the critical point is that media will become more single-sided and so will it influence the people. In the end Maren list a few of other factors that will change politics and that is national and international politics, other countries and the opinion of the people. Apart from the consumption of media, the economy plays a lesser role in her text.

In Robin's narrative citizenship as self-governance will be limited to a small elite in the Western world which will have all wealth and will have the state as their private watchmen. It is their interest to create a surveillance state that limits the protest and thereby the participation of the rest of society. There will therefore be two kind of citizenship: the one belonging to the elite and the one being monitored and controlled; this will lead to a decrease in private sphere (civil rights) and loss of democracy (political rights).

The economy will increase its power on politics and hereby change the rules of participation. According to Bruno, the world will be military, economically and culturally determined through values and politics of a superpower like the US. Citizenship as participation in self-government is dependent on the resources that the agency (nation state) possesses that facilitates the self-governance. A super-power will not only have higher self-governance, its vision will affect smaller weaker countries. Citizenship is in Bruno's vision dependent on both internal factors (the countries' economy) and external factors like other countries and markets. Self-governance in a political sense is also dependent on economic forces, which means the state has to rely on economical forces to perform its duties.

Maren sees that smaller countries are bound to follow larger countries in their policies which once again highlight that the quality of participation varies from country to country letting the larger countries being more important than smaller countries. Interesting is that civil rights (protection of the private sphere) is being overruled by the fear of terrorism and criminality. Politics is therefore affected externally by a larger country but also internally by the fears of the people. Maren means moreover that the consumption of media will increase the importance of media leading thereto to that consumption creates a change of importance. This influence of the media will be single-sided leading thereto that framing of media is a

power. Maren sees society as plagued by media and assumes that in the future media will regulate most of the communication between people. Media will also structure the discourse of society. Humans, defined as consumers of media, will on the other side communicate less and less with each other.

According to Bruno, the world will be military, economically and culturally determined through values and politics of a superpower like the US. Citizenship as participation in self-government is dependent on the resources that the agency possesses that facilitates the self-governance. A super-power will not only have higher self-governance, it will also force its vision on smaller weaker countries, hereby decreasing their possibilities to self-governance. Citizenship is therefore not just an internal factor, but dependent on external factors like other countries. Self-governance in a political sense is also dependent on economic forces, which means the state has to rely on economic forces to perform its duties

In this case, economy is a process which happens within nation states. According to Robin, the state systems will change due to an intervention of the private sphere and global markets. Implicitly, changes in society could be conducted via changes in the state system. Bruno indicates that the weak positioning of Germany's state will lead more and more to privatization. In Maren's vision, change is a continuous process which always goes and thereby becomes predictable. Even though the opinions of the three pupils differ in detail, they all agree that the focus of the development in the future will be the nation state.

The fate of the nation state is dependent on the economy: either threatening to take over the nation state and use it for its own purpose or undermining the welfare of the country. In Bruno's vision it hails also one of the basic principles of modern sovereignty, which is that the strongest country rules. In addition to this, Maren also mentions the media's role as the constructor of ideologies.

	Robin	Bruno	Maren
Consequences for politics	1 The surveillance state will lead to a significant loss of democracy and restriction of the private sphere. 2 The surveillance state will be implemented despite protests by the socially weak.	1 The merging of the political ideals of CDU and SPD, but also emergence of new radical parties will change the party landscape. 2 Only the countries which get orders from companies can offer welfare for their citizens.	1 The politics of countries are influenced by larger powers (USA) and the fear of the people (terror, criminality). 2 The increased media consumption will increase media's power over society and the way society perceives problems.

Table 27: Effects for the city.

6.6.2 Robins Interview

Robin was the first in the group that was approached for an interview.

Themes The author has created narratives for following the themes; A Theme Surveillance State, B Theme International Politics, C Theme Social Inequalities, D Theme Political System and E Theme Economy.

A Theme Surveillance State

1 Background: The nation state is according to Robin a place where a group of people live; traditionally they have made borders / boundaries around this area, try to govern themselves and partly cut themselves off from influence from abroad. (590 – 595) Every person in the nation state has a private sphere of information that one does not want other people to find out about. (768 – 772) It is a human drive to strive for security. Robin mentions that it is the same striving as animals have (947-950).

2 Plot: The story is about how richer people of richer countries react towards increasing disparity by taking control of the state and by using technology to create a surveillance state that will monitor and oppress poorer people. This will in the end be met by revolts from the oppressed.

EQ(A) The private sphere of individuals has been protected by the state because every citizen has the right for protection of the private sphere. Robin means that this right will be taken back more and more. (768 – 772) Robin means further that in the USA there is a carelessness in the treatment of data protection in pursuing criminal acts. Robin means that this approach will also come to Germany. He makes the example that there is a right to shoot down an airplane if it was a danger. He also mentions that there is a growing discussion around this theme. (802 – 812) In countries like Great Britain this development is so advanced that there are complete cities that are under surveillance through cameras. (624 – 639) According to Robin one can see the development of richer people cutting themselves off from the rest of society already today. He cites America as an example where there exist gated communities where people cut themselves off with fences and walls from criminality that will increase from immigrants. Only the people living in the areas will be let in. (668 – 675) This is happening on an international basis. (467)

Change: Robin mentions one reason for the change to a surveillance state is the technology and the advancement of it. This technology did not exist before, but as soon as it exists people will try to use it to fulfill their own need for security. (643 – 652) Robin means that the introduction of biometric passports in specific and commonly ID-techniques will lead

thereto that the protection of personal data will be neglected. Technology will make it possible to monitor every person and the whole world. (692 – 694). Another reason is to target criminality through technology. The usage of private data to prevent criminal act or terrorists will lead thereto that the data protection will be neglected. (776 – 789) A third reason of the change to the surveillance state is the growing disparity between rich and poor. Robin indicates that there will always be poorer people, and he means that the amount of poor people could also grow. If the richer are getting richer they will need to protect themselves from the poor who live in high criminality. (441 – 463) The richer people in society will take advantage of these surveillance techniques to fulfill their own needs for security. Robin implies that their control over the rest of the population stems from the surveillance. (624 – 639) The richer will use the technology to secure themselves from and to cut themselves off from the rest of society because they feel threatened und unsecure through criminality. (643 – 652)

EQ(B): In the future the main function of the state will be surveillance and to take care of security since the corporations will take over many of the nation state's responsibilities. (740 – 743) The importance of the military for international security will grow but also the importance of internal security achieved through surveillance. (753 – 757) Robin means that there will be a global government that will have a growing need for surveillance; these needs will only grow. Humans will have to mutually monitor each other. (824 – 827)

End of the plot: The richer will then cut themselves off from the poor. Robin mentions that they will use cameras and other surveillance techniques to secure themselves. This will lead to conflicts between the richer and the poor where the latter will feel that they are disadvantaged. This will lead to conflicts and revolts. (441 – 463) Robin also means that the surveillance state will suppress these conflicts. It is more comfortable to suppress the conflict through supremacy than to engage with it (717 – 720) from the parts of the oppressor. Robin thinks it is more unpleasant for the oppressed ones. (724 – 726)

Evaluation: Robin sees the future as a story of how the state fails. Robin means that this is the basic reason why the development has not been stronger in Germany since the nation state exists and the inhibition threshold is too high. This threshold is albeit constantly lowered as more surveillance technologies are allowed. An example is camera surveillance. (679 – 687) The reason why gated communities have not been established in Germany is that the state is opposed to such. Today, the inhibition threshold is too high for establishing gated

communities, but the inhibition threshold is constantly lowered and more and more surveillance technologies are being introduced (Ibid).

B Theme International Politics

1 Background: In the interview Robin changes his mind regarding the term “unipolar” which he would define as the Western countries united in “ruling the world” whereas the developing countries are the weaker states. Unipolarity would mean the Western countries as one power. (41 – 43) Unipolar is when one state decides.) Robin believes now that future would be multipolar. Multipolar would be that many countries consider and decide politics together. (103 – 109) The reason why Robin has changed his mind on unipolarity / multipolarity is that he does not believe that power will be exclusive to Western countries: countries like Japan, China, Korea and other countries will also play a part in shaping the world politics (Gestaltung der Weltpolitik). Robin sees both military intervention / activity and economic politics / policies important for world politics. He describes that it would be to support developing countries so that for example conflicts could be avoided and stability could be secured. This could be done on a multi-polar level. (115 – 119)

Plot: The story is about the transition from culture/ideology which hides the economic interest that lurks behind to an open economy that is not hidden behind culture and ideology. The past is symbolized by the Arabic clan societies which are similar to the European countries before. It is also a transition from a unipolar world with Western and US domination to nation states that work together on the command of larger corporations.

EQ(A): In the Islamic state culture play still an important role. According to Robin culture was an important aspect also in the western world in the past (Implied: Germany, Western world). (367 – 374)

Change 1: The development in the Western world has led thereto that the importance of culture is being decreased. This happened in Europe and this will also happen in the Islamic cultures. (367 - 374)

EQ (B): Western countries like the US and European countries are still pursuing an ideology which every state does. In this case is it Democracy in / Democratization of Eastern countries. (236 – 240) This is the ideology that is used to underpin military conflicts but Robin believes that the real motive is economic interest. Robin uses the example of the US’ interest of oil [the war on Iraq 2002] (227 -232). Robin means that cultural differences albeit development still plays an important role. (424 – 427) The ideology (implied culture) is used

as a pretext for actions (424 – 427). This is evident in military conflicts where ideologies still play a role. When country 1 (implied Western country) tries to export an ideology (which it considers good) to a country 2 (implied Eastern country) with another ideology there will be a conflict. Since there exist an ideology already in country 2 the radical change will lead to instability. (Robin uses an example of the Weimar Republic in Germany where government and the people could not cope with the new system.) The export of an ideology from country 1 to country 2 would mean that the original culture of the latter will be attacked (political system first, then culture). (272 – 288) Unipolarity could also mean that a nation state like the USA would establish and act as a world police (Weltpolizei) within this framework. (76 – 82)

Change 2: It would mean that the world stage would no longer be dominated by nation states pursuing economical interests but large corporations acting on a global level. Robin means that the economy is dependent on local conditions like political stability, inflation and high education levels in a country. Politics will try to achieve those conditions that the economy wants. Every states tries to achieve good conditions (Bedingungen) for the own economy. This could evolve into a global potential for power. It is unclear if he means that power will increase for the corporations or the states where the corporate act within. This power could influence other state to prevent inflation and to strengthen the economy. (166 – 183) According to Robin this could still be when the states agree openly upon economical matters. Robin takes the example of the Airbus affair between France and Germany where the countries had to agree on which country would keep the most employees/ largest part of the corporation. (338 – 350)

EQ(C) These Islamic states will follow the Western example in the long-run, because they do not only want to be restricted to culture, traditions and religion as it is the case today in some countries. Robin mentions that they will work towards economic interests and that they will thereby gain a powerful position in the world (378-383). In the future there will be less cultural differences; differences will be restricted to being economic ones. The economic interest will play a larger role than ideology as a pretext for action. (327 – 330) In the future the countries will only talk about economy and less about ideology. (338 – 350) Multipolarity would then mean that many single states, economic allies (Wirtschaftsfreunde), would jointly create world politics. These would need organizations that mediate between the countries. Countries could communicate and take their decisions through these organizations. (76 – 82) All countries in the world would participate in the world politics except for the developing countries. (89 – 98) International organizations could be exemplified with actors like the International Monetary Fund (IMF) who would act within the economic field. (123 – 124)

There would be practically an attempt to create a form of balance through monetary / economical politics to reduce inflation in certain countries and therefore to improve prosperity. Robin sums up the goal: it is to improve the prosperity of people and to create political stability which could be seen as the goal of multi-polar economic politics. (128 – 133) Development that has started in Europe with the EU will continue. Today there is according to Robin no longer a nation state identity but only a European identity instead of a German or French identity. (392 – 397)

End of the story: The traditional nation state which is based on culture and tradition will not exist anymore; it will be an cooperating system of governments. This will mean that the borders will open up like the EU and maybe there will be a global government which will consist of individual nation states. (599-608) Robin changes the focus and means that that there will be a global general administration without reference to the regional level. He mentions that there will be a parliament responsible for global decisions. He however also indicates that there will be separate political decision-making on national level (616-621). Most of the international politics will take care of by the economy. (740 – 743) As an example, Robin names the communication among states which will mainly be driven by the economy (747-748). What will be left for the states or what replaces the states is a national surveillance state and international security policies with a focus on military. (753 – 757)

Evaluation: Robin sees a struggle between culture/ideology and economy. Robin means that ideology has the function to preserve a political system that in the best cases what the people prefer the most. Robin thinks that most of the time this is more what the government would prefer and wants to spread. (259 – 263) The ideology comes from the people and the people prefer democracy – the right to self-governance (Mitbestimmungsrecht) in politics. (252 – 255) Robin gives a second definition of ideology and sees that ideology positions itself above the economy and that ideology is defined by politicians and the state. (245 – 248) States, economy and ideology are intertwined in complex ways. The exporter of ideology (Implied Western Democracy) is seen by the exporter as the only system where human beings are free and that this political / ideological system will lead to positive effects for humans. Humans should enjoy both freedom and protection instead of oppression and damage that happens in authoritarian systems. (292 – 301) Robin does not know if all people / states believe in the ideologies that they try to export. He does believe that humans who try to pursue this ideology do believe in the ideology because they are driven by idealistic motives. Their point of view is that this system is the best for humans. (307 – 312)

On the other side Robin thinks that in most cases where ideology is going to be exported there are other motives hidden behind the ideology. He means that politicians use the ideology as a pretext to pursue economical goals. (316 – 322) Every nation state has the need to bring itself into common / universal questions This need will drive / steer globalization forwards; globalization is an effect of this activity. (152 – 156) The state wants to participate because of economical interests. This not just the will of the state but also the will of the market and its corporations. In this sense the state share the same interest as the market. (166 – 183)

C Theme Social Inequalities

1 Background: Robin explains that prosperity is determined by the financial situation of people and that wealth enables people to live a humane and “human righteous” life. Robin defines wealth as a variety of aspects: human rights being safeguarded, food security, safety from criminality and the liberty to live in freedom (899-907). He understands the distribution of wealth as the distribution of amounts of money and of economic means (911-916). Robin explains that people want security through wealth. People want financial security to guarantee food, housing and protection against dangers (943-950).

Plot: The story is about how a strong welfare state and equality will be challenged by global competition and technology. The story will end that society will be divided into parallel societies where people could only participate if they are part of the economy. This society will be extremely unequal where the poor will not be able to consume.

EQ(A): Robin means that today the citizen who does not have enough money to achieve personal security will be supported by the state. The state will supply him with sufficient money to survive, to live a human dignified life in an apartment. The state will also look after that the person is protected against diseases. Robin means that there will be less money for such acts of the state. Already today the welfare is state getting cut back because the state has less money and more of is shifted towards the economy. (991 – 1001) Robin explains that today, it can be observed in Germany that people, who do not have any education or a bad education, are completely dependent on the support of the state. He explains that in the past there were “ordinary” professions such as craftsmen, but their professions disappeared in the last years due to replacement by technologies. At the same time, as the rich accumulate money the poor can not be a part of this positive development (475-488).

Change: Robin mentions different changes that could lead to the social inequality of the future. One is that technical progressions are rationalizing away many different professions and make these people completely rely on the state. The profit from the technological change will be gathered by the richer part of population where the poorer people cannot take part in the positive economical development since they do not have enough money (475 – 488). Another reason of change is globalization (496) which mean according to Robin an unrestricted competition. (509-513). An employer could choose to hire a Polish employee or an African employee. A employer could put a branch everywhere and produce. A German corporation is not dependent on German workers and therefore it would mean that the labor market will deteriorate (500 – 505). A last reason of the inequality is the greed of richer people who want to have more to create security for themselves. He calls this a basic human act. According to Robin it is a human instinct to accumulate prosperity because prosperity gives people security. Robin calls this financial security which could lead to a food, house and protection against threats. (936 – 943)

EQ(B): According to Robin more economical means are getting into the hands of a few and just a small part of these means are distributed to the majority. (911 – 916) The unrestricted competition leads people who used to have a perspective to being pushed into a corner because they have no perspective anymore. They will become dependent on help from the state. (509 – 513) The large parts of prosperity will belong to a minority where the rest have to get along with less or “nothing.” (920 – 922) Robin changes his mind about nothing but means that people will have enough to exist but it will not be much. They will therefore not be able to participate in the economy. (1155 – 1158) Robin however remarks that these social support measures will diminish in the future, because states will have less money in the future. He reports that the economy will gain importance instead. (991-1001).

End of the plot: Society has entered a vicious circle. First people try to achieve normal security and a certain part of prosperity. Envy is created and envy will eventually lead to more insecurity. Then one has to accumulate more to feel secure. This will amplify the development to get more. (957 – 963) Most of the money will come from people who are taking part in the corporations. There will be parallel societies; one with rich people and big corporations where the corporations produce for rich people and rich people are also getting rich from the corporations. In the other society there are no big corporations where the people will not be able to participate. (1072 – 1082) The surveillance technology and the distribution of wealth will lead thereto that the poor will feel disadvantaged (441 – 463). The impecunious will become depended on the rich, because they will have to work for them. The

poor will do work which can not be done by machines, but only by people like in the old times. The poor will do the work for which the “rich will feel too beautiful for” (1164-1169). This development can however only proceed to a certain level. Robin discusses the following: “Well, I think that if at the moment more and more people become (...) poorer and (...) less [become] richer, this will then finally lead thereto that the rich- ah, the poor will rebel and will recognize (...) the inequality and will then revolt or something like that” (1173-1180).

Evaluation: It is a human drive to strive for security. Robin mentions that it is the same striving as animals have (947-950). He describes it as an eternal circle in which prosperity and security are linked. This leads to a need for wealth accumulation to be safe. (957 - 963). When some people see that other people / richer people have more. This creates an urge/claim for getting more for themselves. When humans see that some have unjustified / disproportionately more than themselves they consider it as unjust. (926 – 932)

It is a vicious circle (967); the only way out is when governments intervene. Governments have to guarantee that financial means and wealth are equally distributed in a country/society. (971-977). Robin explains that this important role of the government diminishes after some time (981-983). Robin mentions that the state is also responsible for the political and social consciousness of people: “(...) the state [has to] communicate to the people into which direction the development goes and also has to tell them what to do in order to not continue the development in this way.” The state has to tell people how to behave (1260-1264).

D Theme Political system

1 Background: Power means according to Robin that you or someone could make decisions over other people. He means it could be another group of people or a singular person that decides over people. (1005 – 1010) Political power means that a group or a singular person pushes through a political concept / interest in a larger group of other people in a state or society. (1014 – 1017) Robin defines the citizen as a members of the society in a state. A citizen is tolerated as living in a state; at the same time the citizen has to follow the rules and laws of the state (761-764). Robin considers the state or national state as a group of people living in a specific region which is bordered and self-administrated. Every state attempts to seal itself off from outside influences (590-595). Robin means that democracy would mean that every person could have an opinion and could get involved in a larger / higher system; practically to manage politics and society. (851 – 858) Robin means also that

democracy means that every citizen of a state has his/her own opinion. The reconciliation of the individual interest (Intressenausgleich) will lead to a formulation of a common will. This common will governs the state. This does not mean that a “will” will be forced on the citizen but more that a compromise / public welfare will be found. (883 – 889)

2 Plot: It follows how the political interest of people dwindle but also that the democracy is getting replaced by economy. In the end there will be a totalitarian regime where only the richest people have access to self-governance. Also the surveillance state will lead thereto that people cannot have a private opinion anymore.

EQ (A) Robin means that power today is distributed among different groups with different interests and these groups need to agree on a political direction. This means that power is distributed over more groups. (1021 -1024) He also reports that today every citizen can participate with his/her opinion in the administration of the society. (851-858). There are also people that are politically interested and know how to organize themselves in (political) parties. Robin thinks this group of people is getting smaller. Robin says that one can see it in the voter turnout. (1278 – 1281) The reason why the welfare state was arranged was because of the political interest of the population (Gesamtbevölkerung) was larger. The citizens knew the importance politically to engage and get involved to shape their own life better (gestalten) (1310 – 1320).

Change: Globalization enables an unrestricted competition. (509-513). A German enterprise is not depended on German employees or German soil. (500-505) The state is dependent on the economy to run the welfare state. This will eventually lead thereto that the state will have to adhere to the economy, which will play the lead role. (1048 – 1056) A second reason for change is that the citizens have become spoilt by the state and do not know what will happen if the state is not standing behind them and they do not have any welfare aid. That is the reason why the political interest has sunk. Robin means further that everything involves question that are too abstract and do not really connect to the citizen. (1310 – 1320) People are not interested in larger processes but only in their own interests. (1249 – 1253) The lower participation in politics is also because the private sphere of the individual will be cut down. (851 – 858) Since people are being monitored the people cannot have an own opinion anymore since all their data is available. They will try to adapt to other people. (837 – 845) The introduction of the surveillance state will threaten democracy. (837 – 845)

EQ (B) Robin thinks that this development will in the end lead thereto that democracy will be lost because people cannot sustain an opinion of their own. People are monitored and

all the personal data of people are betrayed. This will lead thereto that personal opinions cannot be formed and people will try to adapt to each other. (837 – 845)

There will be no compromise of interest any more than compromises based on the economy. (893 – 894) The people / groups who have power in society and rule will become fewer and smaller. (1032 – 1035) People with most power will be rich people with economic/financial means. It will be the people who lead and own corporations that drive the economy. (1040 – 1043) There will be some exceptionally cases where the elite is not driven to get more wealth and security. They will acknowledge that what they do is unjust and that also the poorer people should be able to take part in the economy and the development. These people who recognize this trend are too few to prevent this development. (1298 – 1305)

End of the plot: There will be a radical alternative: there will not be any elections anymore; instead the economy will determine the play rules of society. This will be a totalitarian system on a large level (872-876). Robin thinks that there will be a tipping point where more people will be poor and less will be rich. This will trigger revolts of the poor who will fight for justice. (1173 – 1180)

Evaluation: Everybody carries responsibility for this development because individual people do recognize that this development goes into the wrong direction. Back in the times when the social state was implemented the interests for politics were higher among the total population. In these times, the citizen understood “that it is important to engage and to participate politically to somehow also better design one’s own life”. Robin says that this is the reason why the political interest has decreased. He mentions another problem, namely that politicians are always busy with abstract questions which do not actually concern the citizen (1310-1320). Robin judges the development as “absolutely negative” that the democracy is “lost”, that every person will be monitored and that the freedom of opinion will be abolished. (837-845).

E Theme Economy

1 Background: Economy means that a corporation will produce something in one country and try to sell it to another country; an international connection. Robin means that the economy is more or less the production and trade. (201 – 207) Robin thinks that economy will always have consumes and there will always exist corporations who produce for consumers. (1095 – 1106)

2 Plot: The plot is about how the mutual balance between corporation and state is broken through globalization and unrestricted competition. This will lead thereto that the

economy will gain power and there will be a parallel society where only the rich people can consume and participate in the economy.

EQ (A) Robin mentions that the corporations are dependent on countries for their productions, that there is political stability, low inflation and high education levels in a country for its activities. The corporation tries to influence politics to translate this into action. The corporation is acting globally in trying to get the best conditions for themselves and to have influence. (166 – 183) There is also a state dependence on the economy since the economy is providing for the well-being of all humans. When the economy goes well in a state this will lead thereto that the state will get its income and the state will be able to exist and run a welfare state. (1048 – 1056)

Change: Globalization enables an unrestricted competition. (509-513). Employers can choose nowadays for a Polish or African employee; they can also decide to open a branch office anywhere in the world. A German enterprise is not depended on German employees or German soil. (500-505). Since the corporations will become less depended on the state this will lead thereto that the state will have to adhere to the economy, which will play the lead role. (1048 – 1056)

EQ (B) Robin mentions that in the future corporations will merge more with other corporations, so in the end there will be fewer, but more powerful corporations (201-207). The rich who will have financial and economical means will form an elite group, for example people leading corporations, belonging to corporations or those driving forward the economy (1048-1051). The people with most power will be the rich people with economical/financial means. It will be the people who lead and own corporations that drive the economy. (1040 – 1043)

End of the plot: The changes of society will lead to parallel societies with rich people and large corporations. These corporations will produce for rich people and the corporations will get richer due to these people. The other part of the society will be populated by poorer people. Only the corporations will gain profits from the development, but also the people involved in the higher levels of these corporations. (1072-1082).

Robin explains that also in the future there will be consumers. He indicates that only those people who work and participate in the economy can consume. There will be fewer people in the future who will participate in the economy (1095-1106). This means that there will be fewer consumers, but since they will have more means they will also be able to buy even more goods (1124 - 1126). They will have more monetary means to consume and to invest. Robin remarks that: „The consumer group will be smaller, but richer” (1141-1143).

The remaining groups in society will not have the means to consume (1151).

Evaluation: Corporations act according to their own interests and want to implement what is best for them. He says: “They actually do not want to arrange that one country is better off now, because they want to act human or so, instead [they do so] because they can get some advantage from it themselves.” Robin indicates that the economy will have a large influence on politics (213-218). An alternative to this would be an opposite scenario with a restricted economy with minimum wages. Another option would be to safeguard the German market against cheap foreign labor by introducing an equally high income level for all employees disregarding their nationality (500-505).

6.6.3 Robins Public Narrative

The nation state will over time become a **1 surveillance state**. The surveillance state is a result from the state’s will to persecute crime and terrorism on the cost of the private sphere. The consequences of this development are that the private sphere will be threatened through the development of technology and laws allowing storing and registering personal information. This state will in the long run not protect the whole population, but will be used by small elites. This development is a global one, for example Germany and the US develop into the same direction.

The reasons for the surveillance state are **1 the need of security 2 the possibilities for technology 3 the gap between rich and poor** and **4 a mean to suppress conflicts**. The main reason to the development of the surveillance state is the need of security against criminality. Every person has this need, but only the rich people can take this need seriously. The rich people will practically use the state for their own purposes.

Another reason is that **technology** makes it possible to monitor people and enables small groups to seal themselves off from society. As long as this was not possible, the rich had to live with the ordinary people, now when the sealing off is possible it is more convenient to use the possibilities of technology. The reason of the changes are the increasing **gap between rich and poor**, a large part of wealth is concentrated with a smaller part of the population and the majority of the population will live in poverty and suffer from criminality. The rich people feel that they need to be protected and hereby demand the surveillance state. At the same time, the gap between rich and poor will create conflicts between rich and poor. The surveillance state is **a mean to suppress conflict**: instead of having to go eye to eye with the poor people will be suppressed. The rich people live in gated community with high security.

This development goes hand in hand with the development in the economy where corporations will get larger and more global. Corporations will basically take over the role of the nation state when it comes to foreign policies. The interesting aspect is that the economy will shrink its base to a small wealthy population that will consume a lot and a large population that will consume little. In this part, the society will lead thereto that poorer people have to work for rich people doing things that machines cannot do. Only those people working within the corporations can consume themselves.

The reason to this development is globalization and unrestricted competition. The rich people will strive to get even wealthier as an instinct for security and financial security can offer food, housing and protection against dangers. A lot of wealth will create envy and therefore more need for security. People who have work will have to move from country to country, because of work. On the other side, technology replaces craftsmen and “ordinary” other works and makes processes dependent on technology. The only way to avoid this development is when the state protects the rights of the people, evens out gaps between rich and poor and restricts the competition by enforcing laws against cheap labour. The reason why the government will not intervene in the future is, because people loose their interest in the state and they are standing behind the government restricting the influence from the economy. The people have to notice that the development goes into the wrong direction. The development with poorer getting poorer and richer getting richer proceeds to a situation when a revolt will take place. The problem of today is that people are spoilt and do not understand the importance of an active state.

The interesting aspect of Robin’s story is that the government is the only actor that can dampen the human instinct for security to become excessive. Only the nation state could guarantee security for everyone. On the other side, there is always the threat that rich elites hijack the nation state for their own purpose. As a contrast, Robin also mentions that the government has to tell people what to do. On the other side, the state needs to have the support of people to be able to do so. People have to be interested in politics, engage themselves in discussions and support those positive rights of the state. Robin thinks that people have been spoilt by the state and do not understand what will happen if the state stops to perform its duties. The main logic of the story is that society will move back in history into a time where there were a few rich people and a lot of poor people who were living in serfdom. This will though only continue until a certain point where a revolt will occur. This revolt will lead thereto that people will engage themselves more in politics again.

7 Social and discursive practices

This chapter will analyze the public narratives of the pupils and these will then be connected to the meso-level (education) and macro-level (city). The presentation of this will be divided into three parts. The first part will make a general introduction of the shared aspects among the public narratives, the second part will reconstruct a larger meta-narrative based on the public narrative and the third part will redefine citizenship according to the root-narrative and root metaphor.

7.1 Description of the public narratives

The six different public narratives have a focus on different actors or forces in society: Liberalization (Julius), Progress (Franz), Natural Resources (Anna), Composition of Population (Christian), Political Decisions (Cecilia) and The State (Robin). One of the main aspects of analyzing narratives is to identify underlying assumptions that are shared by different people; another important aspect is to understand the actors, power and what and who has the power to change society. When citizenship could be considered as self-governance then it is important to consider where power is centred and what this means for self-governance. The main aspect that created the different groups was the focus on different actors and forces that contain the power to change society. This chapter will discuss differences and similarities between the different narratives.

1 Liberalization (Julius): The development of privatization and the loss of power of the worker's unions is seen in Julius narrative as an effect of the global competition. A country which gives more power to the unions will not be "internationally competitive", because the companies act globally. They will settle in another country "where such unions have less power" (outsourcing). Therefore the unions have to adjust, so that the jobs will not be outsourced and to avoid that in the end there will not be any employees left which they can protect." (186-195) In that sense the narrative evolves around global corporations, nation states, employees and labour unions. In Julius' narrative, globalization as a process will lead to an economy that will gain more power on the back of politics. The corporations are international and are not dependent on nation states and can move beyond their borders. Since corporations are international politics is forced to upscale its efforts to regulate the market and prevent that the economy will gain too much power. Julius means that there will be more focus on supranational organizations like the UN and the EU that will be responsible for these matters (916 – 929). The state could be described to offer security towards its citizen which would also mean that the state will mean restrictions and compulsions (292 –

301). Liberalization would mean to decrease restrictions and compulsion (increase liberty), but to decrease security (305 – 309). The main plot in Julius' narrative is that liberalization is an adaptation to global markets where nation states and labour unions will loose out and global corporations and supranational organizations will gain importance. Julius means that supranational organizations will need to regulate the global market so that the corporations do not gain too much power. The whole concept of globalization is driven by corporative survival instinct (1226 – 1231) and profit greed (1184 – 1185) but also the consumer (Ibid). In this sense the economy is driven by both self-preservation and greed. Julius means these changes will happen even if we like it or not; it is more how we adjust ourselves to these changes. One will only escape the logic of the economy when one retires from it. So there will be a life as a working person when work will be the most important and a life as a retired person when spare time will be the most important (1283 – 1292). In Julius narrative, state power is considered as a security, but also something that limits the freedom of individuals and corporations. In many senses, will the future mean increased freedom of individuals and corporations and a supranational politics instead of a strong nation state.

2 Progress (Franz) Humans use technology to drive the economy further because humans want to gain more money. As an effect of technology there will be a compulsion of flexibility and mobility (especially economic). (648 – 662). Due to flexibility, technology and development one can produce within a very short time so many goods that new markets will be needed. In this case, the state will then have a role as an instrument of the economy. The state would then obsessively open up new markets and flood the Third World with their products. If these states do not want these goods they will be cracked by military interventions (1622-1633). In this sense, technology is seen as driven by the economy and by technology itself. Global corporations will increase their power through technology and will become more state-like. An interesting aspect is that corporations and the economy will loose touch with the needs of the people (917 – 935). International firms, so-called Global Players, will decide amongst each other about their interests. This process will be similar to what nation states did in the past. In this sense, trusts of Global Players will replace the national states as they can act completely beyond the borders of nation states. If a product is forbidden in Germany, these trusts will produce it in another country (1054-1065). In Franz's narrative technology is driven by capitalism: the economy itself is driven by a deranged struggle for survival. Franz thinks that this behavior is interrelated with the will to survive. Even when today there is no actual battle of survival in the Western World, this drive has survived in society. However, even when there are bad harvests people have enough to survive.

Consequently, one could judge today's 'scavenger hunt' as a degenerate form of the instinct of self preservation (205 – 223). Franz mentions that capitalism is in itself destructive and it will eventually lead to a crash (1622-1633). According to Franz, this development could lead into three directions: 1 The most unthinkable scenario could be that the economy specializes, decreases and adjusts to the consumer needs. 2. The economy could accelerate into the empty and totally crash. 3. The economy could use the state as a "market-opener". An example for this is the war in Iraq: the violent opening of the market has lead to a flooding of American goods in Iraq (1640 – 1653). Economy and technology are regarded as loosing contact with the needs of people and will therefore enslave them on their way to a system crash. In many ways it is like a biological drive (self-preservation) that becomes degenerated.

3 Natural Resources (Anna) Anna places the largest blame of environmental problems on industries since they are the major polluters. The main problem is according to Anna that the economy is not able to reduce pollutants since that would mean reinvestments and costs. Anna means that industries need to get more regulations from the state (875 – 886). It is not only politicians and the state that have to face the economy. The consumers have to face environmentally-polluting companies and say: "No, we do not buy this any longer and we do not accept this any longer" (681 – 691). The economy will have to be restructured to enable the production of cheaper environment-friendly products, like for example environmental-friendly cars (831 – 837). Anna still means that the industry first has to receive regulations by the state, because without these regulations there will not be enough relevant investments for industry. After that, ordinary people will get couraged and will participate in saving the environment (875 – 886). The main actors are therefore the state that has to regulate the market. Anna describes the politicians as the main actors for preventing climate change. Anna therefore believes that politicians will have to be more responsible and have more power since they are not isolated individuals like consumers or ordinary people. Politicians could meet up with people that share a similar idea. People would then know that they are not alone (799 – 807). On the other side Anna fears that politics will lose its independence towards the economy. Anna thinks that politics is more influenced by the economy and Anna takes as an example HartzIV that she considers a VW law [Named after a high-ranking Volkswagen (VW) manager]. Anna believes that politics and economy will be more intertwined, as the economy has enough money to buy itself into politics. The politicians/state then become shareholders in corporations (1183 – 1193). Politics and the economy are then co-operating (1201). An important reason for this is that the economy is moving more into the democracy and politics becomes more oriented towards then economy

than to the people (1177 – 1173). In contrast to politicians the people seem to lack the will to change since they are ‘atomized’. For the people to become active something dramatic has to happen. For a change the people have to orientate themselves backwards to the social movements of the past. Anna suggests for a change in the future that there has to be a strong group which can form the elite to fight politics (1346 – 1354). This group would need to orient itself back to the 68ers and try to form similar groups. This will be difficult, often it might not help and it will be tough times (1361 – 1367). Anna considers an important reason for the disenchantment of politics to be the up-bringing: she reflects about Freud and the development of the ego (Ich) and super-ego (Ueber-Ich) which is developed during childhood. The super-ego develops including interests, values and norms (1100 – 1108). People have no interest (‘Kein Bock’) in politics and Anna therefore considers this as political disenchantment (1172 – 1173). She thinks also that one cannot participate much in politics in Germany. In some countries, there is the possibility for a referendum. She takes the EU-constitution as an example. Anna considers this as “not a bad option”, because it is a way to let the people decide and not the politicians. In Germany, the politicians however decided about the EU-constitution and not the people (1114 – 1130). The main aspect of her narrative is of apathy (have no interest in participation), powerlessness (being limited in participation through politics and economy) and atomization (one vote and one consumption does not matter).

4 Composition of Population (Christian) Christian believes that it is important that that people get more children because this will develop a competition / drive among children to achieve prosperity and recognition. The competition and the living-together that is created between children is what gives vitality to the country. If fewer children are born, the children take for granted that there is a place in the economy that will be reserved for them. There will be no elbowing and no struggle for success (460 – 483). Germans needs to get more children to become competitive on the global market. So in this sense Christian sees child birth and the success of a country’s economic performance as interrelated. On the other side Christian does have an ambivalent relationship to the economy. He considers the economy as a buzz word; people have to take position regarding for example competitive advantage which is the economic cure-all. Christian remarks that the economy will in general dominate society in a certain way. He suggests that this might be a result of the fear for losing one’s job. It might also be internalized in the society to think about economic issues (438-447). Christian acknowledges that the economy is a driving force with a rather limited goal. Corporations’ main goal is profit maximization (920 – 934). He observes the rationalization of companies in

all economic areas. Jobs have simply become too expensive for a “high-wage country“ like Germany (920 – 934). To be more effective and more productive, corporations choose for productions in “low-wage countries”. This leads to an entanglement of stock corporations with multinational corporations acting all over the world (920 – 934). Even when Christian considers the economy as being important; his normative vision for the future focuses on the nation state instead of just the market and individuals. Christian indicates that “mobilisation of the masses” is considered negatively in Germany, still he thinks that the masses have to be mobilised to formulate a goal, an idea and a belief (1082-1107). In the future people should do a recollection of German history, culture and language. One should also think in the larger frame of Europe to incorporate European languages and cultures to form an understanding of Europe. Thereby one could “find the right way“ to remedy the defects of the German system piece by piece. Politics should form a main idea for Germany so that people can accept their country as it is, also “without having a football world championship” in Germany (1124 - 1136). Christian remarks that it is important to convince the leaders of multi-national corporations that they also owe something to society and thus have to pay their taxes in return. He adds: “Well, at least it should be like this” (1151 – 1163). Christian means further that a link between child birth and patriotism could be observed. It should be emphasized that there is an aspiration for success and a confidence that one could succeed with one’s work (653 – 664). Finally, Christian thinks that when people are striving for success and when they are confident in their future there will also be success. He also stresses the need for an optimistic attitude towards children and child planning. There must be the “belief” that child care and child planning could not be worse than it is at the moment in Germany. When this believe has become clear to society, there will also be options for a positive development towards better child care and child planning (653-664). In this sense Christian sees that the nation state has to enforce hope and faith in the future and thereby also induce patriotism and pride in the nation. His vision would be a global economy within the framework of nation states.

5 Political decisions (Cecilia) Politicians should fill the loopholes in the law which the economy uses for its own purposes. It is politics that have to secure companies from hostile take-over where economy and private people abuse the system to harm other people. Politics could either intervene or not (332 – 345). Cecilia takes as an example the Hedge-Funds. These can make it possible to “purchase everything,” because politics is not restricting such activities or filling the loopholes in the law. Cecilia indicates that politics is partly responsible for the economy world-wide. She also reports that it is difficult to fill the gaps in

the legislation. Cecilia sees economy as a powerful actor and a small opponent (301 – 310). She also considers the economy in having direct effects on private life or political interest/engagement of people. The economy is authoritative for society: this will decide whether one will be doing fine or not. This process works like a “domino-effect” in both ways (727 – 745). Cecilia thinks that the economic, private and labor markets are factors which are closely intertwined. When the economy prospers, many private people will also prosper. In this case there will be more work for people and those individuals who earn a lot of money will “boom”. When the economy is decreasing, problems will arise like the disenchantment with politics, losing one’s job or losing one’s social environment. Cecilia states that everything is related to each other and is connected: the economy influences the labor market and also influences her private life (272 – 285). On the other side, Cecilia considers the lack of engagement and fear as a possible reason for the increasing economization of the life world. Only when the unions will have lost some part of their power will people notice how important they were. Then, employees will have fewer rights or will feel disadvantaged. Maybe people will then form new organizations which will be organized differently. Cecilia doubts that these organizations will have the same size as the unions (402 – 411). An alternative to this development would be, according to Cecilia, to already inform pupils in school about possible ways out and to better integrate aid organizations in society (1478– 1486). Cecilia means that the responsibility for the political disenchantment is a shared one. Politicians should fill the loopholes in the law which the economy uses for its own purposes. It is politics that have to secure companies from hostile take-over where economy and private people abuse the system to harm other people. Politics could either intervene or not (332 – 345). Cecilia also believes that politicians easily lose touch with the reality of the people that they should represent. The higher the politicians’ careers progress, the more they get adapted to the federal level; they get different contacts and different goals. It is hard for local political issues to be treated on a federal level unless politicians have very good concepts and contacts (216 – 228). Cecilia mentions that the decisions made by politicians are often far away from reality. Politicians on the federal level do not listen –or do not want to listen- to what the people say (553 – 566). The “large part of the population” (die breite Masse) could not separate the decisions from the economy and from politics. When people have just a limited basic education like Realschule and Hauptschule -where politics and economy is not taught as a singular subject- it is hard to distinguish the decisions of the economy and of politics from each other (321 – 327). Cecilia sees the state being powerless in regulating the market and protecting the people. The

economy itself could decide if people are doing well or being able to engage in politics. The market itself induces fear that makes people passive and docile. People would then need to become engaged, education needs to be improved and politics needs to protect the citizens from the global economy.

6 The State (Robin) According to Robin, in the future the main function of the state will be surveillance and to take care of security since the corporations will take over many of the nation state's responsibilities (740 – 743). The importance of the military for international security will grow, but also the importance of internal security achieved through surveillance (753 – 757). Robin means that there will be a global government that will have a growing need for surveillance; these needs will only grow in the future. Humans will have to mutually monitor each other (824 – 827). Robin thinks that there has been a transformation of the state since the economy has undermined the power of the state. Globalization enables an unrestricted competition (509-513). Employers can choose nowadays for a Polish or African employee; they can also decide to open a branch office anywhere in the world. A German enterprise is not depended on German employees or German soil (500-505). Since the corporations will become less depended on the state this will lead to a state that will have to adhere to the economy, which will play the lead role (1048 – 1056). The state's power will be reduced by the global market to take care of global security. Most of the international politics will be taken care of by the economy (740 – 743). As an example, Robin names the communication among states which will mainly be driven by the economy (747-748). What role will be left for the states is a national surveillance state and international security policies with a focus on the military (753 – 757). According to Robin, the traditional nation state which is based on culture and tradition will not exist anymore in the future; it will instead be a cooperating system of governments. This will mean that the global borders will open up like the EU and maybe there will be a global government which will consist of individual nation states (599-608). Robin considers this development as negative and means that the state is responsible for the political and social consciousness of people: "(...) the state [has to] communicate to the people into which direction the development goes and also has to tell them what to do in order to not continue the development in this way." The state has to tell people how to behave (1260-1264). The problem is not that the states gets undermined by corporations but also that the human need for security gets out of hand. It is a human drive to strive for security. Robin mentions that it is the same striving as animals have (947-950). He describes it as an eternal circle in which prosperity and security are linked. This leads to a need for wealth accumulation to be safe (957 - 963). Income inequalities will create an

urge/claim among the under-privileged for obtaining more wealth. Some people having more than others will be considered as unjust (926 – 932). It is a vicious circle (967); the only way out is when governments intervene. Governments have to guarantee that financial means and wealth are equally distributed in a country/society (971-977). Robin explains that this important role of the government will diminishes over time (981-983).

7.2 Shared assumptions

The interesting aspect of pupils' public narrative is that the economy will take over politics; there will be a merger between the political and economical dimension. The pupils' perspective actually challenges the traditional way of understanding the political community. The pupils' perspectives add the market and the corporations as political entities and processes where the struggle for citizenship can take place. In Julius' vision the future is considered from an utopian perspective since the demise of nation states will lead to more freedom and economic growth. Christian does on the other side see a bright future where the nation state will be part of the economy and where people are loyal to the brand nation state. Robin regards the transformation of the nation state into a surveillance state as a negative example of a state stripped of its social duties. Society is depending on a caring social state that the people stand behind and support. Anna sees politics as being responsible for the behaviour of the corporations and the consumers: at the same time she thinks that politics and economy will merge and that people will be losing parts of their influence. Cecilia believes that the economy will dominate most of the social life, politics will not be able regulate the market and people will not have an impact on society. Politicians will also loose contact with heir voter the higher they get in their career hierarchy. Franz sees the capitalist system as being destructive and that capitalism does not cater to the needs of the people but more to the needs of the system. Until the system crashes, the economy will take over the state and dominate society. The interesting aspect is that the students imply a transfer of power from the nation state to the economy and that politics will be undermined.

This narrative of the pupils needs to be placed within a larger framework. When the economy takes over or merges with politics one can connect this public narrative to the meta-narrative of modernity / post-modernity. The main focus would be in creating and dissolving boundaries of the political and the economy; aka private and public. When the economy takes over or replaces politics this could mean that the economy itself has become political. The line blurs; the centrality of concepts could be lost and the economy / politics could implode into each other. The narrative that the author will reconstruct concerns the state and the

economy as the representative for the macro-level and education for the meso-level. According to this meta—narrative of modernity / post-modernity the transition goes from stricter (but of course no bullet proof) boundaries between the city, economy and education to blurred boundaries where state, economy and education are interwoven. The narrative will therefore be framed within the discourse of the knowledge society / economy since this plot shows the merger between private and public between the state, economy and education. To explain these changes, this study will use Simons and Masschelein's theories around "governmentalization of education" / "educationalization of society." The end of the plot will be that the economy will be a metaphor for the city and citizenship or as Simons and Masscheleins call it "economization of the social" (2008).

7.3 Tearing down the modern wall

Background: Every story has a beginning and this story begins with modernity. The meta-narrative of modernity had its origin in the Enlightenment which argued the power of reason over ignorance, power of order over disorder and power of science over superstition. Old ruling classes with their archaically ordered society could be replaced with capitalism as a new mode of production and a transformation of the social order. This was the foundation that argued that humanity was able to achieve progress. It is a quest for application for reason and emancipation from ignorance, insecurity and violence. The main mechanism of this meta-narrative is that there is a larger movement towards human emancipation, despite drawback and anomalies like wars, disasters and injustices; society is always moving forward to new grounds. (Miller and Real, 2000:19). The political realm was dominated by one actor who became the sole base for modern citizenships: the nation state.

The modernist order had the Westphalia nation state as the primary political community. This order was a child of the modern phase in European history which began with the peace of 1648. It was the beginning of an era of state-formation and nation-building in contrast to the imperial or feudal structures that existed before. The state-building process was violent, where the own state protected from the anarchy that existed in the world outside its borders (Hettne, 2000: 37). Theorists like Tilly and Herbst see the nation state as a child of warfare. The nation state was a construct to wage war (Herbst, 1990:119).

War forced the nation state to centralize many of its functions in contrast to the somewhat decentralized structure of the ancien regime. The money that was taken out as tax for military in war time was used in peace time to increase the influence of the nation state (Tilly, 1990:69). The city cumulated capital that was needed for the state. "Cities shape the

destinies of states chiefly by serving as containers and distribution of capital”(Tilly, 1992:51) and the nation states “operate chiefly as containers and deployers of coercive means, especially armed force” (1992:51).

”[S]tates are primarily characterized in terms of power, that is, in their capacity to achieve and defend their purposes either through persuasion or coercion and, if necessary, to defeat the adversaries in war.[...]The concept of a ‘power’ thus traditionally has been linked closely to the phenomenon of war. (Holsti, 1998:82)

The nation state became the dominant form and even old empires like Russia and China remodeled themselves to be nation-state like. Within the state, there is provision of rights and obligations, outside there are no such provisions (Hettne, 2000: 37). The ideology of the nation state could be seen to form a certain contract between the city and the citizen: this implicit contract means that “the citizens agree to state extractions” and the state provides the citizen’s with what they most desire, security. “The Leviathan must provide law, order and protection.” (Holsti, 1998:108) One could remark that the nation state is an organization that employs specialized personnel to controls a consolidated territory and to be accepted as autonomous and integral by other states (Tilly, 1975:70). Moreover, the nation state is then considered as the primary political community, there is no authority above or below. This means that “a sovereign state is a territorial jurisdiction: i.e. the territorial limits within which state authority may be exercised on an exclusive basis” (Jackson, 1999:432). This means that a citizen could be member of another political community, but all of these memberships are subordinated to the nation state. The modern Western city is defined by Thompson as a “representative democracy, institutionalized primarily at the level of the nation-state and coupled with a relatively autonomous market economy over which democracy has assumed some degree of regulatory control” (Thompson, 1995:251). The earlier function of education was according to Green, to be a “valuable source of national cohesion and a key tool for economic development” (1997:1). National education was a tool in “the formation of ideologies and collective beliefs which legitimate state power and underpin concepts of nationhood and national ‘character’” (Green, 1990:77)

Plot: The modernity tried to bridge the social problem that occurs through the market economy with the help of social citizenship; if the citizen become commodities on the labor market the welfare state would attempt to de-commodify the labor forces. Education became not just a way to create legitimacy for the modern city but also a governmental technique to promote and solve social problems. The education was seen as the tool to create social citizen

and an economical workforce. Post-modernity would mean a change from social to the economy where the state have become reconfigured as a manager of human capital and risks, the citizen have become entrepreneurial citizen and managers of their own human and social capital and education itself has become a fundamental means of production for human and social capital. The social citizenship of modernity becomes the economic citizenship of post-modernity.

EQ(A) The modern democratic state was built around the ethos of a strong distinction between public and private; this did not mean that these distinction was really achieved but was more a ethical guiding principle. The political aspect of a Liberal Democratic / Westphalian citizenship could be defined as a contract between the individual political actors and the nation state. This means that a political subject exchanges her/his personal sovereignty, accepts consent to be ruled in exchange for certain privileges and protections. The most important of such privileges is “an institutionalised say in the decisions of the state, usually manifested in some form of electoral system” (Purcell, 565:2003). The liberal democratic government was based on hard laws (coercive rules) that were decided by elected politicians often within the frames of parliaments. The democratic authority is dependent on the domination of hierarchy and monopoly for state and public actors as rule setters. The liberal democratic model “emphasizes the importance of a hierarchical chain of power and accountability” and that the “democratic procedure is aggregative, which means that the individuals’ votes are aggregated in national elections (majoritarian democracy). Participation and opinions are expressed through general parliamentary and there is a hard distinction between public and private sphere where “the public sphere, often coterminous with the state, is the authoritative rule maker and legislator.” (Mörth, 2008:104 - 105)

The modern economy as summed up by Lash and Urry could be defined as an organized capitalism that involved a whole societal construction on how the economical production was structured. There was a concentration of capital and a separation of ownership and control while at the same time there was a growth of a professional, managerial and administrative ‘service class’. The economies were mainly based on a nation state level regulated by the state together with business and the trade unions. A strong urbanization movement saw people move to the cities to get work in dominant manufacturing industries. (Burke, www.infed.org).

Education had also an important role to play, since education was seen as one of the main powerful tools of constructing the national states, citizenship and constructing the

history to fit the goals of the forming states. One could say that education was rather a social goal than a knowledge-based one goal.

“[F]or historical and political reasons, education has been the most national and the most statist of all the social services funded, provided and regulated by the national state. Historically, education has been both parent and child to the developing nation state and schooling, by constructing the very subjectivities of citizenship and justifying the relationship between the state and the people; it has been the most powerful weapon for forming nations.” (Patramanis and Athanasiades, 2004:3)

Education does not just serve the state, but also the economy. Education was seen as a cornerstone in progress and growth, for the market and the people. McLaren analyses that the schooling is an act of ritual performance and highlights here two important phases of identities: rituals of becoming a citizen (1986:226) and the rituals of becoming a good worker (1996:135). Apart from constructing the citizen, education was then also responsible for the “production of a disciplined and reliable workforce” (Morrow and Torres, 2000:35-36). If we say, like McLaren, that school curricula and school rituals aims to construct two main identities among its pupils, the role of a citizen (1986:226) and the role of a good worker (1986:135), we will have two different purposes: “the administrative reason of the state and technical reason promoted by the market and industrialism in general” (Peters and Wain, 2003:58).

The pupils were in themselves not just citizens of the nation state but also employees and consumers of the markets. The system was divided into two spheres where the distinction was basically didactic. One of the main conflicts within the modern citizenship lies not in the role of consumer and citizen but in the role between citizen and commodity. The citizen is a subject of the state but also an object of the market. Large part of the welfare states in northern Europe have been struggling to bridge this within the framework of social citizenship where the unequal outcome of the market created social problems. Marshall saw the social rights as the freedom to participate in society as the right to education and health care. (Matten and Crane, 2005:170)

Social rights were in contrast to political and civil rights a technique for the social dimension. To a restricted degree it dominated the economy since it refused to accept some of its outcome (dependence on the market for survival, individualization, extreme poverty/large inequality and high unemployment). It partially guaranteed that the working class could obtain a certain living standard independent of the market by granting working

people a modicum of economic welfare, social security and “the right to participate in full in the heritage and economic wealth of society.” (Wagner: 2004:280). According to Esping-Andersen where dependence on the market was met with attempts of *De-commodification of labor*, individualization was met with *Universal and solidarity social programs*, inequality and poverty was met with *Redistribution of income* and unemployment / exclusion of the market were met with rights to *Full employment*. (1990). Education was within this framework not just seen as a way to promote the social dimension but also to reconfigure social problems into educational problems and a way to govern.

According to Simons and Masschelein one goal of the social regime was to combine individual freedom with order and welfare of society. Society is seen as a body with social regularities and social norms. The state developed a rationality that went beyond the economic interest of individuals to larger social issues. This means that social security was seen as a governmental technology to secure individual freedom and collective well-being. The state tries to bring about social normalcy. This implies a social self-government of the citizens. People have to discipline themselves according to social norms; they are citizen within a social regime of governing. The role of education was not just to create a workforce or loyalty to the state. Education's role to society needed to be governed. (2008a, 394 – 395). Simons and Masschelein mean that there was a shared “horizon for this governmental reflection was the relation between “education” and “society” and that there were an assumption that education has a “social” dimension and that national government has the responsibility to intervene in education in view of social (and related cultural or economic) concerns“(Ibid). The state would therefore see education as a tool of government or as Simons and Masschelein would call it the “governmentalization of education” (2008a:394 - 395). The state translated societal problems like inequality and workforce needs into educational solutions within school reform and curriculum reform. (Ibid)

In this respect, the “governmentalization of education” in the name of the social should be regarded as a main component in the “educationalization of society.”

In other words, what seems to take place during the twentieth century is a strategic linkage between the “grammar of education,” the “grammar of societal order,” and the “grammar of governing.” (Simons and Masschelein, 2008a:394 - 395)

The state uses education not only to produce and reproduce social citizens but also to create self-governing citizens within a social realm. As all narratives this story needs a change and

to follow the plot given by the public narratives of the pupils the economy will need to conquer the social.

Change: The basic assumption of modern politics is based around the nation state being the most important political community which means sovereignty within its borders. This means that no other power is above the nation state within its borders. Representative democracy has therefore been implemented within the nation state and primarily on a nation state level. Education was seen not just a tool to produce social citizen and economical workforce but was also seen as a way of governing and creating self-government of social citizens. The basic assumption of modern politics has been challenged through globalization / post-modern capitalism. Globalization could mean an undermining of the sovereignty of the nation state as the exclusive agent controlling a given territory. The nation state is exposed to economic, social and political processes above and below the nation state. Moreover, actors that are residing within nation states have it easier to dislocate their activities beyond the control of their original government (Matten and Crane, 2005:171-172). Globalization is often considered to have challenged the nation state; actors like transnational corporations and organizations, local and regional organizations and also the normal citizens have started to look beyond the traditional political scene. It is said that globalization puts the nation state and its welfare state under pressure. It is often described with the metaphor "a shrinking world" where developments in any part of the world have effects on people living on other places. (Plattner; 2002:55)

The economy itself has changed; post-modern capitalism creates a challenge towards the social citizenship and the social dimension. Post-modern capitalism is according to Lash und Urry disorganized in its nature. They describe the Disorganized Capitalism "which consists of the disintegration of state regulation, the expansion of world markets dominated by multinational corporations, the undermining of the nation state, the growth of manufacturing in the Third World and the decline of manufacturing in the West. Accompanying this is the growth of a 'service class' that undermines trade unions and the labor movement with the subsequent erosion of class-based politics. Finally, cultural life becomes more fragmented and pluralistic" (Burke, www.infed.org). The main difference between modernist and post-modernist capitalism lies in what it produces. "Modernity thus centered on the production of things--commodities and products--while postmodernity is characterized by radical semiurgy, by a proliferation of signs." (Kellner, www.gseis.ucla.edu) Late-capitalism or post-modernism could be seen as a change of production from industrial production of commodities to the production of signs and services. Baudrillard means "that

Western capitalism has moved from being based on the production of things to the production of *images* of things, of copies of ‘simulacra’.” (Roberts, 2000:127)

Classical liberal democracies have been challenged in two main ways: Its distinction between private and public has been challenged. Politics is no longer separate from the private. At the moment there can be seen a tension between “‘infinite’ politics (politics is everything and is open to all modes of communication – entertaining as well as informing)” and more conventional politics that is processed through the official institutions and departments of state.” (Blumler and Gurevitch, 2001:164) The democratic system itself is experiencing an disenchantment with the foundations of the modern city “which means professionalization of politics and the bureaucratization of political parties” where participation in the political process has become increasingly restricted “to full-time officials who have turned politics into a career.” (Thompson, 1995:250) According to Himmelman the Western world has reached “post-industrial, post-modern, post-national, post-ideological and post-metaphysical times.” (2004:107) where youths are, perceived by some, to suffer from a political apathy and nihilism (ibid) or at least not keen to engage themselves in the traditional offerings from the liberal representative and capitalist democracy. All these changes could be summed up to that the economy is no longer regulated by the nation state but the opposite; the economy is now regulating the state. The economy can move beyond borders where as states have been physically locked up in geography. The social citizenship was dependent on the social nation state; the challenge of the nation state means also a challenge of the social citizenship and the social realm.

EQ(B) The post-modern democratic state is no longer about making distinctions about private and public; it is also no longer exclusive on a nation state level. Its authority has been challenged. This has led to an implosion of private and public and local and global. When modern cities strived for central government, post-modern Governance strives more for a decentralization of authority; governance is relying upon multiple authorities. This puts the division between private and public into question since the public sphere does not have to be state based but could also contain private actors and non-profit and profit organizations. Within state and civil society complex, there are organizations and the boundary between the two is not always clear cut. The public domain could be thought of states and interstate relations but also that the states are embedded in broader arenas that produce global public goods where private actors take part in regulatory process. Governance does not produce hard law but soft law which means that they lack the possibility of legal sanctions. Its model of democracy is deliberative and societal based where people’s opinions are formed in ongoing

public dialogues and discussions. This picture of democracy replaces party politics and the non-reflexive issues with the risk society “where complex issues must be balanced against each other—economic concerns (growth, wealth, etc.), social concerns e.g., inclusion), ecological sustainability and political democratic concerns (e.g., accountability, participation.) The importance of governance is to improve participation from ordinary people and reforms of governance focus on open structures and network building.” (Mörth, 2008:107) The nation state as a physical dimension of politics and economy has also been challenged.

Appadurai means that territory is the crucial problem of the nation state; the idea of the nation state is under threat since the isomorphism of people, territory and legitimate sovereignty from commodity flows, mobility and human movement. The cultural dimension of globalization means the flows of capitals (human, economic, intellectual) run through countries without stopping at the borders. Work and education bring people to migrate; different kind of flows like economy, migration and tourism create according to Appadurai various “scapes” like “ “ethnoscape”, “financial scape”, “mediascape”, “technoscape” and “ideoscape” as the new formations for ethnicity, economy, media, technology and ideology, consisting of provinces of meaning based on collective aspiration beyond the national border. This will be a post-Westphalian settlement where transnational loyalties will be to money, commodities, media and other form of cultural capital which will grow stronger than the loyalties afforded by the nation-state. (Forstorp, 2008:229 – 230) The economy has trumped the nation state and the loyalty towards the state have started to change since the nation state is no longer the prime political community.

When the market plays a larger role in our social life, a consequence is that the citizen becomes herself/himself understood through market logic as an individual ability to maximize lifestyle through choice. (Stevenson, 2006: 485-500). The market-hailing freedom and autonomy is at the same time a force, a mechanism that regulates norms and shapes the behavior. In contrast to traditional welfare states, where people participated in classes or political parties to canalize their political interests, we could talk today about an individualized citizenship. The focus of today is a constant renegotiation of identity and the multiplication of the self. There is a new gap between people having the cultural and economical resources to work on themselves and those who lack them. For people in the individualized society, there are choices and anxiety, but also reflexivity. (Ibid)

Education is no longer seen as a child and mother to the nation state or a governmental project of the social state. Education is no longer contained as a solution to

social problems but is now part of the economical dimension and solution to economical problems. Education has as such imploded into society and economy. Education has become the motor of post-modern economy as an industry of signs and services and of course not to forget as the main producer of human capital.

This could be boiled down to the post-modern discourse of knowledge society / knowledge economy. The knowledge economy is based around the neo-liberal theory of human capital which according to Marginsson (in Välimaa and Hoffman) is based around two hypotheses: “First, education and training increase individual cognitive capacity and therefore augment productivity” and an “increased productivity leads to increased individual earnings, and these increased earnings are a measure of the value of human capital.” (2008: 270) The discourse of the knowledge society highlights that schools and life are no longer separate but they are linked in an organic process where “one feeds back on the other”. The knowledge society / knowledge economy has the function of central capital, means of production and the energy of the society. People are reconfigured as knowledge workers and to work in the economy they need to have a knowledge base. Education should be reconfigured as knowledge industries that will provide society with a knowledge base and knowledge workers. Education is not only an object of economic calculation but it is part of the economy. The logic of the knowledge economy is based around the development and technological application of knowledge. The discourse of the knowledge society highlights that schools and life are no longer separate but they are linked in an organic process where “one feeds back on the other”. (Simons and Masschelein, 2008a:396 – 397) Education should be a continuous process for fulfilling the needs for a useful knowledge base and economical problems are kept within educational framework where people invest into learning. (Ibid)

The post-modern challenges are according to this discourse to find out how to best prepare students “to become lifelong learners” (OECD, 1999:13), “to play constructive roles as citizens in society”(OECD, 1999:13), and “to meet the challenges of today’s knowledge societies.” (2004b:20) On a larger scale, the purpose of education in post-modern times is to generate prosperity. “The prosperity of countries now derives to a large extent from their human capital, and to succeed in a rapidly changing world, individuals need to advance their knowledge and skills throughout their lives.” (2004b:3) The main twist that comes with the knowledge economy is that the stability of knowledge itself has been undermined, it has become a commodity. The knowledge and skills learned can easily become outdated. We are no longer educated once and for all. The knowledge is changing all the time and the students

have to cope with this real world. "Students cannot learn in school everything they will need to know in adult life." (OECD, 1999:9) The modern world does not need people that know something; it needs people that have acquired "prerequisites for successful learning in future life."(OECD,1999:9)

An employee is not just a knowledge base, but someone who has the capacity to renew his knowledge base all the time according to the logic of the knowledge economy. The renewal itself is a way to renew the human capital within the human body. The learning process and the result of learning (knowledge) could be seen as capital where learning produces added value. The idea of life-long learning could also be connected to the frame of self-actualization and self-realization. Learning is not limited to school or other institutions of education or to a particular time in people's life. Education is a universal means to fulfill humans' physical, intellectual, emotional and social needs. The level of knowledge and technology is changing and evolving and makes knowledge obsolescent in a short time. Education serves to the purpose to meet and adapt to these changes through life-long learning. Schools have to train pupils to assimilate new knowledge and problems of individuals could be discussed in supply of an integrated educational infrastructure or the presence of the motivation and capacities necessary for learning. People are getting responsible for their own learning which could be described as an "responsibilization" toward learning. (Simons and Masschelein, 2008a: 397 – 398)

Learning is seen as a cognitive process that is internal to someone who learns and occurs incidentally or planned. The focus lies on change and change can be a result of learning processes. There could therefore be a distinction between learning processes and the outcomes of learning. Knowledge could be seen as the output of mental processes and a result of a construction. The construction of knowledge has instrumental or functional value; the learner is in an environment and social context "in which knowledge is constructed on the basis of input (experiences, information, problems) and where the existing knowledge base is reconstructed in order to bring about a new equilibrium." (Simons and Masschelein, 2008a:400)

The main goal is to achieve a meta-cognition where the learner is aware of the own learning processes and how to actively regulate them. The learners should become managers of their own learning and they should develop their own learning strategy, monitor the process and evaluate the result. (Simons and Masschelein, 2008a:400-401) "Thus what is at stake is the emergence of a kind of "managerial" attitude toward learning: learning appears as a process of construction that could and should be managed, and this first and foremost by

learners themselves” (Simons and Masschelein, 2008a: 401). Employability is not just important for improving the actual performance of the employees but also for the potential of the learner. It is talent, learning capacity and change motivation that defines if someone is employable or not. Employability is important as part of active labor policies where competencies and competence management becomes important. (Ibid) “Policy is no longer about ‘functions’ but about ‘competencies,’ that is, the whole of knowledge, capacities, and attitudes that are employable with regard to an efficient, flexible (and learning-based) adaptation to changing conditions.”(Ibid)

The competency-based curriculum could be regarded as an “open matrix” to adapt education quickly to the requirements of the labor market: competencies are both the outcome of learning and the input for the labor market and society as such. Competencies refer in fact to the intersection between schools (and learning) and the requirement of employability — that is, they represent employable learning results. (Ibid)

Not just professional labor is viewed from a competency-based performance, life and how to live becomes based on principles for competency-based performance. Employability is foremost the concern of the learner to possess the competencies to live a successful life. Everything valuable for society and education could be expressed through competencies and competencies express all that is valuable. (Simons and Masschelein, 2008a: 402)

End of the plot: Nation states are not seizing to exist in post-modern times but are rather reconfigured as managers of human capital within a discourse of knowledge society/economy. The nation becomes more important in certain topics like the global competition for labor and markets. Forstorp means that in this nation state resurface questions arise on the nation states as part of the global market and the global competition. “How can we act in order to guarantee that the highly educated workforce will remain in the country or in the union? How can mobility in education be managed so as to optimize the competitive edge of the nation? How can education both be an individual project as well as a project for the enhancement of a cosmopolitan citizenship?” (Forstorp, 2008: 230)

The major rationale for the emergence of a knowledge society and for the expectations of rapidly increased higher education is that the political unit in question (be it a nation, a union or a partnership) as its most important objective strives to enhance the competitiveness and intellectual strength of the population on a global market. The vision of a global world economy based on hierarchies of knowledge and regulated by the logics of a market is highly optimistic, not to say

idealized and even romantic. Severe competition among global actors is sometimes a part of this game (e.g. The European Council), and at other times the emphasis is put on shared responsibility and cooperation (e.g. OECD). (Forstorp, 2008:232)

The state has to manage the human capital to be competitive in the global economy. One explicit example is New Zealand. In a report, the advisory group belonging to the Minister for Information Technology has investigated how well New Zealand is faring against other significant knowledge economies where economy is not just an opportunity but also a threat. “If we don't change the way we compete in the global economy our way of life and standard of living are at risk.”(Minister for Information Technology's IT Advisory Group, 1999:iii) The answer lies in the fusion between the goals of companies and the goals of states. “The future of our country depends on the ability of the private sector to generate jobs and wealth and government's role is to minimize impediments to this.” (Minister for Information Technology's IT Advisory Group, 1999:iii) We, New Zealand, the firms and state together, we are going to compete together. This dimension does not only exist on the national level. The nation itself consists of regions competing with regions in the country and other regions around the world. An example for is New Regionalism. Frisken and Norris describe New Regionalism as when “inter-municipal competition within single regions has given way to inter-regional competition for service-dominated enterprises on global scale.” (2001:468)

Consequently, education has just become one way where the competition could take place. “Europe should become *‘the most competitive and dynamic knowledge-based economy in the world, capable of sustainable economic growth with more and better jobs and greater social cohesion’* (EU Commission, 2001:3) The state itself has imploded into an eternal competition; competition and management is everywhere, both below and above the regions. And when school systems compete it might not be so hard to understand that countries/regions/etc are simulated companies that producing human capital. Finland is mentioned in the New Zealand report as a row-model. “Finland in particular provides an excellent model for New Zealand to follow. It has transformed itself from a commodity-based economy to one that has embraced new technologies. The government has spent a lot of money on education, making information technology a key component of the school curriculum and producing large numbers of technical graduates. Finnish companies have invested heavily in research and development. High-technology as a percentage of Finnish GNP has increased fivefold in ten years.” (Minister for Information Technology's IT Advisory Group, 1999:6) Finland has positioned itself as a high-end country; a brand that delivers high-end products and high-end human capital.

The post-modern city and citizenship are reconfigured in the post-modern knowledge economy as self-managing learners and cities as managers of self-governing/self-managers of learning. Education is no longer seen as something constrained within the institution of school but a general condition of life and politics. Competencies could be transferred to almost every aspect of society. Simons and Masschelein perceive citizenship within ontology of now as a “performance based upon particular competencies” (2008a:391) where focus lies on “active citizenship and activities like involvement and participation” for a well working democracy. (Ibid) Citizenship becomes a learning procedure where citizens are learning democratic competencies. The discourse of competencies could be transformed to the private sphere where activities to be based on competency or requiring certain skills could include child-rearing, having sex, eating, communication, etc. (Ibid) Learning thus plays a major role in our world of experience, and we consider ourselves to be facing needs that can be addressed by learning. (Ibid)

The metaphor “The citizen is a learner” could mean that a good citizen is a good learner; “active citizenship can be learned and, by extension, that the learning of citizenship should be supported by government and enforced by an educational infrastructure in order to guarantee a democratic construction of society.” (Simons and Masschelein, 2008a:403) This means that citizenship could be regarded as the “the outcome of a prior learning process, and people are addressed as in need of particular competencies (biographical, participative, moral, and critical competencies) in order to be active citizens.” (Ibid) The interesting aspect is that active citizenship becomes reconfigured as a remedy for democratic deficits and the erosion of civil society as something that could and should be used to reinforce democracy. There are a variety of ways of becoming a socially responsible citizen for contributing to a democratic society. (Ibid)

[O]ne is addressed as a responsible subject who must take charge of managing one's learning process in order to develop the competencies needed for “civic” employability and for the construction of society (or collective learning). These competencies are indeed regarded as the human and social/cultural capital that is required in a democratic society today. (Ibid)

Social citizenship relied on people governing themselves according to the principle of the social; the entrepreneurial citizenship is rather located within an economic citizenship. The state is no longer a modern welfare state but a managing state where the state addresses “society as a complex of human and social capital in need of investment” and addresses

“fellow citizens as responsible learners and offers a learning infrastructure for enabling and facilitating learning.” (Simons and Masschelein, 2008a:406) We have here reached a change of metaphor for society; from social citizenship to economic citizenship: an “‘entrepreneurial citizen’ or ‘entrepreneur of the self’ refers to the form of self-government promoted and stimulated today”. (Ibid)

At this point, we could argue that it is the figure of entrepreneurship that incorporates the problematization of learning as a form of (employable) capital, as a responsibility, and as a domain of management: for entrepreneurial self government (of professionals, citizens, employees, organizations, societies) or autonomy according to the “‘nomos’” of the permanent economic tribunal, learning is a process aimed at producing human capital or adding value to the self (and for oneself as a consumer or for others (Simons and Masschelein, 2008a:407-408)

This leads to a government whose rationality is based on an “‘economization of the social’” and “the main horizon for governmental reflection is no longer social but economic.” (Simons and Masschelein, 2008a:406)

Economization(...) refers to entrepreneurial government, both in the sense that government (the state, for example) calculates the costs and possible income of its own governmental acts (as investments — for instance, its obsession with efficiency and effectiveness) and that it looks at the domain of government as consisting of entrepreneurial subjects in a (market) environment. (Simons and Masschelein, 2008: 408)

The citizen and the city are no longer defined through the social; the economy has become the root metaphor for society. We have gone from government and self-government to management and self-management. This creates a new framework for citizenship struggle; the struggle for economic citizenship. The borders of private and public have been dissolved; corporations can act like authorities in governance, countries compete with each other in the free market of states, citizens are human capital where countries invest and depend on and education is the motor of the whole system. Government is no longer restricting the economy with social dimension and social citizenship. The economy is restricting the government and social dimension within the economical dimension.

Evaluation: One of the main aspects of the post-modern narrative is what Lyotard would call the breakdown of the grand narrative which gives us the framework for comprehending the world and science as a universal human problem solver. (Miller and

Real, 2000:19) The main question one might ask after this story is the condition of post-modernity; either one has not entered the post-modernity where there are no meta-narratives anymore or one has entered post-modernity and there is a new meta-narrative to give people framework for comprehending the world. The global competition of knowledge economies where people fight for growth of human capital is a quite engaging meta-narrative. The question is whether the new human problem solver is education that could help society to grow in a sustainable way.

Setting up educational standards and benchmarks is also performed within the EU, which tries to redefine education as an European and transnational policy field. Education became a top priority in the European project after the Lisbon Agreement 1998 where the prime goal was to develop an EU linked to a knowledge-based economy in direct competition with the US and Japan. The goal is to make the EU the most competitive economy by the year 2010 and this is spurred by the following goals: “**1** High quality in education and training, and Europe will be recognized as a worldwide reference for quality. **2** Education and training systems will be more compatible, to improve the students’ possibilities for moving between the individual education and training systems. **3** Holders of qualifications, knowledge and skills acquired anywhere in the EU will be recognised throughout the Union. **4** Europeans, at all ages will have access to lifelong learning. **5** Europe will be open to co-operation with all other regions and should be the most-favoured destination of students and researchers from other world regions” (Fredriksson, 2004:531).

Standish interprets the Union’s White Paper *Teaching and Learning* that “the purpose of education is to serve the economy” (Standish, 2003:221). Education is redefined to become international standards that could be tested and compared. Testing educational systems could be seen as an open method of coordination relying on shame and blame lists where educational systems are ranked. Moreover, education is redefined as a commodity within the free market which, just as any other product, needs to be standardized. Wielemans means that “the metaphor of ‘the free market’, implying competition and the freedom of choice for consumers, has a strong normative impact” on schools and curricula and that “economic considerations in particular are taking the lead, both in policy objectives (such as expenditure cuts and efficiency) and in the concepts adopted (such as management, productivity, etc.)” (2000:33). Kellner means that there “have been sustained efforts to impose a neo-liberal agenda on education, reorganizing schools on a business model, imposing standardized curriculum and making testing the goal of pedagogy”(2003:62) .

“[t]he aims of most educational innovations are less oriented towards the interests of individual pupils/students and much more towards the school as an organisation, including opportunities to change and to improve overall performance, including improvement in management.” (Kellner, 2000:33)

One of the main aspects of bringing in a neo-liberal approach to education has been the extreme focus on educational accountability. According to Leithwood, Edge and Jantzi it has not just been a “means of demonstrating to taxpayers that they are getting reasonable value for their educational dollar” (1999:9), but also a method to forward reforms of schools and school systems: by “holding schools more accountable for achieving their processes and outcomes will itself trigger improvements unspecified and perhaps unimagined by those advocating such accountability” (1999:9). Policy tools like the PISA and IEA tests strive to steer changes in educational politics. As an example, one of the “key features driving the development of PISA have been (...) its policy orientation, with design and reporting methods determined by the need of governments to draw policy lessons” (2004b:20).

An “economistic” standpoint could say that school systems in market economies should “prepare students for changing careers and flexibility in the labor market” and an excellent school system “emphasizes those skills which maximize adaptability” (Heyneman, 2004:447). In this sense, education is not seen as personal development of the pupils, but as measures for economical growth. To promote the self-regulating, life-long learners in the knowledge economy circumscriptions are necessary for an economy that is based on the growing service economy and the following increasing wage disparity, low social- and employment security. This perspective has been so sedimented into the Western World that it is not seen as an ideology, but more as something technical and necessary.

[Its] dominance has not been generally recognised as an ‘ideology’, for the ‘economic desirability/necessity’ claim appears to be ideologically-neutral, businesslike and value-free. How is it possible to label educational policy as being ‘socialist’, ‘liberal’ or ‘catholic’, when its main orientation is towards efficiency, effectiveness, the improvement of quality, better management, rationally justified budgetary reductions, output control and the freedom of the educational process? (Wielemans, 2000:32)

On a larger scale, the purpose of education in post-modern times is to generate economic prosperity. “The prosperity of countries now derives to a large extent from their human capital, and to succeed in a rapidly changing world, individuals need to advance their

knowledge and skills throughout their lives” (OECD, 2004:3). The competition of education could be summed up by the following sentence: “children, schools or whole educational systems (local authorities, for example, or nations internationally competing at mathematics) moving from lower to higher positions on league tables, entirely as if educational achievement were no different from that of a football team pulling clear of the relegation zone or becoming a contender for promotion” (Blake et al., 2000: xi).

To have a competition, there is a need course league tables which are trustworthy, there is a need for a single educational scale which measures educational quality just as scales like Celsius or Richter which can rank all temperatures and earthquakes (Blake et al., 2000: xi). Policy tools promote a universal view on education, that all countries actually sit in the same boat and all countries actually have the same educational goals. The poetics of the PISA / IEA tests are therefore what some would call a technist one. This means that what needs to be managed is clear, fixed and unproblematic (Wearmouth, 2003:255). The PISA study approaches the problems on the behalf of all countries and gives rules for a world championship of education. The policy tools act as our league boards and they set out what works and how policy makers can draw policy lessons.

This is all wrapped up in a deep belief that education is a very important part of our society’s new meta-narrative as the next universal human problem solver. Alvesson discusses these beliefs as the “the fundamentalism of education” which means an naïve trust in education where “education is something inherently good, education has no end, the ideal human being is thoroughly shaped by education, work skills are only fostered in education; low education is a individual deficit, education is a general problem solver and education should be redesignated in terms of higher education” (Alvesson 2006: 50–51). Alvesson mean that the values and expectations of education are one of our most predominant myths with an almost fetishized notion of competence and knowledge.

7.4 Economization of citizenship

The author will reconstruct conceptual narratives according to “economization of the social” and according to “public narratives of the pupils” as a way to open citizenship for new reading. This chapter tries to outline different metaphors of the city and citizen within the framework of “the economization of the social”. The main actors in the global economy are **1 corporations** as citizen and as a government, **2 the state / politics** reconfigured within the framework global competition as competitor and as an manager, **3 the global market** as the political arena for citizenship struggle under the governance of the state and trans-national organizations. The author will then try to reconstruct the **4 citizen** as a consumer, a

stakeholder, as a manager and as a commodity. The stakeholder will include roles like being **employed** and **unemployed**, but also other stakeholder roles. The citizen could also be seen as a self-manager, as an entrepreneur, as a commodity and as a competitor. The **corporation** has been defined in the pupils' narrative as a power that replaces the nation state as the main locus of power. If the corporation is considered as the primary actor, we need to reconfigure the corporation in political terms. In the theory of corporate citizenship, two different roles for the corporate citizen have been presented: 1 The Corporation is a citizen and 2 The Corporation is a government.

7.4.1 The corporation is a citizen

Corporate citizenship describes the social role of business within the management practice and literature. It is today used to describe corporations' social and environmental policies, often within the framework of corporate social responsibility (CSR). Carroll indicates four types of responsibility for the corporation: the economic responsibility to be profitable, the legal responsibility to abide by the laws of the respective society, the ethical responsibility to do what is right, fair and just, and the philanthropic responsibility to contribute to various kinds of social, educational, recreational or cultural purposes. The strategies and processes of CSR are described within corporate social responsiveness and outcomes of CSR could be discussed within corporate social performance. Stakeholder theory aims to discuss the responsibility and relationships between corporations and groups in society. These concepts have had greater effects in the literature than in the management practice. Corporate citizenship has been introduced to the corporate social responsibility mostly by corporate actors and practitioner. The conventional way of defining corporate citizenship could be divided into two different branches: **1 a limited view of corporate citizenship** and **2 an equivalent view of corporate citizenship** (Matten and Crane, 2005:1-17).

1 The first definition of corporate citizenship is seen as charitable donations and corporate philanthropy towards a local community. It is about giving something back to the local community, which is also desired by the local community. Of the four categories from Carroll, this is seen as the least important one. (Ibid) An interesting aspect that goes beyond philanthropy is strategic philanthropy where corporate citizenship is seen as part of the corporations' self-interest. This means that a stable social environmental and political environment is good for business. It is seen as a good spiral where the corporation gives back to the community, which makes the community a better place to work and live in and in the

end also a better place to make business in. Corporate citizenship means here to do social investing and to build up social capital which helps to improve the economic performance of a company. Corporation citizenship is then an approach to long-term maximization of self-interest.

2 The second definition of corporate citizenship is an expanded version of corporate citizenship, which means the same as the definition of corporate social responsibility with economic, legal, ethical and philanthropic aspects. It is often seen as how stakeholders impose economic, legal, ethical and discretionary responsibilities on businesses. This means largely a performance-oriented reconceptualization of CSR with using the popular discourse of corporate citizenship with terms like sustainability and stakeholder approach. By using the term corporate citizenship the businesses consider themselves more as a part of a public culture. According to Matten and Crane, there is the problem of differing corporate citizenship with corporate social responsibility (Ibid). Figure 29 schematically indicates the relationship of the corporation and the citizen.

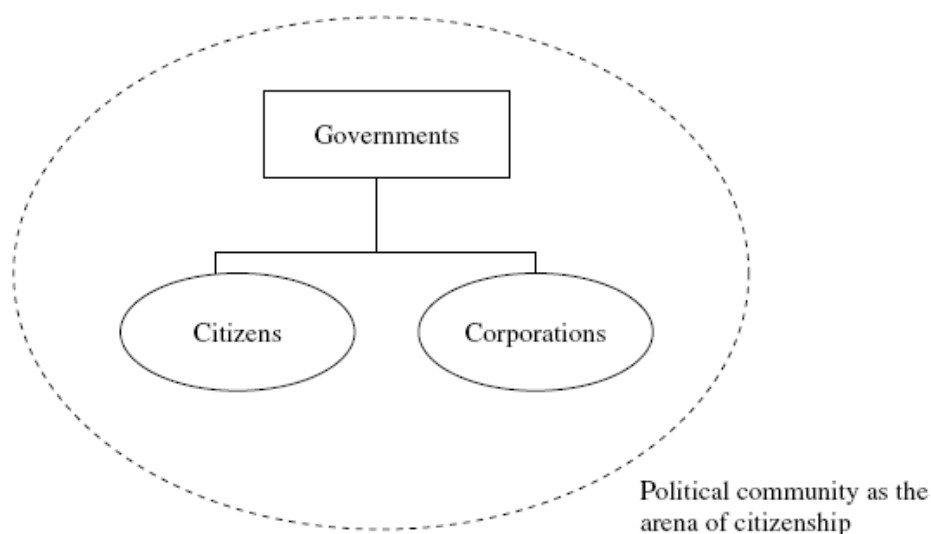


Figure 29: Corporation as Citizen (Crane, Matten and Moon, 2008:35 – 36)

Corporations could and especially want to be seen rather as citizens than governments. This is of course a metaphor, since a corporation can never be a human being. A corporation is in the end of the day a mental artefact and could therefore not behave like a citizen. The important aspect of this metaphor is that corporations are analysed on a vertical relationship towards the government, shared with corporate citizens and human citizens. This means that corporate citizens are on the horizontal line with human citizens. Corporations are citizens in the sense that they work with and work in society, bringing their concerns to government, reacting to government policies. In some aspects, corporations share status and processes of

citizenship. This is not just a construction of corporations, but also of the law where organisations could to some degree become juridical persons (Crane, Matten and Moon, 2008:35 – 36).

[T]hey are praised or blamed; they make deals, enter into contracts and develop internal decision-making systems and structures independent of the people within the company. Businesses can enter into legal agreements, own property, employ workers, sue and be sued. As a result, a company can be treated in the eyes of the law as if it is an ‘artificial person’. (Ibid)

Another aspect brought up by Dahl is that corporations could be seen as social enterprises that can be justified as long as their existence and their decisions serve public and social purposes (Ibid). According to Matten and Crane, this perspective has limits in defining corporations’ status as citizenship, since they cannot vote or become unemployed like the humans citizens, but “corporations can also enjoy some limited entitlements which are akin to those of citizens such as protection under the law and eligibility for subsidies under various public policy regimes (for example, for training programs)” (Ibid).

Next to traditional notions of lobbying or campaign financing, they also participate in governance through their everyday business: this ranges from providing goods and services to society, over deciding, for instance, about hazardous or ethically contested technologies, up to enabling certain citizenship identities by employing, supplying from or offering services to minorities, as is the case, for instance, in the ‘pink economy’ or the fair trade movement. (Ibid)

Corporations could create partnerships with civil society organisations such as community development, education and healthcare. Corporations also steer some aspects for good and for worse on deliberating issues like global warming (Ibid). The main problem with this perspective is that corporations are not on the same level as citizens. In most cases, corporations are just like states in a vertical relationship to the citizen, providing employment, goods and services to the citizens.

7.4.2 The corporation is a government

A corporation could be seen as a government when it becomes involved in the deliverance and allocation of public goods and the definition and administration of citizenship rights. The corporations share a horizontal dimension with governments and are in a vertical relationship with the citizens within a political community. Matten and Crane suggest an extended conceptualization of corporate citizenship where corporations actually

should not be considered as citizens, but as a city where corporations are taking over many of the roles of governments. In the liberal view of citizenship, the main actor is the state (the governmental institutions of the nation state). The state protects civil rights, the state provides welfare to protect social rights and the nation state is the dimension for political rights where collective decisions are taken through representative democratic processes. The nation state used to be the sole guarantor of these rights. Today, the nation state is no longer the sole guarantor of these rights within the framework of globalization, which means a deterritorialization of social, political and economic interaction. Many social activities are taking place beyond the power and influence of the nation state, which could be seen as a subtle process of disempowerment. The nation state is exposed to economic, social and political action beyond its own control and actors within its own territory face increasingly lower obstacles for dislocating activities into territories beyond the control of their original government (Matten and Crane, 2001:1- 17). Figure 30 shows how corporations could be seen as governments.

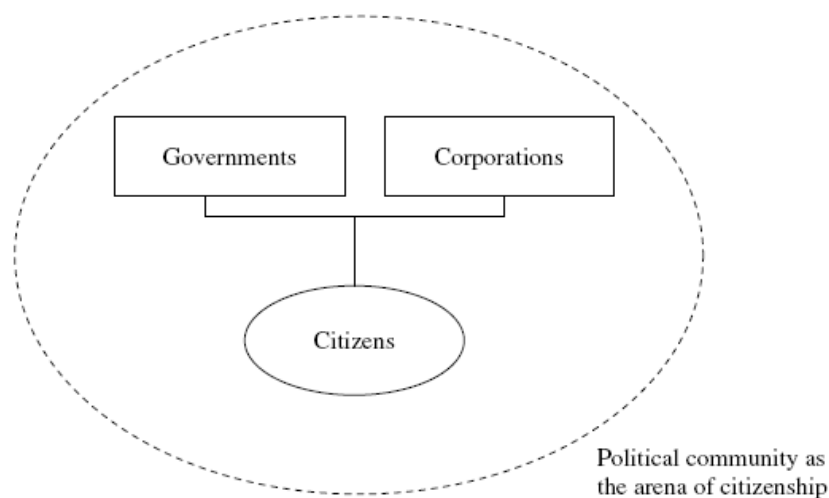


Figure 30: Corporation as government (Matten and Crane, 2001:1- 17)

Matten and Crane indicate, for instance, that civil rights could no longer be guaranteed by the nation state in a time where the global financial market links the world together. Many aspect of civil rights are beyond the power of the nation state. The nation state has as an example limited measures to protect property of its own citizen. As an example, pension funds and life insurances are being linked to international capital markets, pensioners in the US thus rely on these markets to protect their property, and at the same time they are beyond full control of the US government. Social rights, like the welfare state (social standards) and state regulation (environmental standards), are especially in the less developed world shaped by multinational

corporation. To reduce costs for corporation and hereby attract foreign investment this could lead to low social standards, low wages and less regulations: a form of race to the bottom. Political activity and political decisions are increasingly going beyond the nation state with organisations like EU, World Bank, IMF or United Nations. To influence these decisions or to hold office in the relevant institutions, the nation state is not the only institution to guarantee access to the exertion of the rights to take part in political decisions or the right to hold office (Ibid).

This could be summed up by three points: **1** Corporations have started to govern certain areas of citizenship as an effect that government ceases to do so. It can either be an effect of the institution failing to do so or because of political ideologies in liberal democracies. Either corporations get opportunities to step into where governments used to have monopoly or their role is expanded in a field where they are already active when the government retreats. Corporations could become responsible for providing citizens with entitlements and services. Corporations are becoming more and more active in areas that used to belong to the public like public transport, postal services, healthcare, water, power and education. **2** Corporations become active in certain areas of citizenship where government have not been active. An example of this is a corporation which provided welfare through paternalistic welfare programs in the 19th century. This is also an issue, due to multinational corporations active in developing countries. Since these places lack local governance, corporations could step in and surrogate governments through ensuring that employees have a wage to live on and by financing schools for child laborers. Corporations could also encourage or discourage oppressive regimes to pay more attention to citizenship rights and human rights for that matter. **3** Corporations could also get involved in governing of citizenship beyond the realms of the nation state. In the times of globalization many problems like climate change and human rights go beyond the borders of the nation state. Many of these questions have for good and worse been reconfigured through multinational corporations and their activities (Matten and Crane, 2008:36 – 38). Figure 31 shows how citizenship could be adapted to the activity of corporations.

Matten and Crane define corporate citizenship as corporations having started to administrate citizenship rights in addition to governments. Corporations could either supply or not supply individuals with social services and could in some cases be seen in a provider role. Corporations could capacitate or constrain citizen civil rights and could then be seen as playing an enabling role. They could become actors for citizens and could exercise their political rights either against them or playing a channeling role. This development could be

driven by either self-interest or a publicly pressure driven by corporate reaction. Important is that this approach opens up a perspective beyond the citizens' relation to the state, but also the citizens' relationship to corporations (Matten and Crane, 2001:1- 17).

An Extended Theoretical Conceptualization of Corporate Citizenship

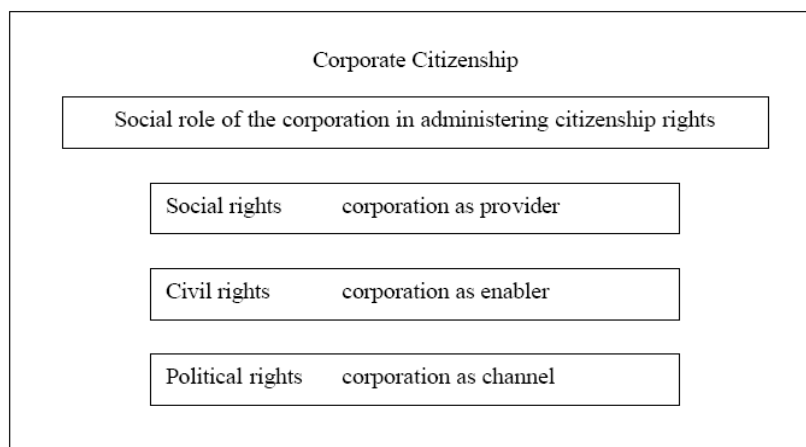


Figure 31: Corporation and Citizenship (Matten and Crane, 2001:1- 17)

A problem with corporate citizenship is how corporations can take over the accountability that has been vital for governments as a facilitator of citizenship. Governments are accountable to their citizens and can win or lose through electoral process. Corporations' responsibility is accountable to their shareholders / owners instead of the stakeholders. Therefore, the discussion around the accountability of corporations in social, political and economic agenda has been rising (Ibid). Corporations are simply not set up for political tasks and therefore lack the apparatus, governance mechanisms and skills for governing citizenship. Corporations do have neither well-developed accountability procedures nor transparency in their involvement in citizenship activities. Moreover, what does it mean when citizenship rights like healthcare and education are administered by private, self-interest-driven and unaccountable corporations (Matten and Crane, 2008:36 – 38)? When the corporations are political, should the market place also be seen as an arena for political activity? After all, the global market is where the corporations are involved.

7.4.3 Corporate citizenship and corporate governance

The relationship between citizens could be reconfigured to the metaphor of the stakeholder. Matten and Crane suggest that this relationship could mean a vertical relationship between the governing body of a corporation and a variety of stakeholders. The

important aspect here is a distinction and a limitation. The state is governing the political community and the corporate body is governing the corporate zone. Figure 32 indicates how the relationship between the corporation and the different stakeholder could be seen as a heterogeneous group in power and character.

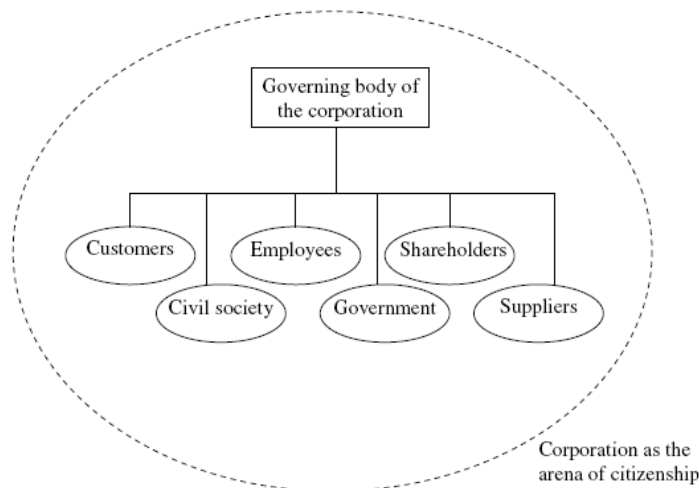


Figure 32: Stakeholder and corporate governance (Matten, Crane and Moon 2008: 38 – 40).

Corporations could be said to constitute an area where stakeholders could have claims for entitlement according to that status. This perspective opens up possibilities to discuss how stakeholders could engage in the governance processes of the corporate area. There are different ways how different stakeholders, like investors, employees, customers and societal groups, could relate to the governing body of the corporation. This could differ among national business systems and different models of the firm. Rights are a central area of the stakeholder theory. Stakeholder democracy could be understood as a corporation and its sphere being governed by principles similar to the political sphere. Corporations should therefore not be seen as strictly private institutions, but as social and political ones. Citizens as stakeholders means that there would be rights and duties involved. This approach opens up themes like workplace democracy, where citizenship literature could work as inspiration for forms and norms of employee participation. The question is how to make corporations more democratic through engagement and participation. In contrast to citizenship within political democracy, stakeholders within a corporation are not presumed to be equal, but rather unequal on a vertical line. A shareholder is not on the same terms as an employee or someone living in the same town as the corporation (Matten, Crane and Moon 2008: 38 – 40).

Shareholder as stakeholder. Corporations could be seen to administer aspects of their shareholders property rights: a part of their social rights. Problematic are the

possibilities and limits of corporations' accountability as administrator of rights. Shareholders can to some degree participate in corporate decisions and use the power of shareholding to influence the corporation to pay attention to the shareholders' right, but also the right of other stakeholders. The shareholders have, at least in theory, an entitlement to have a say in corporate decisions. The main principle is that corporations and their managers should be accountable towards the shareholders through annual general meeting and shareholders' representatives on the boards of directors.

The single shareholder though, has little power: institutional investors or holders of larger share packages have, in contrast, larger possibilities to use the power of their shareholders to participate at shareholders annual general meetings and/or informally between these meetings. The annual meetings have a limit, since they handle what the management has done and not what the management will do. Hereby, the power of the shareholder is retrospective.

The challenge is to increase accountability of corporations beyond financial matters to include social and ethical issues. There are two main ways of activity that is open for shareholders: shareholder activism and ethical investment. Shareholders could hold corporations accountable through usage of positive rights of shareholder democracy, which is the right to speak at annual general meetings where only shareholders are allowed to speak and which could create media attention. NGOs have used shareholdings to challenge problems like treatment of indigenous populations, pollution or animal testing. This part of activism against a corporation would mean that the citizen would need money in the first place to buy shares. The second mechanism is through ethical investment where a demand among shareholders for ethical, social and environmental criteria plays a larger role in the selection and management of investment portfolios: to exclude certain companies through negative screening and prefer other companies through positive screening. Albeit this is an increasing trend, only one percent of all stocks managed in Europe could be seen as ethical. Still there are rating firms like Ethibel which collect information and rate corporations' ethical behaviours. Ethical investment could in the long run have a disciplinary effect on corporations that do respond to the risk investment through being unattractive or unethical (Crane, Matten and Moon, 2004:110-112).

Employees as stakeholders. Employees are dependent on corporations for administration of social rights like health and safety, fair wages and education. This is very much the case in the developing world where government either fail or refuse to do so. Important focus is on models how employees could participate and co-determinate the

activity of corporations. Employees could be seen as more than just human resources. There have been claims that employees should have influence on their tasks, job environments and their company's goals: an employee's right of participation. Employee participation could be discussed at least from two areas: financial and operational participation (Crane, Matten and Moon, 2004:112).

(i) Financial participation allows employees a share in the ownership or income of the corporation. Traditionally co-operatives have been thought of as the main mechanism enabling such participation. Some recent initiatives predicated on (partly) remunerating employees with shares or share options have also tried to work into this direction.

(ii) Operational participation occurs at a more practical level, and can include a number of different dimensions. Starting with delegation of tasks, often labelled as 'job enrichment' or 'job enlargement' schemes, operational participation may also include the provision of crucial information on the company or even consultation in decisions that have a significant impact on worker's lives. The strongest form would be co-determination where employees have a full and codified right to determine major decisions in the company (Ibid).

Co-determination would be the most democratic rule where employee would decide on the strategic future of the corporation. In many countries, like in Germany and Sweden, employees are often represented through labour unions with whom corporations need to bargain about wage reductions and other matters that concern the employed. There is an extensive legislation concerning the representative organization of the workforce. This means, that many of the participatory rights are not directly connected to an individual employee, but rather to collective representatives who are within work councils and trade unions. In the German model, there is the conception that labourers (employees) and capital-holders (shareholders) should have a say in the governing of the corporation. This has lead to a strong position for workers, work councils and trade unions. In the German metal industry, half of the supervisory board consists of employee representatives and the executive board members for personnel have to be appointed through the workers. Work councils and trade unions play a large role.

The right to associate is important for employees being able to bargain with the shareholders and the management. Some corporations like McDonalds are actively working against people joining or forming organizations to protect their interests. Employees' interests are therefore a constant struggle even in countries that try to enforce participation. The

corporations have power over one of the most important aspects of an employees life, namely his and hers economic prospects (Crane, Matten and Moon, 2004: 112 – 113).

Consequently, the principles of a democratic society can be applied to participation in the firm. This is usually through a representative body of some kind such as a trade union. Trade unions may also allow employees some degree of indirect participation in broader issues of societal governance, for instance through union involvement in developing workplace standards and regulation (Ibid).

Suppliers as stakeholders. Corporations plays an large role in the societal governance. A corporation starts taking over the role of the government when they start regulating from an ethical standpoint to control their suppliers: a form of self-regulation. This means that a supply chain member has social and environmental criteria for his/hers purchase decisions to support certain product and suppliers. In Europe such criteria have become more important when focussing on environmental issues. Crane, Matten and Moon (2004) mean that there are two main ways by which corporations can control their suppliers. **1** To set clear standards for suppliers, a code of conduct together with means assessing that the suppliers are complying with these standards. If the suppliers fail, the corporation will do business somewhere else with someone else. **2** To engage in setting standards and compliance procedures on longer terms. This could mean step by step to foster improvements of standards. This could replace weak legislation or problems to enforce legislations in some countries. A large corporation with its capital has a power to force suppliers to ensure better conduct, which could lead to improvement and competition for improvements at different levels of supply. The mechanism of ethical sourcing is a similar phenomenon to ethical consumption, where the corporations are consumers and not individual persons. Corporations possess a larger purchasing power than an individual human consumer, especially when more competing corporations joins together for a certain ethical consumption. This way of involvement is, according to Crane, Matten and Moon (2004), limited to corporations enforcing supplier behaviour rather than incorporating them in democratic corporate governance. Another form of ethical sourcing is when organizations seek to include the prospects and the involvement of the suppliers like within the fair trade movement. Fair trade could be seen as a way to protect and empower suppliers and to encourage community development by guaranteeing minimum prices and conditions (Crane, Matten and Moon, 2004:114 – 116).

This is effected through the application, monitoring, and enforcement of a fair trade supply agreement and code of conduct typically verified by an independent social

auditing system operated by a national body such as the FairTrade Foundation (U.K.), Max Havelaar (The Netherlands) or Reilun Kaupan (Finland). As a result, growers are prevented from sinking into poverty at the whim of commodity markets. Products such as filter coffee, chocolate bars, and bananas sourced and produced according to the strict fair trade conditions are permitted to use a fair trade label, indicating to consumers that growers have received a fair price and been afforded decent conditions and community support (Ibid).

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Civil society organizations (CSO) as stakeholders. CSOs such as non-governmental organisations, community organisations or other civil actors, work like pressure groups to hold corporations accountable for how they administer citizenship rights. These organisations can organize boycotts and other actions towards corporations who use child labour, support suppressive regimes or are environmentally unfriendly. Such process of activity could be called civil regulations. In participating in the civil regulation, the CSO could participate in the process of governance with corporations, against corporations or alone. An example is to introduce workplace standards or other codes of conduct into corporations. Managers of these CSO could be seen as agents for a broader collective of civil society principals just as corporate managers and shareholders could. Both corporations and civil society organisations have problems in meeting demands for more democracy and more participation from their members and the rest of civil society that they should represent, as reported by Crane, Matten and Moon (Crane, Matten and Moon, 2004:116-117).

- CSOs in developed countries purporting to represent the interests of people in the developing world have been accused of imposing their own agendas on local people without adequately understanding their situation and needs.
- The participation of beneficiaries in agenda setting, defining priorities, and making strategic decisions is often limited.
- The need for financial support and other resources can focus CSOs interests on donors' priorities rather than those of their intended beneficiaries.
- Beneficiaries typically lack effective mechanisms to voice approval or disapproval of CSO performance (Ibid).

Government as a stakeholder. Governments could be considered to administer and represent the interest of a wider community. Governments mainly define, constrain and/or enable business activities so that citizens are protected. They claim authority in the Western World through democratic elections in towns, regions, countries or the EU as a league of

nations. According to Crane, Matten and Moon, there have been new styles of regulations where actors like corporations and others participate in the regulatory process. Corporations are involved in the administration and governing of regulations. Self-regulation could mean that corporations and other actors sets up the regulations that affect them. Other examples of self-regulations are codes of conduct and programmes dedicated to enforce them. This means a more private view of regulations where governments are replaced by industrial associations and civil society organisations. Self-regulation is then done voluntarily, motivated by self-interest. These regulations are seen as softer and more flexible and can adjust to new circumstances, issues and actors. This also means that the roles of business and government become increasingly intertwined. Governments can be regarded as stakeholders to accommodate corporate participation instead of dominating the rule-setting process. Governments act as representatives of citizen interests and, according to Crane, Matten and Moon, the interaction between corporation and government should be open to its citizens (2004: 117-118).

The relationship between business and government therefore has also to answer the criterion of accountability. The problem here is not so much corporate accountability to its stakeholder (i.e. government), but the accountability of both parties to society about their relationship (Ibid).

Consumer as a stakeholder. Corporations' activities involve the consumers' citizenship rights by denying them access to certain products or enabling freedom of expression. Today, corporations provide services that before belonged to the welfare state. Corporations administer civil rights by being on markets, creating an offer of products and services and having an influence on consumer preferences through advertising. Consumption decisions could be more and more seen as votes on corporate policies and for the social and political issues which the corporation represents. The main aspect of consumers and their power is mediated through the market. The idea of consumer sovereignty implies that consumers have power over producers. Consumers express their needs and desires as a demand to which corporations have to supply them with services and goods. Ethical consumption is a way for consumers to use their power to support policies of one corporation. Consumers could therefore act as a social control of business. Ethical consumption has become an active participation in making social and political choices. Consumption could therefore force corporations to regulate and constrain activity where the state fails to do so. There are also limits to consumers' influence on corporations. The motives of corporations will be economic

instead of moral (driven by market appeal). Minority interests are not very interesting for corporations. Ethic will be important as long the consumers are willing or can afford to buy ethical. This turns being moral into an economic questions. When purchases are votes “then the rich get far more voting power than the poor” since the “market is hardly egalitarian in the way that democratic elections are.” The market offers also a limited way for consumers to participate in corporate decisions. Corporations may listen to consumers, but usually only within the closely circumscribed ambit of market preferences (Crane, Matten and Moon, 2004: 113 – 114).

7.4.4 The state is a corporation

An interesting twist of contemporary discourse is that corporations start to take over roles of the state, while the state starts to become more corporation-like. This could be seen in two different ways: **1 External:** the state is in competition in the global market and the problem is to keep up with competition and **2 Internal:** the state should be run like a corporation, reconfiguring the citizen as consumers to achieve efficiency.

1 Being a competitive country on the global market has become, next to providing national security, one of the dominant assignments of the state. To be competitive is, according to Fougner, seen as a central objective and a perspective which the state should consider to reflect on other state policies. Being competitive is also seen as a central mean to many of the problems the state is confronted with. When a state is successful in the global competition, most of the other problems will disappear. Cerny considers that the state transforms not only to meet new needs, but also to respond, shape and control international economic interpenetration and transnational structures. The government had to change, according to Cerny, not only because of the interpenetrations of national economies, but also because of the competitive zero-sum world that came with the international recession of the oil crisis in the 1970s (Fougner, 2006:165 – 167).

[The change in governance is due to] (1) a shift from macroeconomic to microeconomic interventionism, as reflected in both deregulation and industrial policy; (2) a shift in the focus of that interventionism from the development and maintenance of a range of ‘strategic’ or ‘basic’ economic activities in order to retain minimal economic self-sufficiency in key sectors to one of flexible response to competitive conditions in a range of diversified and rapidly evolving international marketplaces, i.e. the pursuit of ‘competitive advantage’ as distinct from ‘comparative advantage’; (3) an emphasis on the control of inflation and general neoliberal monetarism – supposedly translating into non-inflationary

growth – as the touchstone of state economic management and interventionism; and (4) a shift in the focal point of party and governmental policies away from a general maximisation of welfare within a nation (full employment, redistributive transfer payments and social service provision) to the promotion of enterprise, innovation and profitability in both private and public sectors. (Cerny in Fougner, 2006:167)

The government has, according to Cerny, therefore changed from being a welfare state to a competition state which acts like a market player: influencing policies to aim at promoting, controlling and maximising returns from an international market setting. Cerny also means that different states cope differently with the pressure of adaptation and transformation. **A** A strategic or developmental state which is driven by a strong-state technocratic dirigisme where the government has large control of the economy. Two of these countries are Japan and France. **B** A neo-liberal state based on a free-market economic liberalism which could then be found in the USA and UK. **C** A neo-corporatist model based on social partnerships like countries in Germany, Sweden and the European Union. These three forms of states are competing with each other for being the dominant form of the competition state. These different systems are, according to Cerny, feasible only in the medium time span as alternative modes of adapting to economical and political globalization. Pressure for homogenisation will pressure them to erode until they will be inefficient in the world market. He means that the original model, with a technocratic patron-state and client firms that exercised control of the market outcomes has diminished in the global market. State actors and agencies are intertwined in transgovernmental networks. Cerny discusses that the neo-liberal state has become the orthodox model of the competition state (Fougner, 2006:167 – 168).

Palan and Abbot imply that a state and its strategy within the political economy are comprised of two basic elements: a belief that becoming competitive in the global market would generate economic growth and rising living standards and to become competitive the state has shifted its policy focus from demand-side measures to supply-side measures. Palan adds a third element to these factors: national and international policies that merged and that should therefore be integrated in an overall national competitive strategy. According to Palan and Abbott, there is not one dominant way of becoming competitive; instead there are many strategies and policies to be used for a state to improve the climate for business (Ibid).

They may (1) join together in large regional blocs; (2) adopt the developmental state model; (3) embrace the social democratic mode of selective integration into

the world economy; (4) seek to dominate a regional or world economy to achieve hegemony; (5) exploit their cheap and abundant labor to attract foreign capital; (6) seek to exploit a parasitical niche in the world market such as tax haven; or (7) be structurally impeded from joining the competitive game. (Fougner, 2006:168)

This view is considering that the state is reshaped in the face of globalization with a new role and a new assignment. Palan and Abbott mean that the states not only adapt to globalization, but also provide institutional infrastructure upon which the globalization of the markets can proceed. Palan indicates that international competitiveness will put more stress on state finance with consequences for growing income divergence and financial deregulation (Fougner, 2006:169). Cerny identified two potential crisis of the state where erosion of “the conceptions of common interest and community which have legitimated the institutional authority of the nation-state over the past several centuries” took place and secondly a “crisis of liberal democracy as we have known it” – this as a result of the emergence of ‘a new and potentially undemocratic role for the state as the enforcer of decisions and/or outcomes which emerge from world markets, transnational “private interest governments”, and international quango-like regimes” (Ibid).

An interesting example of the competing state is a rapport about New Zealand, which concluded that a country is a brand which helps the products of the country to prosper. “A nation's brand can be as important (or more) as the firm's, and provide extra leverage for whichever firm's brand is attached to the actual product - Swiss watches, Scotch whisky, German cars, Japanese appliances, New Zealand butter” (Minister for Information Technology's IT Advisory Group, 1999:6). According to the rapport of New Zealand, Finland is the role model in the global competition to become more successful.

“Finland in particular provides an excellent model for New Zealand to follow. It has transformed itself from a commodity-based economy to one that has embraced new technologies. The government has spent a lot of money on education, making information technology a key component of the school curriculum and producing large numbers of technical graduates. Finnish companies have invested heavily in research and development. High-technology as a percentage of Finnish GNP has increased fivefold in ten years.” (Minister for Information Technology's IT Advisory Group, 1999:6)

The states compete with each other and knowledge is a way to achieve advantages on the global market. Economy is here reconfigured not to create the nation state as a hegemonic

order, but reconfigured in a new hegemonic order of the global market and globalization. The state is in this case also an active actor on the market, aiming to become economically successful. The interesting aspect of the development is also that the state is reconfigured as a corporation internally. **2** On a more administrative level, reforms have been pushed forward under the label of the New Public Management Agenda. Citizens should be treated as customers by public authorities and government should be managed similar to corporations (Politt and Buckhardt, 2004). This could be called a managerialization and managerial state which, according to Hood, operates within seven dimensions of change: “greater disaggregation; enhanced competition; the use of management practices drawn from the private sector; greater stress on discipline and parsimony in resource use; a move towards more hands-on management; a concern for more explicit and measurable standards of performance; and attempts to control according to pre-set output measures” (Chandler, Barry and Clark, 2002:1054 – 1054). New Public Management has a focus on the three E’s: Economy, Efficiency and Effectiveness. These work as measures and indicators for good governance and best management practice. New Public Management could be seen as the global paradigm of the role and function of public administration. It has a market orientation which means that administration observes market rules and how to improve effectiveness and efficiency through management. Important is to develop instruments for reforms (Strehl, Reisinger, and Kalatschan, 2006:14).

- A: Decentralisation of decision-making processes: Politics develop and define the goals and objectives and the agencies are responsible for their realisation (politics do not influence the operative realisation process)
- B: Steering by outcomes or outputs (rather than inputs) and clarification of targets through performance agreements
- C: Flattening hierarchical structures by the creation of partially autonomous entities and agencies with global budgets
- E Introduction of market-type mechanisms and competition between public institutions
- F Introduction of private sector management instruments such as cost accounting, marketing, strategic management or human resource management. (Ibid)

Another important aspect is to find in the Best Practice concept that one could implement. In many ways, could policy tools be used as phenomena on this level; to show that education and educational policies are effective? A more recent and interesting addition to this discourse is the concept of governance which describes the changing role of the state and the

relation between the state, its institutions, society and economy. It was used for political governing concerning structure (hierarchies, markets, networks, communities) and dynamic outcome of processes like steering and coordination (Strehl, Reisinger and Kalatschan, 2006:16). The importance lies in managing a state which safeguards democracy, human rights, good order and security. The focus lies on the rules and functioning institutions. The key words of good governance are Transparency, Responsibility, Accountability, Participation and Responsiveness. OECD has a focus on governance aspects of sustainable development which means how to design effective, integrated policies to meet the economic, environmental and social goals. Governance means here the processes aiming for coordination, stability and structure in a world of heterogeneous actors of size and power (Strehl, Reisinger, and Kalatschan, 2006:17). „It looks at the role of institutions in the development of economics and political economy, the role of public sector institutions for economic performance and growth“ (Ibid). Governance is then coupled with public management, where governance means changes in managing the public administration, through reforms which lead to decentralisation of power and introduction of market mechanisms, reduction of regulations, more market and less state and emphasis on the principles of efficiency and effectiveness. One of the outcomes of such is to develop effective tools for management (Strehl, Reisinger, and Kalatschan, 2006:17 -18).

- Reduction of government's role in economic management
- Strategic/macroeconomic management role of the state
- Reduction of the role of the state in delivering public services to citizens
- Greater trust in market mechanisms and civil society organisations
- Greater demands on citizens to manage themselves
- Reform of public administration, increase of efficiency and effectiveness
- (...)
- De-regulation and loosening of regulation: Efficiency and effectiveness of structures, new management and financing and budgeting principles are emphasized
- Core functions of the state are redefined/reduced in content and size
- Decentralisation, reduction of hierarchies
- Adoption of market mechanisms for administrative tasks, agencies become independent public corporations
- Privatisation, deregulation, outsourcing of tasks, provider – purchaser model
- New contractual relations between the centre and decentralised units based on principal –agent concepts, performance agreements.

The main question of New Public Management is how one can legitimate a public sector that is distinct from a private one (Rouban: 1999:5). The critical aspects of these reforms are that bureaucracies are redeveloped into “state owned enterprises or executive agencies, making contracts, separating purchasing and provision of services, introducing market-life mechanisms, decentralisation of management authority, performance schemes, performance related pay and quality measurement” (Rouban,1999:143). An interesting thought is whether states should become more efficient and more accountable like corporations, when corporations should become more like a state in terms of not just fulfilling rights to community, but administering rights for citizenship. An interesting point where both groups meet is the global market, which should then also be seen as a political arena.

7.4.5 The state as a commodity

Not only companies have brands, countries are in themselves brands. What does it tell us that a product is Made in Sweden instead of Made in Indonesia? The whole “Made in” is a typical example of a fusion between the brands of a company and the brands of a country. In the New Zealand rapport this is concluded in a very revealing way: “A nation's brand can be as important (or more) as the firm's, and provide extra leverage for whichever firm's brand is attached to the actual product - Swiss watches, Scotch whisky, German cars, Japanese appliances, New Zealand butter.” (Minister for Information Technology's IT Advisory Group, 1999:6) The total fusion comes from the economy of signs. What we consume is not defined from its use-value. It is defined from its value as a sign. We do not only buy a video game; we buy a Sony. Or in the words of the New Zealand rapport: “Like intellectual capital, brand equity can be hard to measure yet it may account for a significant proportion of a company's value. It is intangible in the sense that it often consists of customers' perceptions of the value they gain from using a product or service rather than any measurable benefit.” (Minister for Information Technology's IT Advisory Group, 1999:6)

7.4.6 The global market as a political arena

The global market could be divided into two areas: **1** the neo-liberal governance of the world market and **2** the market of the consumer-citizen.

1 Benjamin Barber describes the global market as a universalizing market that makes nation borders porous. Barber means that globalization is driven “by the onrush of economic and ecological forces that demand integration and uniformity and that mesmerize the world

with fast music, fast computers, and fast food—with MTV, Macintosh, and McDonald's, pressing nations into one commercially homogenous global network: one McWorld tied together by technology, ecology, communications, and commerce” (Barber, 1992).

Barber discusses that the market will expand beyond nation-based capitalist economies and their borders to look for an international global economy. “In Europe, Asia, Africa, the South Pacific, and the Americas such markets are eroding national sovereignty and giving rise to entities—international banks, trade associations, transnational lobbies like OPEC and Greenpeace, world news services like CNN and the BBC, and multinational corporations that increasingly lack a meaningful national identity—that neither reflect nor respect nationhood as an organizing or regulative principle” (Ibid). Barber sees that the main principle of market is that it is against “parochialism, isolation, fractiousness, war” since “shopping has little tolerance for blue laws, whether dictated by pub-closing British paternalism, Sabbath-observing Jewish Orthodox fundamentalism, or no-Sunday-liquor-sales Massachusetts puritanism” (Ibid).

According to Barber, international law is based on economic terms like enforcing contracts, forcing governments to abide deals, regulating trade and currency relations in a common market. Common markets demand a common language, as well as a common currency, and they produce common behavior of the kind bred by cosmopolitan city life everywhere. The cynical transfer of East Europe was not to liberty and the right to vote, but the right to a well-paid job and the right to shop.

Barber says that “an efficient free market after all requires that consumers be free to vote their dollars on competing goods, not that citizens be free to vote their values and beliefs on competing political candidates and programs. The free market flourished in junta-run Chile, in military-governed Taiwan and Korea, and, earlier, in a variety of autocratic European empires as well as their colonial possessions” (Ibid).

The global market implies a neoliberal governance and rationality. Such governance is focused around terms like competition, market, freedom, choice, customer orientation, efficiency and flexibility and the market is seen as ideal for governance orientation (Fouger, 2006:175). It is assumed that markets can only exist and prosper under specific political, legal and institutional conditions. These have to be actively established by authorities (Fouger, 2006:176).

[I]ndividual and/or individualised entities are constituted and acted upon as flexible and manipulable subjects with a rationality derived from arranged forms of entrepreneurial and competitive behavior; the main responsibility for

economic activity is ascribed to private market actors; and interventions in such activity on the part of authorities are, if accepted at all, given a theoretical justification based on ideas of market failure or imperfection. (Ibid)

Actors within the framework of neoliberal governance and management of the global economy or global economic policy are trans-national organisations. The practices and reflections of these organisations is that governance should aim for a self-regulating global market. The open and competitive global marketplace is depoliticised or naturalised through aspects like technological development and market integration. Albeit this, the global market needs an active state to dismantle barriers to free flow of goods, services and capital, arranging political, legal and institutional frameworks which constitute a market like property rights, contract rights and that this is continuously targeted through policies. When the competition policy is not upheld, a corporation with anti-competitive nature might occupy the vacuum that occurs when policy-induced restrictions are removed. States and inter-state organisations could be seen playing central roles in the constitution and policing of a competitive global marketplace. Still neo-liberal governance sees the responsibility for economic activities, which should be based on a private-capitalist business community (Ibid).

Hindes considers the world market and liberalism not only as a political project, but also a governmental one. He means that liberalism could then be seen as a governmental project created within the European system of states. The main purposes is not only limited to the ruling of the individual person or population of a state, but rather the governing process of the larger human population. Liberalism achieves this by incorporating humanity within the modern system of states and by using market interaction and other devices to regulate the conduct of states and populations (135 -136). The liberal project of governance is done indirectly through national and international aid programmes that assist, advise and constrain post-colonial states. The liberal project could be said is through international financial institutions and the market through trans-national corporations (139).

At this If there is a common thread linking the many late twentieth-century projects of neo-liberal reform, both within particular states and in the international arena, it lies in the attempt to introduce market and quasi-market arrangements into areas of social life which had hitherto been organised in other ways—the corporatisation and privatisation of state agencies, the promotion of competition and individual choice in health, education and other areas of what Marshall regarded as the proper sphere of social policy, the use of financial markets (and credit-rating agencies) to regulate the conduct of states, and so on. These developments have striking consequences for both the political and the social aspects of citizenship: the political rights (such as

they are) may remain but their scope is restricted as market regulation takes over from direct regulation by state agencies and the judgement of the market is brought to bear on the conduct of states, while the social rights of citizenship (where they exist) are pared back as provision through the market replaces provision directly or indirectly through the state. (Hindes, 2002:140)

2. Berdahl sees citizenship as a social practice and cultural performance which entails complex and contradictory struggles over social membership, categories and practices of inclusion and exclusion and over participation in public life. Berdahl means that going beyond the nation state, citizenship must include the marketplace and consumption. The relationship between citizenship and capitalism are intertwined since the access to consumer goods and the freedom of choice was regarded in the last century as a fundamental political right (Berdahl, 1998: 237). The national citizenship with focus on the public sphere, the role of the state and the questions of right and duties has been transformed by the cultural and economic dominance of consumption and the market.

In Germany, the economy was the focus of national sentiment which ended up in the Deutschmark Nationalism proclaimed by Habermas. The reunification of East and West became a celebration of consumption as a political goal. As the historian Merkel observed: “The struggle between the systems did not take the form of armed conflict, but was rather shifted to the marketplace. And it was here, in the sphere of consumerism, that the battle was won” (Berdahl, 1998:282). Berdahl reports that consumption defined a distinction between East and West Germany as well as membership to national community (Berdahl: 1999.239). There is a connection between the nation citizenship and mass consumption.

“Indeed, in the wake of September 11th 2001, the world witnessed an intensification of this dynamic in the United States: whereas the patriotic response in World War II was to enlist in the army or cultivate a victory garden, we were urged as a nation to go shopping. In New York, banners streamed the streets saying: “Fight Back New York: Go Shopping”; in the San Francisco Bay Area, the organized local response is represented by a poster, displayed prominently in many store windows, of the American flag as a shopping bag with the slogan “America: Open for Business”” (Berdahl, 2005:248 - 249).

Ong defines citizenship as a cultural process of subjectification in the sense of self-making and being-made by power relations that produce consent through schemes of surveillance, discipline, control and administration. DeGrazia talks about the female “citizen consumer” who is empowered politically through consumption which is a post-political citizenship where the individual presence of self, collective identity and entitlement connected to the diffusion of mass consumption (Berdahl, 2005: 237). Berdahl considers

consumption as one of these disciplinary skills, as a cultural process of subject-making that defines categories and criteria of belonging. (Shah, McLeod, Friedland and Nelson, 2007:6 – 14).

This discussion is although more profound than just touching corporations, as consumption itself could be seen as a political act. In the academic discussion stemming from Veblen and Bordieu, it implies that consumer preferences are determined socially from the individuals' position in social hierarchies where people imitate consumption patterns of people from higher social status. One could argue that consumption has achieved civic mindlessness, thus focusing on materialistic and superficial consumption and hereby replacing a civil society with a consumption society. Others argue that civil culture and consumption culture is inseparable. Term-life political consumerism and life style politics are highlighted by researchers like Bennet and Schudson. Schammel puts up the difficulties by creating a division between citizenship and civic duty and consumption and self-interest. This has created a discussion around socially conscious consumers who buys ecological, fair-trade, environmental friendly or local products. Conscious consumption has become just a defining factor of belonging as conspicuous consumption has become.(Ibid)

Today brand subcultures, lifestyle consumption and gift-giving could be seen as political. There could be linkages between status consumption on one side, and the shapes of political consumerism and civic engagement on the other side. Forms of consumption create access to networks of opportunity and participation. Consumption and politics are not separated, state or corporations are creating the policies concerning consumer regulations and protection efforts which could often lead to those commercial interests preferred over public concerns. Political campaigns are these days made through marketing principles: branding of political candidates and issues, political advertising that could rival normal commercial products, media events and segmentations of the political market. Social movements and corporations use consumption as political concerning principles of boycotts, cause-related marketing, logo politics and online consumer activism (Ibid).

7.4.7 The citizen as a consumer

The motor of consumer capitalism is the consumer and her/his activity of consumption. The consumer as an agency has always been a part of citizenship. The private consumer was in citizenship a righteous realm beyond the state. The citizen-consumer is although not new and from the scholar perspective there is a sample of different approaches

to consumer-citizens: **1** Private consumer, **2** political consumer, **3** the consuming citizen, **4** the sovereign consumer, **5** the critical consumer and **6** the bankrupt consumer.

1 The private consumer is first and foremost focused on consumption from a private perspective. One thing that liberal-capitalism has injected is a sanctification of the private and its drives. In one sense the private has been, especially in the Anglo-Saxon world, been portrayed as something more virtuous than the public. Most "people can live a purely self-centred life, almost entirely dominated by acquisition, sport and good or bad sex, well protected by a liberal state" (Crick, 1999:337). This may not necessarily be something bad: there are also claims that the "private life is more virtuous than public life" (Crick, 1999:338). This approach, coupled with a new form of consumption culture based on consumption experience, has become the focus. Schulze means that Germany and the rest of the Western World have gone from a society of scarcity (Knappheitsgesellschaft) to a society of experience (Erlebnisgesellschaft). People do not see their lives as part of a struggle to survive, to follow duties and principles from divine source, but as a search for variety, interesting experiences, self-fulfilment (Selbstverwirklichung). Consumption and communications are the main lines of this new search for identity and self-realisation (Ludes, 1997:89).

2 Political consumers are not just reasoning; it could also be described as marketing a commodity that can be bought and sold. Marshall means that in capitalism, the consumer is the important atom that builds up the market. In the political world, the citizens build up modern democracy. Marshall then indicates that the "citizen becomes reconfigured in political campaigns as a political consumer who, like any consumer, must make purchase choices among several different commodities" (1997:203). An election is just one example of how the citizen could be described as a consumer. New Public Management has also reconfigured, as stated earlier, the relationship between the state and the citizen to become the relationship between the service provider and the customer.

This could mean that the citizen is a costumer in many ways considering schools, security and so on. Major terms are here efficiency, accountability and service. Education and security are then products offered to the state's consumer, the citizen-consumer that pays through taxes. If the state corporation is badly run, then the shareholders of the state (citizens) have to elect a new governmental chief executive officer (CEO) and a steering board. The election could then be seen as part of a public management process.

3 The consuming citizen means here that the citizen enjoys and uses its right to consume. In Marshall's classical conception, the citizens were "first and foremost private

individuals and consumers whose freedom of choice had to be protected against government interference. (Wagner, 2004:280) Gil (in Lipschutz) points out that citizenship is not limited to a political-legal conception. A full membership in Western society does not just mean the access to rights and duties, but also “access to and participation in a system of production and consumption.” (1999:216) This citizenship brings acceptance of groups. “Every citizen must be conscious of consumer freedom and the freedom of economic enterprise as basic and inalienable rights” (De Grazia 1996:283). Moreover, consumer rights do also mean decisions to protect consumers from hazardous and dangerous products like medicine with too many side effects and so on. There is also a larger set of rights the consumer can fall back on.

An interesting approach is to consider what it actually means to fall away from the market, to not having sufficient means to consume. Is it the rights of citizens to consume? Berdahl points out that in capitalist democracies it is also a duty to consume. “Because mass consumption is linked to economic prosperity, responsibilities of citizenship also include the duty to consume—a nation of shoppers” (Berdahl, 2005: 237). The nation can hear prognoses of how the consumption will be and how it will affect the state. If people consume more, the state will do better and there will be less unemployment. Hereby citizenship is directly connected to the well-being of the country.

4 The sovereign consumer means that the consumer is no longer a citizen of a sovereign state, the citizen in form of the consumer is sovereign. Lipschutz means that a “hyperliberal marketized society turns individual consumers into individual sovereigns and thereby undermines the basis for any and all collective authority” (1999:204). Moreover, the sovereign consumer and the citizen of the market “votes with her dollar and whose good standing is determined by credit rating and bank balance” (1999: 207). Lipschutz indicates moreover that we have a nation of people with loyalty to brands and choices. In the end, the consumers make their own decisions (Ibid).

Interesting is that this sovereignty is in the end of the day unequal, just as poor and developing countries are not as sovereign as rich countries, the same goes for sovereign citizen-consumers. Evans (1993) and Cooper (1993) mean that where political participation is measured through the access to the market we can talk about a privatized citizenship. According to Held (1991) and Brodie (1996) the privatized citizenship is an example of the neo-liberal state that relies on its citizens’ self-reliance, self-governance and free markets.

5 The critical consumer is aware of the power that moved from nation state to corporations. Schammel discusses that “a model of citizenship, with some of the classical republican dimensions of civic duty, public-spiritedness, and self-education, is an

increasingly apt description of consumer behavior” (2000:352). Moreover, she describes that democracy and capitalism, although conflicting relationships, are still interdependent. The corporations need to be restrained, so that corporations’ short-term logic of profit does not threaten the rights and welfare of citizens (Ibid). Due to the fact that corporations can escape state regulations and that they are no longer in the shadow of the nation state and its welfare program, corporations have become a part of the political reality. The consumption itself is political (Schammel, 2000:352). Every consumer’s decisions are guided by brands like fair trade, suggestions from NGOs like Greenpeace or other organizations that show the consumer the consequences of certain consumptions.

Hertz means (2001) in Matten and Crane (2005) that there is a “growing willingness on the part of individuals to participate in political action aimed at corporations rather than at governments” (2005:107) and Matten and Cane indicate at the same that this conjures with a “voter apathy in national elections in many industrialized countries” (Ibid). Social movements and non-governmental organizations play a larger role in the Western politics. The social movements have, according to Klein, become an important power force that can challenge multinational corporations towards more global responsibility. Protest against companies like McDonalds, Shell, Wal-Mart, Microsoft and Nike have, according to her, renewed citizenship (Rojek, 2001:119). “However, whereas citizenship struggles have traditionally focused on persuading or forcing political parties to legally recognize national rights, the new struggle for citizenship is global and presupposes collusion between national government and corporate interest”.(Ibid)

6 The bankrupt consumer has not the economical means to participate in a more extensive way. Consumers as members in the political economy are dependent on the access to resources, and these resources are not divided equality, but according to income and wealth. One could either have access through employment or a form of capital. The more access one has, the more influence one has and the other way around: without employment or access, the possibility for credit, loans and consumption is restricted. Just as when citizens break the laws, there is also punishment for people misconsuming or mistreating the private economy, one’s right to credit and loans could be denied. Unemployment could also lead thereto that the state will guarantee that the citizen have the right to basic consumption for survival and well-being. A neo-liberal version of the bankrupt citizen would be dependent on religious and non-profit organizations for the basic consumption for survival.

A membership in political economy could be understood as an active participation in the market, with the basic rights to consume. The main focus of contemporary society has

been that membership to consume comes through work; different jobs make different consumption habits possible. Having access to capital also makes it possible to buy shares in corporations and/or to found a corporation of one's own. **Employment** could fall within the last conceptualization of a market citizenship: the citizen as stakeholder and corporation as governance.

7.4.8 The citizen as an entrepreneur / manager

Every citizen could be seen as an entrepreneur as a part of the self-government within the discourse “economization of the social” where the “entrepreneurial citizen” uses resources to produce a commodity that meets needs and offers income but also relies on “speculative, creative, or innovative attitude to see opportunities in a competitive environment. (Simons and Masschelein, 2008:406-407) The entrepreneurial self could even contain consumption as an “entrepreneurial act, since what is produced is satisfaction” (Ibid) This creates a narrative where people are managing their own well-being which depends on the investment into the self and how the self and the investment meets the needs. Managing investment into human capital could involve areas like self-regulated learning or self-realization through consumption. The most important aspect is that the citizen submits themselves to ‘permanent economical tribunal’ as a condition for entrepreneurial freedom or self-government” where one has to manage the preservation, reproduction and reconstruction of one's own human capital. (2008:407-408) Citizenship becomes learning procedure where citizens are learning democratic competencies. The discourse of competencies could be transformed to the private sphere where activities are based on competency or requiring certain skills which could include child-rearing, having sex, eating, communication, etc. (Ibid) Learning thus plays a major role in our world of experience, and we consider ourselves to be facing needs that can be addressed by learning. (Ibid)

7.4.9 The citizen as a commodity

One could though see a relationship with Paul Romer's look at education in the New Growth Theory (Romer, 1986), where the importance of education is to produce tacit knowledge. Tacit knowledge is then defined as the technical knowledge that people get by experience and by applying scientific theories in real life. The knowledge manifested in a human body which turns body into human capital. These bodies are a knowledge economy's greatest assets. If a country wants to be successful, it will need to invest in technology (applied science) and human capital (the bodies that carry the applied science.) On a larger

scale, the purpose of education in post-modern times is to generate prosperity. “The prosperity of countries now derives to a large extent from their human capital, and to succeed in a rapidly changing world, individuals need to advance their knowledge and skills throughout their lives.” (2004b:3)

It is important to stress at this point that this “business ethics” (this responsibility toward a capitalization of the self, toward self-mobilization and learning as investment) is actually being shaped through specific procedures and instruments. An illustration is the “portfolio.” A portfolio is a kind of “wallet” that includes all knowledge, skills, and attitudes that can be “employed” or mobilized. To use a portfolio implies that one is reflecting upon the self in terms of “economic value,” that is, identifying and classifying one’s stock of human capital that could offer access to environments. (Simons and Masschelein, 2008:411-412)

Students are no longer subjects under coercive and cohesive power of the state – they don’t have to be forced to become citizens or workers – they are now products of the global market. “Modern man is alienated from himself, from his fellow men, and from nature. He has been transformed into a commodity, experiences his life forces as an investment which must bring him the maximum profit obtainable under existing market conditions.” (Fromm, 1957: 67)

8 Conclusions, Discussion and Implications

This chapter will conclude the study; it will then discuss the opportunities and possibilities for economic citizenship. The last part will elaborate what implications the discussion has on further research around citizenship.

8.1 Conclusion

This thesis presents an alternative to policy tools for citizenship education that attempts to scrutinize the theories of the experts in the light of the public narratives of pupils and how these public narratives connect to discourses on a meso- and macro-level. The aims of the study were the following:

1 To define a normative goal for the study

The study set out to define a normative framework which it found within critical pedagogy. The study aimed to **A** to promote a critical perspective to the ruling meta-narratives and **B** priming and critically examining the perspective of the life world. It relied heavily on Lange's concept of political consciousness which was considered in this study as personal and subjective maps that should not only be seen as individual but also as parts and/or reactions to ruling orders, hegemonies and larger meta-narratives in society. (Lange, 2006:36) The broader normative goals were to decrease the gulf between the life world and social science.

2 To create and analyze public narratives around citizenship and sets of interest from a life world perspective

The study created and analyzed different public narratives based on written assignments and interviews from the students. There were six different groups constructed: Liberalization, Progress, Natural Resources, Composition of Population, Political Decisions and the State. As shown in Table 33 below each of these groups has different actors, metaphors and narratives.

	Main Actor	Metaphor	Narrative
1 Liberalization	Economy / international corporations	The City is a market.	The City has to get adjusted to competition.
2 Progress	Research and technology	The City is a university.	The City has to develop with the development.
3 Nature resources	Climate change and natural catastrophes	The City is a parasite.	The City has to stop exploiting the environment.
4 Composition of population	Inhabitants of a country	The City is an organism.	The City has to create the right composition of its inhabitants.
5 Political decisions	Politicians and political parties	The City is a pride.	The City needs good leadership.
6 The State	The republic and the	The City is a	The City needs to

	people	controller.	control its citizen / the world.
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Table 33: Summary of the groups

From each group one in-depth interview with one pupil took place that was analyzed according to the study's chosen theory and method. The study found that all the different narratives shared an underlying narrative and that was that economy will dominate politics in one way or another.

3 To connect the pupil's public narratives and metaphors to larger meta-narratives of social and discursive practices

The narrative of the pupils needs to be placed within a larger framework. When economy takes over or merges between corporations take place one can connect this public narrative to the meta-narrative of modernity / post-modernity. The main focus would be to create and dissolve boundaries of political and economy; aka private and public. If the economy takes over or replaces politics it means that the economy itself has become political. The line blurs; centrality of concepts is lost and economy / politics implode into each other. The narrative that the author reconstructed concerned the state and the economy as representative for the macro-level and education for the meso-level. According to this meta-narrative of modernity / post-modernity there will be a transition from stricter (but of course not bullet proof) boundaries between the city, economy and education to blurred boundaries where state, economy and education become interwoven. The narrative will therefore be framed within the discourse of knowledge society / economy since this plot shows the merging between private and public between the state, economy and education. To explain these changes, this study used Simons and Masscheleins theories of "governmentalization of education" / "educationalization of society." The end of the plot is that the economy will be the metaphor for the city and citizenship or as Simons and Masscheleins call it "economization of the social". (2008a) The citizen and the city are no longer defined through the social; the economy has become the root metaphor for society. We have gone from government and self-government to management and self-management. This creates a new framework for citizenship struggle; the struggle for economic citizenship. The borders of private and public have been dissolved; corporations can act like authorities in governance, countries compete with each other in the free market of states, citizens are human capital where countries invest and depend upon and education is the motor of the whole system.

Government is no longer restricting the economy with social dimension and social citizenship. The economy is restricting the government and is a social dimension with the economic dimension.

4 To create a reconstruction of citizenship as a conceptual narrative

The author reconstructed **corporations** as citizen and as a government, **the state / politics** reconfigured within the framework global competition as competitor and as a manager. **The global market** is the political arena for citizenship struggle under the governance of the state and trans-national organizations. The **citizen was reconstructed** as a consumer, a stakeholder, as a manager and as a commodity. The stakeholder will include roles like being **employed** and **unemployed**, but also other stakeholder roles. The citizen could also be seen as a self-manager, as an entrepreneur, as a commodity and as a competitor. The **corporation** was defined in the pupils' narrative as a power that replaces the nation state as the main locus of power. If the corporation is considered as the primary actor, we need to reconfigure the corporation in political terms. In the discussion below the limits of the overarching narrative and metaphor will be discussed.

The research questions of the study were based on the adaptation of citizenship to the life world of the pupils. This was done by having a larger focus on the economy and considering the economy as part of politics and citizenship.

A How can citizenship be clarified as a theory? Citizenship is by no means a concept where there is a consensus. Citizenship is in this study seen as a debate rather than a fixed understanding. What different understandings of citizenship are dominant today and how do these understandings correspond with each other? The study has been discussing four dominant approaches to what citizenship could be defined as:

- 1 The citizenship defines a set of political rights granted to citizens which means rights to participate in political processes of self governance.
- 2 It can also be defined as a legal status in a political community connected with political, civil and social rights and to some degree duties like paying tax and obeying the law.
- 3 It has also been a substantive enlargement of citizenship to define almost any membership or field which implies rights or duties.
- 4 There has been an increased focus on the individual citizen and to improve certain standards of proper conduct in civil society.

The study has also discussed four different main approaches to citizenship: Liberalism (liberal), Communitarianism (corporatist), Republicanism (social democratic) and Radical Democracy.

- 1 **Liberalism** “puts a strong emphasis on the individual, and most rights involve liberties that adhere to each and every person (Isin and Turner: 2002:3)
- 2 **Communitarianism** “emphasizes the community (or the society or the nation), whose primary concern is the cohesive and just functioning of society” (Isin and Turner: 2002:4)
- 3 **Republicanism** in its conservative and radical form “put[s] emphasis on both individual and group rights” (Isin and Turner: 2002:4).
- 4 **Radical Democracy:** The main focus is neither on the community nor the state, but on the political “conceived as a constant challenge to the limits of the politics” (Rasmussen and Brown, 2000:175).

How can citizenship be defined in a way that allows us to record the public narratives in a relevant and bottom-up way? This study aimed to use Isin's definition of citizenship since it combined a critical definition that was open for different approaches. The approach could also be used on life world experience since it is an open definition. Citizenship is seen as a "specific figuration of orientations, strategies and technologies that are available for deployment in producing solidarity, agonistic and alienating multiplicities" (Isin, 2005: 374 – 375) Isin sees the city as battleground through which groups "define their identity, stake their claims, wage their battles, and articulate citizenship rights, obligations, and principles" (Isin, 2005:375).

B How do pupils engage and make sense of the dominant discourses of citizenship that exists in society? There is not a uniform answer to the question since the pupils answer differently about how to understand the relationship between the city and the citizen. This study focused more on how the pupils perceive the city than on the citizen.

What kind of dominant public narrative do the pupils share on citizenship? The pupils share a universal belief that the economy will be the dominant force in our political future. Franz put forward that people will demonstrate for not working 24 hours a day. In many ways the distinction between politics and economy is less visible.

What are the sets of interests presented by the pupils? In contrast to the IEA and German Discourse where the focus lies on creating an ideal democratic citizen the pupils are more concerned with the economy and its consequences on their lives than their roles within civil society. If many pupils discuss a disenchantment of politics there seems to be also disenchantment with the economy. Only Julius sees the economy and the free market as something substantially positive.

C How can social and discursive practices of society help us to understand the public narratives / scenarios of the pupils? The pupil's narratives are not constructed in a vacuum, but in certain contexts. The written assignment of the pupil was written in schools and the assignment concerned the development and future of the city. It is therefore important to connect the written assignment to the social practices of education and discursive practices of the city.

How can we bridge the different levels of discourse (micro, meso and macro) on citizenship? The construction of a meta-narrative stretching from modernity to post-modernity helps us to understand that nobody's perceptions are completely unique, but they

are always connected to larger discourses of society that exist as frameworks for our lives. This perspective helps us to see that their perceptions are actually connected to larger changes in society.

How can we see possibilities and limits of the public narratives / scenarios? Every plot and narrative has blind spots. A metaphor helps to see certain aspects, but may also hinder us to see other aspects. A plot is always a perspective since the plot depends on how the story is told. In this way there are limits to all shared metaphors and narratives. The limits of the pupils' shared narrative / metaphor will be handled in the discussion.

D How can we better structure the conceptual narrative of citizenship to fit the modes of the pupils' structure and experience of reality? Citizenship has in recent times been considered as personal skills that can be learnt to become democratic citizen. The pupils would however rather focus and worry of becoming economic citizens in a globalized world. This study does not regard the dominant democratic citizenship as a viable goal since both of its main components have been abused and watered down by academics and policy-makers that most of the users have only vague ideas of what citizenship means. Seeing citizenship as a constant struggle for resources and identity is a more relevant concept since this will mean that the struggle of citizenship will be redefined in new eras. Struggles can now be to democratize the global economy or discuss that most people spend most of their days at authoritarian-ruled work places. Could the next citizenship struggle be creating democratic participation in the global economy and workplaces?

How can citizenship be redefined in a way that can be adapted to the lives of the pupils and their expectations of life without losing a critical perspective? As discussed earlier, economy and employment play larger role in the narratives than the state and civil society. Citizenship as a struggle within the economy is therefore important since most lives are spent within the economy and employment (as employees and as consumers). Most of our times are not spent in civil society, but at work places. This study does present alternatives of how to understand citizenship that does not focus on the citizens on one side and the economy on the other side: the six different metaphors from the six different groups are useful tools to create a diverse understanding of the city: the City is a market, the City is a university, the City is a parasite, the City is an organism, the City is a pride and the City is a controller.

8.2 Discussion

If citizenship is seen as a struggle, the economy will be the struggle of the future. Traditional citizenship or politics have never been autonomous of the economy. Most of the nation states' activities, ranging from war to redistributive aspects of citizenship, have been dependent on revenues from corporations; either directly through taxes or through employment of people who then paid taxes either on consumption or on wages. The more the state is being reformed through globalization and liberalization, the more the state is becoming dependent on corporations for supporting the state to continue with its activities. When corporations pay lower taxes, move out of the country or reduce workforces, they might risk eroding the financial foundation for social rights or at least reduce its quality.

The meta-narrative of the pupils is that the state is dominated by the economy. This narrative suits the complexity of neo-liberalism where the state and the public should be more and more devoted to the economy as an ideal way of handling human problems. These universal ideas -like New Public Management, New Growth Theory or the competitive state- are all Western and in specific American inventions. This economic turn on policy is transforming citizens into consumers. On the other side, consuming and the influence of corporations become more and more regarded as political dimensions.

Citizenship could therefore be defined as an individual and collective membership in a cultural and political economy on a regional, national and a global scale where the scales interact with each other for better or worse; where the struggle continues for rights towards international and national corporations and organizations, borders and welfare, political and cultural exclusions and inclusions. The global economy is a political vision, and its inequalities on local, national and global effects are challenges to citizenship, where both the global civil society and states lack democratic and representative institutions. The individual and collective membership is always in a flux as it needs to be reproduced through discursive and social practices.

The individual political membership is based on the hierarchies in society, defined through employment, education, wealth and social and cultural backgrounds and hereby relies not on a universal and communitarian principle of positive rights and redistribution. This means, that citizenship is neither liberal (negative rights for everyone) nor communitarian (a paternalistic state which preserves structures and gender roles). Citizenship could include the corporation, the consumer, the employee and the stakeholder within its concepts. Stakeholder democracy opens up a discussion of democratization concerning the everyday life in schools and at the workplace; moreover it also opens up a discussion on the

market as an area governed by corporations. At the same time, the discourse of a neo-liberal and global world market is not purely driven by corporations. It could rather be seen as a political project to reshape the world to be more like a world market. Just as all other metaphors: the world will be seen as if it is a world market. Conceptual narratives of citizenship are always a struggle and by telling a narrative or by choosing metaphors for citizenship it opens up and closes down different aspects of the struggle for rights.

In this chapter, the author has elaborated that pupils' perceptions of the dominance of the economy is not an isolated view, but that it is rather intertwined with a reformation of the dominant discourse of society towards economy as the main metaphor for the city and citizenship. The author has outlined different and conflicting metaphors that highlight the problems but also the possibilities of this perspective. Opening up the economy and rights to property for the struggle for citizenship helps to tackle inequalities. On the other side this metaphor brings problems: policy tools developed by OECD / IEA and the renewed interest in citizenship, community and civil society are connected to dominant discourses of New Public Management, the competitive state and governance based on the state being run like a corporation. In this sense, education is one of the main factors to compete and to create growth and therefore education should no longer primarily serve the state, but the economy. The basic assumption is that knowledge is based on tacit knowledge, more or less technical knowledge, and that our modern society is based on techniques of governance. To master these techniques is what makes us citizens. The citizens become self-managers treating themselves and their knowledge as human capital that needs to be renewed for the rest of their lives. This makes citizens capitalists as they become self-regulated learners.

The dominant discourse of citizenship education is in many ways connected to this discussion. Instead of discussing the changes of society on macro- to micro-scale it avoids ideological pitfalls by either accepting neo-liberal values (citizenship is based entrepreneurial citizen that act and take responsibility for their community.) Civil society is almost a magical place where people learn democracy and where they can self-actualize themselves. On the other side it is just an extension of neo-liberal education principle where knowledge should be tactic and employable. Civil society is the market for entrepreneurial citizens.

Consumers, stakeholders and entrepreneurial citizens open up new ways to reconfigure rights and duties towards both the state and corporations. Since citizenship is a struggle for rights, duties and participation, it is important to acknowledge that the struggle for the future state and economy goes beyond traditional boundaries of the political. It is therefore of importance to understand that the discourses which prevail could and should be

challenged. The predominant neo-liberal / global discourse bring many problems with it, which could plague citizenship for the time to come.

1 In liberal citizenship, the main aspect is privacy and private property and how to protect people from the interference of the state and the individual concerning private persons and private property. Today, we could actually see an opposite situation where the state and the public will have to be protected from multinational corporations, powerful trans-national organizations and powerful networks of individuals. Bresser-Pereira call these republican rights, which protect the citizen's rights of "that the *res publica* remain at the service of everyone" and "the rights of the citizens of a given state against the individuals or groups who want to capture the public patrimony" (Bresser-Pereira, 150: 2002). It is a challenge which needs to be taken seriously within the time of neo-liberalism and privatization. There are certain risks that important political and social stakes are reduced as motivated by competition (if we do not do this someone else will, we could lose our competitive edge) and efficiency (creating international standards, management instead of governance). Moral policies are sacrificed to be successful in the global competition or it is no longer important to discuss the goal of education as long as it is efficient and among the best in the world. The threat is not just that corporations and wealthy elites hijack the state for their own purposes, but also that the economy hijacks our public discourse and reduces it to a struggle to set international standards and that governments and education should become more business-like and efficient.

2 Citizenship as a principle of "Rechtsstaat" is challenged by voluntarism in a most fundamental way. If citizenship and many other areas were either being turned over to corporations or to groups within civil society, large parts of society would be based on voluntarism which means that activities and gathering of resources would be distributed according to interest, sympathy but also wealth. The neo-liberal civil society would mean that this would be a rather poor replacement of the welfare state, since these organizations are based on voluntarism (they are arbitrary in their goals and based on the interest of their members) and lack of legitimacy (they can only speak for their members). Welfare will be served, if a cause is found attractive and sympathetic by people willing to spend money for it. Causes which are perceived as less attractive and less sympathetic will get less funds and support. In the long run, this will mean that a large part of what we knew as civil, social and political rights will not be a rule of law, but a rule of preference and arbitrariness. Who wants to spend money on a small threatened bug in the rain forest when there are charismatic pandas to be supported? An equally disturbing aspect of civil society organizations is that

they do not represent civil society; they represent themselves and their members. Civil society can therefore not produce a democratic legitimacy, since it does not speak for a community as a whole. We have left the modernist rule of law (which was fraught with difficulties) and arrived at the rule of interest (which is also fraught with difficulties.)

3 The economic aspect of citizenship touches upon an important aspect of human life; namely that the main way of interacting with humans is regulated through capital, but capital and access to capital is an unequally distributed good. We actually do live in an unequal society even when the state tries to even out some of these aspects. Most of the economic citizenship is dependent on that one is either wealthy to consume, to buy shares, or has time to spend engaging oneself: hereby economic citizenship is not open for everyone. A requirement to participate in these interactions is therefore not the same for everyone: the citizen-consumer has, as an example, a value and that is based on its assets or credits. Employment could be seen as an exchange of money towards giving up certain aspects of self-governance to a corporation or an organization. Money regulates everyday life and is a crucial part of everyday politics. Moreover, since employment takes place after sleep, thus where people spend most of their lives, corporations should be seen as an arena for self-governance. Mass-consumption has the same political limits as voting in mass-elections where an individual consumption cannot affect the decisions of a corporation. Moreover, the consumer is actually limited by not only the supply from the corporations, but also the information about products. So-called environmentally-friendly products, like biofuels from Brazil, could in some cases mean that tropical forests are being cut down to make environmentally-friendly products for the Western World.

4 Life is not a competition, society is not a market, the state is not a corporation and corporations are not states. These metaphors highlight just a way of thinking. By being elaborated, these metaphors give us the possibility to understand the world better. At the same time, it gives us the possibility to crave for changes, to use other metaphors and to actually rethink the economy and its role in society. Citizenship for citizenship education should therefore be able to use the empirical-based metaphors presented here to not only create a vision that is up to date, but also to challenge these metaphors. The metaphors are full of contradiction and that is elaborated for every case. Moreover, these metaphors bridge between private and public, voting and consuming, politics and economy, since in the long-run all these terms are two sides of the same coin.

An aspect of citizenship is its function as a struggle for individuals and groups to gain more rights and possibilities to participate. When we assume that the economy is the

dominant actor of the world, we might ask the following questions: when consumption is a right and the most effective way to participate, does this mean that the state should create a guarantee to consume in a form of citizen wage? When political parties are considered to be less important than corporations, should pupils rather learn to start a company for gaining influence? When much of politics is run by multinational corporations and organizations like WTO, UN and IMF, how can these be understood not just as agencies of the market, but also as political projects? These are questions that seem to be haunting and interesting for citizenship and citizenship education. The dominant discourse of liberal democracy, nation state, and capitalism are no holy cows. Neither are globalization, citizenship and civil society. Narratives and counter-narratives could be seen as efficient ways to actually go beyond consensus and show that struggle and conflicts are citizenship.

8.3 Implications

1 Citizenship and citizenship education should attempt to include the economy as a political sphere. This study has indicated that the distinction between the economy and politics tends to be didactic. Just as feminists have argued that there is no private and public so does this study argue that there should not be two different standards for the economy than for the state or civil society. Corporations have in the past often been neglected as political entities. Corporations have been considered as citizens, but it is also time to consider corporations as government and governance. These are areas that need to be looked at from a citizenship perspective. One of the most problematic areas of citizenship is the right to property. The heart of citizenship is that humans have the right to divide the earth, life, universe, culture and thoughts into property that individuals, organizations and countries can own. This is a principle that lies at the heart of Western thinking and Western economy.

2 The dominant citizenship paradigm should be understood not as an ideal goal for education, but as part of the dominant neo-liberal discourse where citizens should employ their citizen skills like entrepreneurs. The focus on the individual and his/her moral can be problematic since this fails to scrutinize the negative aspects of the Western “democratic citizenship.” This study does present alternatives of how to understand citizenship in a way that does not focus on citizens on one side and only economy on the other side: the six different metaphors from the six different groups are useful tools to create a diverse understanding of the city: the City is a market, the City is a university, the City is a parasite, the City is an organism, the City is a pride and the City is a controller. These different metaphors could be considered as

highlighting different aspects of the city. Important is to note that every metaphor tends to provide a new problem to focus on, but it can also provide the possibility to look at citizenship from a critical perspective without neglecting multiple understanding of the concept.

3 Many of the analyzed public narratives are dystopias. It would be important to scrutinize the difference between hope (utopia) and fear (dystopia) in the construction of public narratives. Instead of focusing on the fear for the future, research could be done to focus on the hopes for the future. It would therefore be of large interest to conduct a research study that is aimed to gather and analyze utopias and dystopias. This would focus on how alternatives can be constructed in opposition to the dominant economic discourse of citizenship.

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Appendix 1 Written Assignments:

Pupil 1

In nur 20 Jahren wird sich das Leben auf der Erde vermutlich stark verändert haben.

Im Folgenden wird auf diese Veränderungen, an Hand eines Szenarios um Deutschland, eingegangen werden. Deutschland, 2027: Die zukünftige Gesellschaft wird vermutlich auf Grund der stärker werdenden finanziellen Unterschiede, einer daraus resultierenden Abschottung der Wohlhabenden von den Ärmern, wie dies bereits in den USA ansatzweise vonstatten geht, einer Veränderung starker Unterschiede im Bildungsstand, welche durch das Auftauchen von Eliteuniversitäten und Privatschulen, vergleichbar dem englischen Bildungswesen, erzeugt wird, der politischen Einflussnahme zu Ungunsten der ärmeren Bevölkerungsteile und des Stoppens von Kulturvermischung hin zu kleineren Kulturkreisen innerhalb eines Landes (z.B. Chinatown etc.) zerbrechen und dazu führen, dass mehrere Gesellschaften in einem Land zusammenleben.

Deutschland, 2007: Die heutige Gesellschaft im Vergleich zur Zukunft erscheint noch sehr homogen. Jedoch gibt es bereits Ansätze die in Richtung der Veränderungen gehen. So ist zwar in Deutschland die „Mittelschicht“ noch sehr groß, aber das Auftauchen von Privatschulen tritt bereits ein.

Pupil 2

Der vorliegenden Aufgabenstellung, die sich wohl in der Hauptsache als Anregung zum Schreiben versteht, entnehme ich die Frage nach einer Zukunftsvision. Da noch mündlich mitgeteilt wurde, dass der Fokus auf Deutschland liegen soll verweise ich auf die Unmöglichkeit, in einer von Abhängigkeiten und Verflechtungen geprägten Welt von Dingen als Isoliertes zu sprechen. Ich will hier keinen Aufsatz über Globalisierung leisten, denn derer gibt es zur Genüge, sondern versuchen, meine persönliche Sicht der momentanen und zukünftigen Situation darzulegen. Ohne übermäßig politisch werden zu wollen, möchte ich feststellen, dass ich die bestehenden Verhältnisse für zwar nicht menschenunwürdig im Sinne von Zumutbarkeit, schon aber für menschenverachtend in ihrer tieferen Aussage halte. Weiter bin ich der Überzeugung, dass die Macht in der Hand von Menschen liegt, die befähigt Bestehendes zu ändern und, dass zu gekommener Zeit ein Großteil der Menschen wesentliche Veränderungen des Bestehenden will und dies auch durchsetzen wird. Ich für meinen Teil beschäftige mich seit Beginn meiner Pubertät bewusst mit dem Verhältnis von mir als Individuum und der Gesellschaft als gruppendynamisches System, als Abstraktum, und als Konkreter also. Dabei ist mir aufgefallen – und diese Erkenntnis dürfte wohl leicht nachvollziehbar sein - , dass sich Menschen „alleine“ anders verhalten als wenn sie nicht alleine sind. Das äußert sich z.B. in Diskussionen: Was in einer Gruppe noch haltbar und richtig scheint, kippt in Vier-Augen-Gesprächen manchmal in Unmoral und Dummheit. So ist die Änderung von Verhältnissen im Kern eine Sache, die von dem Bewusstsein und damit von der Gesprächs- und Gedankenkultur abhängt. Meinung am Rande: Gespräche mit mehr als zwei Personen sind unsinnig. Diese Kultur des Denkens und Kommunizierens (um den Begriff weiter zu fassen) ist wesentlich von den Methoden und Werkzeugen, die wir dazu gebrauchen (können) ab. So war freies Denken in Zeitaltern wie dem Mittelalter schlicht zu gefährlich, um gängige Praxis zu sein. Heute ist es zu kompliziert. Zu viele unterschiedliche

Gedanken-Generationen vegetieren nebeneinander in der Gesellschaft her und dies erstaunlicher Weise auch in gleichen Altersgruppen. Die Entwicklung effizienter Kommunikationstools wird daher mit der Veränderung der übrigen gesellschaftlichen Faktoren einhergehen (im Sinne von: wird sie bedingen).

Pupil 3

Nun, da seit jeher wird die Zukunft immer mit einer pessimistischen Grundlage betrachtet; hier soll jedoch keine Wertung – ob positiv oder negativ – getroffen werden. Die Wirtschaft wird sicherlich ihre Bedeutung im Leben der Menschen noch weiter verstärken; die Staaten werden sich im Zuge der Globalisierung immer weiter zu Staatenbünden verschmelzen, so dass der Nationalstaat als solcher eine immer geringere Rolle spielen wird, obgleich die Nation als eine Art Wir-Gefühl und Ideologischer Raum (mit gemeinsamer Kultur und Ideologie) bestehen bleiben wird. Jene Ideologie und Kultur wird sicher von einer enormen Vielfalt geprägt sein, in der die grundsätzlichen Philosophien aber dieselbe bleiben. In näherer Zukunft – d.h. in den nächsten 20 Jahren werden die Konfliktherde der Welt sich weiter vergrößern, bis die Konflikte offen zum Ausbruch kommen; und diejenigen Staaten, in denen eben diese Konflikte stattfinden, werden die Lösung ihrer Probleme der ganzen Welt in Auftrag stellen. Doch sollten – und werden – diese – hoffentlich – friedlich gelöst. Die USA werden einen Teil ihrer Vormachtstellung zugunsten der EU, Chinas und Japans aufgeben müssen. – Ggf. wird es zu einer weiteren Wirtschaftskrise kommen, die jedoch schwächere Auswirkungen als die Weltwirtschaftskrise hätte. – In den Köpfen der Menschen, und somit auch in der Wirtschaft, wird sich aufgrund der immer größeren Bedeutung, eine neue Wirtschaftsethik entwickeln. Die Menschen selbst müssen wandelbarer und offener werden; als Gegenpart hierzu besinnen sie sich jedoch mehr auf den privaten, familiären Bereich – neue Bürgerlichkeit (das Haus im Grünen) – wobei dieses an ihren Beruf angepasst werden muss.

Pupil 4

2027 werden die internationalen Beziehungen einiger Länder noch mehr an Wert gewinnen. So wird die sich weiter ausdehnen (Länder wie Norwegen und Israel können es sich nicht mehr leisten in politischer Isolation zu leben), die Türkei ??? immer noch mit den Aufnahmebedingungen. Deutschland wird immer noch mit Problemen wie der Migration von Ost-Deutschen nach „Westdeutschland“ zu kämpfen haben. In Deutschland wird es immer mehr zu einer Verrohung des kulturellen Lebens kommen – insbesondere durch kulturell bodenloses Fernsehen. Auch wird Deutschland zum Überwachungsstaat → immer mehr Videokameras werden zur öffentlichen Sicherheit bereitgestellt. Die gesamte Bevölkerung wird gar nicht bzw. unwesentlich abnehmen jedoch wird der Ausländeranteil erheblich zunehmen, da Deutschland bzw. EU-Länder immer attraktiver auf Ausländer aus weniger begünstigten Ländern wirken. In der Wirtschaft hält die Privatisierung vor. Unternehmen aus früher staatlicher Hand werden privatisiert bzw. vom Staat getragene Anteile abgestoßen. Die Schneise in Deutschland zwischen reich und arm selbst wird auch weiter auseinander driften. Angesichts des hohen Individualismus in der Gesellschaft, der das schon 2007 kaum noch vor(kommende) „Wir“-Gefühl ablösen wird führt zu größerem Leistungsdruck in der Gesellschaft. Jeder ist sich selbst am nächsten sozusagen.

Dies ist auch ein Faktor, der dazu führt, dass unsere Gesellschaft immer mehr zu alten Werten (um nicht zu sagen spießig) zurückkehrt. Die Familie im klassischen Sinne wird weiter als Basis der Gesellschaft propagiert. Die Emanzipation der Frau mag ggf. ein

bisschen mehr vorangeschritten sein, jedoch ist in der Politik und Wirtschaft immer noch klar patriarchalische Struktur zu erkennen. Deutschlands Grenzen verschwimmen immer mehr mit den restlichen EU-Staaten ohne jedoch einen Identitätsverlust zu erleiden. Medien gewinnen immer mehr an Einfluss und Wahlkampagnen werden mit Hilfe dieser zu medialen Großereignissen. Politik und Medien vermischen sich. Die Lebenserwartung der Deutschen ist in 20 Jahren um ca. 7-8 Jahre gestiegen.

Ethik und Moral werden mit Hinblick auf weitere Themen wie Klonen immer öffentlicher und hitziger diskutiert! Raucher werden komplett und total von der Gesellschaft und Bars verbannt!!!

Pupil 5

In 20 Jahren ist die Überalterung der Gesellschaft weiter fortgeschritten, sodass die arbeitende Generation die alten Menschen nicht mehr versorgen kann bzw. nicht bereit ist derart viele Abgaben zu machen. Dieses Denken wird zur Auswanderung führen, was den Effekt der Überalterung wieder verstärkt. Von der Wirtschaft wird diese Emigration nicht aufgehalten, da dort immer weniger Arbeitskräfte nötig sein werden. Maschinen arbeiten effektiver und günstiger. Der nicht mehr arbeitsfähige Teil der Bevölkerung wird eine stärkere Unterstützung vom Staat fordern, die dieser jedoch nicht liefern kann, ohne in anderen Bereichen zu starke Abstriche zu machen. So steigt die Politikverdrossenheit, was die jeweilige Regierung in Frage stellen wird, denn sie kann nicht mehr als „vom ganzen Volk gewählt“ angesehen werden. Ehrenämter werden eine große Rolle spielen, da eine Finanzierung der Pflegedienste kaum möglich sein wird.

Pupil 6

In zwanzig Jahren wird sich die Gesellschaft meiner Meinung nach zunehmend modernisiert haben. Wenn man auf die 80er Jahre zurückblickt, wird sehr deutlich inwieweit sich der technologische Fortschritt oder auch die Gesellschaft an sich verändert und entwickelt hat. Computer waren etwas für Menschen, die Geld hatten, Handys sind von riesigen Telefonen zum praktischen Pocketformat geworden. So wird deutlich, dass allein zwanzig Jahre in der Technologie Berge versetzen können. In der Zukunft entwickelt sich vor allem die Technik zunehmend weiter, die der Gesellschaft häusliche Tätigkeiten erleichtern oder sogar ersetzen wird. Doch nicht nur die Technik entwickelt sich weiter, die Menschen an sich werden noch emanzipierter und toleranter. Ich denke, dass vor allem die Frauen in der deutschen Gesellschaft zunehmend an Einfluss gewinnen werden. Der erste Schritt, eine Frau als Bundeskanzlerin zu haben, ist auf jeden Fall getan. Irgendwann wird sich das jetzt noch untypische Bild eines Hausmannes durchsetzen. Heute ist es schon möglich, aber doch wird selten gesehen, dass der Mann den Haushalt übernimmt, auf die Kinder aufpasst und die Frau arbeiten geht. In der Zukunft wird dieses Phänomen sicher auftauchen, ob dies nun dem anderen überwiegt ist jedoch fraglich. Doch in zwanzig Jahren wird es sicherlich auch zu Problemen mit der Überalterung der Gesellschaft kommen. Es wird schwer sein der jungen und alten Bevölkerung gerecht zu werden. Außerdem wird es bestimmt wieder zu einer Art Babyboom kommen, die in noch weiter Zukunft zu unterhalten ist. Außerdem wird die Zukunft sehr teuer werden. Der Wert von Gegenständen nimmt zu, so dass es für viele Menschen schwer sein wird, zu überleben, vor allem mit einer eigenen Familie. Gerade für unsere Generation wird es schwer werden, sich ein Leben aufzubauen. Überall wird Geld verlangt, um z.B. zu studieren. Die Regierung setzt auf Studenten, die die Zukunft bestimmen sollen. Viele können sich jedoch den Luxus eines Studiums nicht leisten, obwohl sie dieses gerne

wollten. Stattdessen müssen sie auf eine Ausbildung hoffen, in der sie später im Beruf nur wenig verdienen würden. So verarmt unsere Gesellschaft zunehmend in dem Teil der Bevölkerung, die sein Traumleben nicht leisten können und die „Reichen“ der Bevölkerung werden noch gefördert. So wird die Schere zwischen Arm und Reich immer größer, was wiederum immer neue Probleme hervorrufen wird. So gibt es positive und negative Veränderungen, die in jedem Fall vorkommen werden. Einige sind absehbar, andere nicht, einige fördern den Zusammenhalt der Gesellschaft, andere werden ihm schaden!

Pupil 7

In 20 Jahren wird der demographische Wandel noch weiter fortgeschritten sein. Es wird sehr viele alte Menschen geben, aber nur noch eine geringe Geburtenrate, die durch vermehrte Einwanderung ausgeglichen wird. Bei der Auswanderung wird wegen der Angst vor Terroranschlägen und zu großer Belastung des Sozialsystems sehr streng ausgewählt. Jeder Einwanderungswillige muss bereits ein Stellenangebot in Deutschland vorliegen haben, damit er nicht die Zahl der Arbeitslosen vergrößert.

Die Arbeitslosenzahl ist zwar im Vergleich zu heute gesunken, aber die Menschen ohne Arbeitsplatz sind anfällig für rechtsextreme Parolen, da sie die Schuld auf die Einwanderer schieben. Im Osten Deutschlands ist die NPD daher seit 10 Jahren ständig in den Landtagen vertreten, im Bundestag scheitert sie glücklicherweise immer an der inzwischen eingeführten 6% - Hürde. (5%- Hürde war zu wenig, sie wurde fast durchbrochen.) Es gibt wieder mal einen Antrag, die NPD zu verbieten, und diesmal scheint er endlich durchzukommen.

Die sozialen Unterschiede bestehen nicht mehr so stark zwischen arm und reich, sondern zwischen alt und jung. Rentner, die keine private Altersvorsorge getroffen haben, leben in neu gegründeten betreuten Alten- Sozialwohnungscentren, die günstiger sind als ein Altersheim.

Die Lebensbedingungen sind allerdings von Zentrum zu Zentrum sehr verschieden.

Junge Menschen sparen für das Alter, sobald sie einen festen Arbeitsplatz haben. Das Gesundheitssystem krankt weiter vor sich hin, weil die Politiker immer noch keine praktikable Lösung gefunden haben und hoffen, mit utopischen Versprechungen die nächste Wahl zu gewinnen.

Die ganze Gesellschaft lebt in ständiger, unterschwelliger Angst vor Terroranschlägen ganz besonders da sich ein „Neuer Kalter Krieg“ zu entwickeln scheint, seit endgültig klar ist, dass der Iran Atomwaffen besitzt. Man hat aber gelernt, mit dieser Angst zu leben, selbst Einwanderer werden größtenteils in der Gesellschaft akzeptiert. Großen Anteil daran hat die Fußball-Nationalmannschaft, die mittlerweile zu 2/3 aus Einwanderern besteht. Nach dem Gewinn der WM 2010 in Südafrika gab es eine große Kampagne des DFB und des Bundestages gegen Rassismus, die einen überwältigenden Erfolg verzeichnen konnte.

Kinder sind inzwischen eine Art Statussymbol und sie werden vom Staat auf alle möglichen Arten gefördert (kostenlose KiTa- und Kindergartenplätze, flächendeckende Betreuungsangebote, ...).

Doch viele Menschen wollen keine Familie mehr gründen, da Kinder viel Geld und vor allem Zeit kosten, die man mittlerweile immer mehr bei der Arbeit verbringt als zu Hause.

Pupil 8

Die Gesellschaft wird sich nicht grundlegend verändern. Tendenzen, welche heute schon zu erkennen sind, werden sich verschärfen. Die heutige Gesellschaft ist im Begriff, sich zu verlieren. Das Leben in Einzelgruppen wird stärker betont werden. Schon heute nimmt es zu, dass vor allem das Computerspielen und das Fernsehen dazu führen, dass die Leute mehr alleine sind und nicht mehr in Freundesgruppen ihre Freizeit verbringen. In diesem technisch bedingten Vereinsamen drohen weitere Gefahren. Wenn in Zukunft ein Unterricht über das Internet stattfindet oder die Schüler zuviel auch schon auf dem PC schreiben (das mit der Hand schreiben schon nahezu nicht mehr gewohnt sind), wird sich der Wissensstand deutscher (?) Schülerinnen und Schüler in einem noch stärkeren Maße in einem unakzeptablen Zustand befinden. Die Politik wird falsche Akzente in der Bildungspolitik setzen, die sich in 20 Jahren katastrophal auswirken werden. Die Politik ist sogar auf dem besten Wege, Deutschland ins Verderben zu reiten.

Die Bildungspolitik ist einer der wichtigsten Bereiche, um Deutschland konkurrenzfähig erscheinen zu lassen. Ganztagschulen sind der falsche Weg! Für minder begabte Kinder, die ansonsten nachmittags Unfug anstellen würden, ist die Schule vielleicht eine richtige Aufbewahrungsstätte. Ein großes Wissensdefizit muss in solchen Fällen ja auch geschlossen werden. Aber Gymnasiasten müssen lernen, selbstständig zu arbeiten. Was in der Schule wichtig ist, ist, dass man lernt zu arbeiten. Das ist einem aber am Abend nicht möglich. Und Hausaufgaben in Gruppen zu erledigen zeigt keinerlei Effizienz. In solchen Gruppenarbeiten, auf welche zurzeit fälschlicher Weise so viel Wert gelegt wird, wird die Arbeit nur von wenigen erledigt. Diejenigen aus der Gruppe, die die Übung bräuchten, stehen als die Verlierer da. Gruppenarbeiten, die in großen Firmen erledigt werden, sind anders als in der Schule. Dort wird praktisch nur eine Arbeitsteilung vorgenommen und jeder erarbeitet dann einen Teil. Somit sind solche in der Schule geübten Gruppenarbeiten Schwachsinn.

Der Leistungsdruck auf Schüler muss erhöht werden. Zentrale jährliche Prüfungen – in jeder Jahrgangsstufe – müssen für Druck sorgen und zugleich anforderungslosen Schulen (z.B. Integrierten Gesamtschulen) ihre Grundlage entziehen. Des Weiteren verstärkt eine Ganztagschule die ????. Kinder müssen noch neben der Schule einer Sportart nachgehen oder ein Musikinstrument spielen. So erhalten sie auch neben der Schule andere soziale Kontakte, die das gesellschaftliche Leben fördern. Diese Signale werden aber nicht kommen. Der Leistungsdruck wird gesenkt werden. Es findet immer eine Anpassung nach unten statt, damit möglichst viele ihr Abitur schaffen. Das Abitur inflationiert – der Anfang vom Ende Deutschlands.

Wichtig wäre auch das Zahlen eines Schulgeldes, welches auch von sozial schwächeren Schichten geleistet werden muss. Die Sozialhilfeförderungen müssen dann allgemein etwas hoch gesetzt werden, aber es ist wichtig, dass ein geringer Betrag gezahlt wird. Sobald etwas Geld kostet wird dieses auch ernster genommen.

Ein Aspekt, der für die Ganztagschulen spricht, ist die Tatsache, dass Kinder betreut werden, während Eltern arbeiten. Dies sollte aber nicht von der Schule geleistet werden.

Betreuungseinrichtungen mit ehrenamtlicher Unterstützung gerade von älteren Leuten, ist hier gefragt.

Meine ausführlichen Schilderungen über das Schulwesen sind darauf zurückzuführen, dass aus meiner Sicht die Bildung den zentralen Punkt einer Gesellschaft ausmacht. Die Politik in diesem Bereich bestimmt maßgeblich die Entwicklung eines Landes.

Die Gesellschaft in 20 Jahren ist also nur eine Fortführung heute angefangener politischer Fehler. Es ist auch vollkommen uneinsichtig, warum man sich z.B. an dem Leistungsdruck in Bayern nicht orientiert und diesen in der ganzen BRD kopiert. Das nächste Problem heutiger Gesellschaft liegt nämlich darin, dass die Politik viel zu sehr von Ideologien und vom parteibestimmten Handeln bestimmt wird. Politiker in der Opposition wirken nicht produktiv an der Gestaltung mit, sondern sind ausgesprochen kontraproduktiv. Sie meckern über die Gesetzesvorschläge, die sich (sie) – als sich noch in der Regierung saßen – unterstützen. Dies sind Dinge, die zur Politikverdrossenheit führen und extremistische Parteien unterstützen. Sowohl links- als auch rechtsextremistische Gruppierungen stellen eine Gefahr dar. Eine extremistische Ausprägung wird es noch einmal geben. Aber nicht innerhalb der nächsten 20 Jahre. Sondern in noch fernerer Zeit. Dafür ist auch mangelnde Anpassungsfähigkeit gerade ??? der ??? Deutschen islamischen Ursprungs zu suchen. Die einstige Multi-Kulti-Politik ist, auch wenn es einige auch noch nicht einsehen, fehlgeschlagen.

Die Zukunft in 20 Jahren ist nun also davon geprägt, dass der Mensch mehr allein ist. Der Faktor dafür ist der technische Fortschritt und fehlgeschlagene Politik

Pupil 9

In 20 Jahren wird die technische Entwicklung der Gesellschaft weit fortgeschritten sein, dass die Eingliederung jedes Menschen in die Gesellschaft nicht mehr wie heute schon in jungen Jahren mit beispielsweise dem Besuch eines Kindergartens beginnt. Die Technik wird eine individuelle Betreuung eines jeden Menschen gewährleisten und uns vollkommen unabhängig von unseren Mitmenschen machen. Die Entwicklung jedes Kindes wird somit kaum von seiner „menschlichen“ Umwelt beeinflusst, sondern vielmehr von Computerprogrammen perfektioniert. Diese Entwicklung wird zu einer Spaltung der Gesellschaft führen: Die obere Schicht wird ein systematisches und strukturiertes Leben führen in einer hochmodernen Umgebung. Der Tagesablauf jedes in „dieser Welt“ lebenden Menschen ist klar vorbestimmt. Die Regierung kontrolliert das Leben der Menschen soweit, dass Deutschland äußerlich zu einem perfekt funktionierenden Staat geworden ist, in dem jeder Schritt geplant und durchorganisiert ist. Das Individuum an sich existiert also kaum noch. Der ganze Staat ist ein großes gut funktionierendes Unternehmen, eine Art Kommunismus ist entstanden. Äußerlich erscheint dieser Staat als geradezu perfekt. Aber bei Betrachtung der Unterschicht zeigt sich ein ganz anderes Bild: Diese anfangs kleine Schicht, aber immer an Größe zunehmende lässt den Staat langsam in sich zusammenfallen: Diese Menschen haben sich der Kontrolle durch den Staat vollkommen entzogen und leben in ärmlichsten Verhältnissen. Die Abwendung vom Staat hat diesen dazu veranlasst, nur noch für die Oberschicht zu sorgen und die Unterschicht vollkommen außer Acht zu lassen. Da diese immer weiter anwächst, aber es nicht mehr möglich ist sie in den Staat einzugliedern, entstehen bei den mit der Regierung unzufriedenen Menschen aus Verzweiflung immer mehr Hass und Wut. Kriminalität nimmt zu und bald kann die bis dahin von den negativen Seiten ferngehaltene vom Luxus verwöhnte Schicht nicht mehr in ihrer Welt gefangen gehalten werden, sondern wird mit diesen Problemen konfrontiert.

Frei nach dem Motto „Die voluminöse Expansion der subterranean Salanellen ist reziproproportional zur intellektuellen Kapazität der produzierenden Agrariess“ wird es den „armen Leuten“ möglich sein, sich gegen die Oberschicht aufzulehnen und die Gesellschaft wird in ein vollkommenes Chaos stürzen.

Pupil 10

Die heutige Gesellschaft ist schnelllebig, größtenteils ehrgeizig und zielstrebig. Alles muss immer schneller gehen und jeder will möglichst viel Geld verdienen.

Immer erreichbar durch Handy und immer international vernetzt durch den Computer, scheint zumindest der Großteil der Menschen zu sein. In unserer Gesellschaft geht es inzwischen mehr um materielle als um immaterielle Werte, damit meine ich, dass mehr Wert auf die Arbeit, Wohlstand und Geld gelegt wird als zum Beispiel auf Dinge wie Familie und Lebenspartner. Dies zeigt sich auch an der sinkenden Geburtenrate und der mehr und mehr verwahrlosten Jugend.

Ein Gegenpol zu den immer geldorientierteren Managern etc. bilden die zahlreichen Arbeitslosen in Deutschland.

Viele leben mit wenig Geld vom Staat und kommen gerade so über die Runden. Doch man muss zugeben, dass die Arbeitslosen in Deutschland auf einem sehr hohen Niveau jammern. Die meisten von ihnen bekommen mehr Hilfe vom Staat als in so manch anderer Nation.

Diese ganzen Problematiken versucht und wird die Politik versuchen zu verändern. Zahlreiche Reformen und Umstellungen sollen die Lage auf dem Arbeitsmarkt wieder stabilisieren und der Wirtschaft neuen Aufschwung bringen.

Bürokratieschranken werden abgebaut und müssen abgebaut werden.

Deshalb hoffe ich, dass die deutsche Wirtschaft und Politik in 20 Jahren flexibler und wirksamer agieren kann, ob dies wirklich der Fall sein wird, mag ich allerdings zu bezweifeln.

Beide werden sich auch immer mehr auf die Globalisierung ausrichten. Es deutet viel darauf hin, dass immer mehr Handelsbeschränkungen wegfallen und die Staaten ihre Märkte immer mehr durch den internationalen Druck öffnen müssen. Es wird auch für Deutschland, als eines der führenden Industrieländer mehr Konkurrenz aus dem Ausland und gerade aus den Billiglohnländern geben. Ich als Konsument werde immer leichter Waren aus den hintersten Winkeln der Erde erhalten können und zu immer niedrigeren Preisen.

Diesen ganzen Prozess bringt auch die neueste Technologie mit sich. Schon heute ist es kein Problem mehr, eine Nachricht von Deutschland nach Australien innerhalb von wenigen Minuten zu verschicken. In zwanzig Jahren werden ganz andere mögliche Dinge möglich sein, von denen wir heute noch nichts ahnen. Auf jeden Fall aber wird das Leben für jeden Einzelnen noch hektischer und aufregender sein. Schneller und billiger wird man z.B. von einem Ort zum anderen gelangen oder auf ganz andere Weise über tausende von Kilometern kommunizieren können.

Ich denke auch, dass viele Menschen mit den immer schnelllebigeren und neuen Einflüssen überfordert sein werden.

Es wird noch mehr darum gekämpft werden müssen, sein Geld zu verdienen und einen festen Job zu haben. Die Anforderungen werden immer höher und man wird immer mehr für sein Geld tun müssen.

Ich denke aber auch, dass die Krisen und Kriege zunehmen werden und die Politik in dieser Hinsicht viel zu bewerkstelligen hat. Gerade wegen nicht erneuerbarer Energien wird es zu Streitigkeiten kommen, wie z.B. um das Öl. Die dritte Weltländer werden noch mehr ins Hintertreffen geraten und es wird die Aufgabe der Industrieländer sein, diese aufzufangen.

Pupil 11

Die heutige Gesellschaft in Deutschland sieht so aus, als würde sie sich verändern.

Man kann sie keiner bestimmten Epoche zuordnen, sie kennzeichnet ??? eine Übergangsphase, eine Veränderung. Es zeichnet sich die Tendenz ab, dass die Gesellschaft sich immer weiter von sozialen Kontakten entfernt. Die Menschen müssen heute immer flexibler sein, können ihren Arbeitsplatz überall in der Welt haben und stehen meist nur über elektronische Kommunikationsmittel miteinander in Kontakt. Diese elektronischen Kommunikationsmittel werden immer unpersönlich: Telefon, e-Mail, SMS (Internet).

Doch unsere Gesellschaft ist auch eine Informationsgesellschaft. Man kann sich heute immer und überall über Ereignisse in der ganzen Welt informieren.

Leider nehmen viele diese Informationen nicht an.

Viele wollen nichts über Politik, Wirtschaft etc. wissen, was die Wahlbeteiligung der letzten Kommunalwahl z.B. in Oldenburg zeigte.

Die Menschen wissen nicht viel über Politik, so wird beispielsweise der CDU die Schuld an den Fehlern unserer Innenpolitik, nur weil unsere Kanzlerin CDU-Mitglied ist und scheinbar für alles was geschieht verantwortlich gemacht wird.

Die heutige Gesellschaft hält es für selbstverständlich, dass Bildung, Transfers etc. vom Staat geleistet werden bzw. bezahlt. Dies ist aber nicht selbstverständlich.

Des Weiteren die Forderung weniger Arbeiten zu gehen für gleiches Geld.

In den nächsten 20 Jahren wird die Gesellschaft sich noch lange nicht verändert haben. Der Standpunkt wird bleiben.

Nur einige wenige, diejenigen, die es verstanden haben, dass nicht alles, was uns geschieht nicht selbstverständlich ist werden sich besser in der Gesellschaft, auf dem Arbeitsmarkt in der Politik und der Wirtschaft zurecht finden können.

- Die zwischenmenschlichen Beziehungen werden in 20 Jahren zurückgehen.

In der Politik wird es nicht mehr so sein, wie es heute ist.

Offensichtlich funktioniert dieses System nicht.

Die Menschen haben kein Vertrauen mehr in die Politik.

Sie gehen nicht mehr wählen, sie demonstrieren etc. dies sind keine guten Voraussetzungen damit sich eine Partei etabliert. Die Regierung repräsentieren nicht mehr das Volk.

In der Wirtschaft besteht jetzt die Tendenz, dass der Euro sich immer mehr etabliert. Vielleicht nicht in 20 Jahren, vielleicht später wird der Euro sogar zur Leitwährung.

Der Dollar dagegen geht immer weiter zurück.

Da die USA ein enormes Handelsdefizit verzeichnet wird der Markt mit Dollar überschwemmt, dies könnte zu einer Inflation kommen und würde nicht nur die USA betreffen, sondern unter anderem auch Deutschland, in dem die USA 25% des Auslandshandels ausmachen, aber auch Länder, die ihren Währungskurs fest an den Dollar gebunden haben. Das sind vor allem südamerikanische und ostasiatische Staatsgebiete.

Auch das Geld wird zum bargeldlosen Zahlungsverkehr genutzt.

Pupil 12

Ich denke, dass die Entwicklungen der Globalisierung, die Entwicklungen in der Politik und Gesellschaft bestimmt haben. Nach diesem Prinzip wird sich auch die Machtverteilung innerhalb Deutschlands (welches bis dahin kein eigenständiger Staat, sondern Teil einer europäischen Nation sein wird) dahingehend verändert haben, dass die Politik große Teile ihrer Macht an die Wirtschaft, und somit an einzelne Großkonzerne, verloren haben wird, da diese sich durch Internationalität vielen Vorschriften entziehen können und somit ihre Macht ausdehnen. Auch die Entwicklungen in der Gesellschaft werden davon bestimmt sein. So werden sich Güter und Finanzmittel immer weiter auf eine kleine Schicht von Menschen verteilen, wohingegen die breite Volksmasse (welche prozentual und real ansteigen wird) mit weitaus weniger auskommen müssten (z.B. durch Abschaffungen der Sozialleistung wie Sozialhilfe, Arbeitslosengeld, Krankengeld, etc. ...). Die bildliche „Schere“ zwischen arm und reich wird also in bisher ungekannte Dimensionen ausklappen.

Aus diesen Entwicklungen heraus wird sich innerhalb der Gesellschaft eine Art Klassenbewusstsein entwickeln, welches zu Demonstrationen und Aufständen führt, da die Unzufriedenheit der Situation „des Volkes“ (ich vereinfache hier indem ich den relativ ärmeren Teil der Bevölkerung als „das Volk“ bezeichne, da sie den mit Abstand größten Teil der Bevölkerung darstellen) gegenüber den reichen und mächtigen Menschen wächst, sodass es vielleicht weitere 10-20 Jahre später zu einer diesem System absolut entgegen gerichteten Entwicklung kommt, nämlich zu einer sozialistischen Revolution, die jedoch mit starken demokratischen Elementen versehen ist, da man Machtballungen und Machtanhäufungen einzelner aufgrund seiner Erfahrungen auf jeden Fall verhindern möchte. Ich spreche hier also von der (bisherigen) Utopie eines wirklich demokratischen Sozialismus, der jedoch um Enteignungen und Verstaatlichung nicht herum kommt.

Als Begründung für die „totale“ Liberalisierung der Wirtschaft sehe ich die Belastungen, die durch die Globalisierung auf die Industrienationen zukommen und diese sich somit dazu gezwungen sehen, ihre Wirtschaft zu stärken um ihr Land unbeschadet die

Entwicklungen der Globalisierung überstehen zu lassen. Diese Stärkung der Wirtschaft, wird sich im Abbau von Sozialleistungen und ähnlichem (wie bereits angesprochen) auswirken und somit bis zur „totalen“ Liberalisierung der Wirtschaft führen.

Die Zusammensetzung der Gesellschaft wird „bunter“ denn je, da durch technischen Fortschritt die Mobilität der Menschen stark verbessert wird, was aber auch den Anforderungen der Wirtschaft entspricht, da sie alle Produktionsfaktoren, also auch den Faktor Arbeitskraft, möglichst mobil machen möchte, um ihre Gewinnquoten und die Konkurrenzfähigkeit zu steigern. So wird Deutschland zu einem immer geringer werdenden Teil aus Deutschen bestehen und so eine gesellschaftliche Mischung aus verschiedensten Kulturen entstehen, ähnlich wie es heute in Amerika aussieht. Leider hat dies auch die Nebeneffekte, die durch Unverständnis der verschiedenen Kulturen untereinander entstehen, nämlich Rassismus und Intoleranz.

Parallel dazu wird die Welt dennoch vereinheitlicht, dadurch dass sich eine Weltsprache, vermutlich Englisch, durchsetzen wird. In Europa wäre auch Esperanto eine Möglichkeit.

Pupil 13

Die Beschreibung der Gesellschaft erfolgt in den Aspekten der Wirtschaft; gesellschaftspolitischen Ordnung sowie des multinationalen Gedankens, in Bezug auf die Bundesrepublik Deutschland.

Für die Wirtschaft verfolge ich den Verlauf der Globalisierung.

Es wird angenommen, dass der Prozess sehr weit vorangeschritten ist, wenn es möglich ist, ihm ein Ende zuzusprechen, so hätte er dieses erreicht. Internationale Konzerne, auf allen Kontinenten der Erde vertreten, arbeiten und besonders verwalten in arbeitsteiligen Schritten die Produktion von Konsumgütern, die Erzeugung sowie den Abbau von Rohstoffen. Der Kampf zwischen Politik und Wirtschaft wird zu Gunsten der letzteren entschieden sein, eine neue Marktwirtschaftsform, als Gegensatz zum ???bortismus zur Zeit des französischen Absolutismus oder der deutschen Kommandowirtschaft geprägt, wird vorherrschen.

Aber die Wirtschaft wird die Politik noch weiter zurückdrängen, so, dass die Möglichkeit besteht von einer Regierungsform á la Oligarchie zu sprechen. Dies ist insofern wichtig, als dass es mir erlaubt, die gesellschaftlich-politische Ordnung der „Zukunft“ zu begründen. Die Machtlosigkeit der Regierungen zeigt sich in den Möglichkeiten der Oligarchie, was nichts anderes bedeutet als von Wirtschaftsmagnaten zu sprechen. Die Bundesrepublik erlaubt sich selbst, sich als Sozialstaat zu betrachten – ein Welfarestate. 2002 lagen die Ausgaben für soziale Leistungen bei über Siebenhundertmilliarden Euro (1/3 des BIPs) bei einer Staatsverschuldung von 67,7% (Maastricht erlaubt ‚nur‘ 60% (am BIP gemessen)).

Um meine Aussagen/ Behauptungen nun miteinander in Verbindung zu bringen muss ich wohl oder übel erwähnen, dass durch die Zentralisierung des Kapitals in Unternehmen diese den Staat/ die Regierung unter Druck stehen können, es gilt der Erhalt von Arbeitsplätzen sowie die damit verbundenen Steuereinnahmen zur Finanzierung des Staatshaushaltes gegen Kapitalvermehrung der Wirtschaft. Eine Möglichkeit ist das immer beliebte Outsourcing.

Ich sehe fest, dass die Wirtschaft, in Aufteilung der Produktionsschritte, mit dem klaren Ziel der Kostenverminderung bei Produktion und dem damit verbundenen erhöhten Gewinn, einer Regierung gegenüber steht, die zunehmend an Macht verliert, die Wirtschaft nicht mehr lenken kann – hiermit ist keine Art der Kontrolle gemeint, sondern das Hinführen auf moralisch-soziale Bahnen. Die Menschen selbst werden in einer Gesellschaftsform leben die manch böse Zunge als ‚blutigen Kapitalismus‘ bezeichnen würde – wobei ich mich entschieden vom kommunistischen Denken distanzieren.

Ich persönlich halte die außenpolitische Entwicklung für sehr interessant. Ob die EU nun in Form der USA zusammengewachsen sein wird halte ich für diesen Zeitraum für reine Utopie, wenn man bedenkt dass eine allg. Verfassung schon gescheitert ist, aber der Staat als einzelner wird immer weiter an Kompetenzen verlieren und sie an NGOs wie ??? abgeben müssen.

Pupil 14

Meiner Meinung nach wird sich die deutsche Gesellschaft im Jahre 2027 zu einer vollkommenen Dienstleistungsgesellschaft entwickelt haben. Es wird Angebote für alles geben, sei es das einem die Schuhe geputzt werden oder mittags das Essen nach Hause geliefert wird.

Darüber hinaus wird die verbesserte Lebensqualität und die bessere medizinische Versorgung für einen rapiden Anstieg in der Lebensqualität sorgen.

Und um diese alternde Bevölkerung sozial und finanziell zu versorgen, werden die Menschen wesentlich länger und produktiver arbeiten müssen.

Ich befürchte, dass durch diese Umstände viele Menschen sehr viel Zeit in ihre Arbeit investieren und somit zwischenmenschliche Beziehungen leiden und alte Werte wie Familie und Kinder immer mehr in den Hintergrund treten.

Diesen doch eher negativen Aussichten stellen sich aber auch einige positive Aspekte gegenüber:

So ist z.B. zu erwarten, dass Innovation in der Zukunft groß geschrieben werden wird.

Dies ist allein schon nötig um im internationalen Vergleich wirtschaftlich zu bestehen. Doch diese Innovationen werden nicht nur Auswirkungen auf die Wirtschaft haben. Vielmehr werden durch sie auch ganz alltägliche Dinge erleichtert werden. Da diese Entwicklung nicht nur technisch sondern auch medizinisch voranschreiten wird.

Insgesamt wird dies zu einer verbesserten Lebensqualität führen.

Ausgelöst wurde diese ganze Entwicklung hin zur Technisierung und Modernisierung durch das ständige nach mehr Bequemlichkeit und Luxus.

Diese beiden Faktoren sind ja schon seit je her Auslöser von Innovationen.

Zusammengefasst sehe ich die Situation in 20 Jahren wie folgt:

Die Lebensumstände vieler Menschen wird sich auf Grund von technischen/ medizinischen Erneuerungen stark verbessert haben.

Trotzdem wird dieser Luxus immer noch nicht allen zugänglich sein, was zu Spannungen innerhalb der Gesellschaft führen wird.

Vielen Dank

Pupil 15

Zur Erläuterung der Veränderung(en) der Gesellschaft möchte ich einleitend einen kurzen Überblick über mein Bild der aktuell existierenden Gesellschaft geben.

Meiner Meinung nach prägen momentan folgende Faktoren unsere Gesellschaft:

Kapitalistisch-orientiertes Wirtschaftssystem, inkonsequente Politik, Unzufriedenheit einer überwiegenden Mehrheit von Individuen mit den aktuellen Umständen, ein Mix aus expansorisch orientierten Weltmächten (USA, China) und deren „Gegnern“, sowie eine Monopolarität der USA.

Genau in diesem letzten Punkt liegt meiner Meinung nach auch der einflussreichste Faktor für die zukünftige Gesellschaft. Auf Grund ihrer militärischen Überlegenheit und der Vormachtstellung wird das Weltgeschehen in 20 Jahren stark vom Handeln, aber auch von der Kultur, den Wertidealen und der Politik der USA bestimmt werden. Auf welche Weise dies geschehen wird ist meiner Meinung nach nicht absehbar.

Des Weiteren sehe ich ein großes Problem in dem Verbrauch von natürlichen Ressourcen wie z.B. Erdöl, was entscheidende Veränderungen für den Menschen nach sich ziehen wird.

Eine gesonderte Rolle spielt außerdem die Entwicklung des internationalen Terrorismus, bzw. die Bekämpfung von Krankheiten wie Aids, oder etwa die Versorgung Not leidender Bevölkerungsschichten und Länder.

Ein weiteres Gebiet eröffnet sich in der Betrachtung des „Privatmenschen“. Im Zusammenhang mit dem zukünftigen Auseinanderklaffen der Schere zwischen Arm und Reich, wird man sich auch auf einen Wandel mit den eigenen Lebensumständen einlassen müssen. Diese werden für einen Großteil der Bevölkerung jedoch negativ ausfallen.

Bezug auf Deutschland:

Politik:

Meiner Meinung nach kann die Tendenz auf zwei Arten ausfallen:

Zum einen, das Phänomen, welches (sich) bereits heute abzeichnet, nämlich der Verschmelzung politischer Ideale so genannter bürgerlicher Parteien (CDU, SPD). Zum anderen das Aufkommen, bzw. die Bestärkung radikaler Parteien, welches sich durch die Verschlechterung der Lebensumstände des einzelnen Bürgers begründet.

Wirtschaft:

Durch die Zunahme der Wirtschaftskraft anderer Staaten, wie z.B. Japan, Indien, oder China wird Deutschland seine, in Bezug auf den Außenhandel momentan gute Position verlieren. Im Zuge der Globalisierungsprozesse werden deutsche Unternehmen immer mehr ins Ausland verlagert; Deutschland wird also nicht mehr direkt von der Wirtschaftskraft der Unternehmen profitieren können. -> zunehmende Privatisierung

Ich könnte noch viel mehr schreiben ☺

Pupil 16

Die Gesellschaft im Jahre 2027 hat sich in Bezug auf mehrere Bereiche nachhaltig verändert. Ursachen für diese Veränderungen waren einerseits das Bestreben von Regierungen Verbrechen durch Überwachung zu verhindern. Andererseits führte eine verstärkte Unipolarität der Welt zu immer mehr militärische Konflikte, welche durch wirtschaftliche, kulturelle sowie religiöse Differenzen hervorgerufen werden. Das gewachsene Überwachungsbedürfnis führte besonders in den westlichen, wirtschaftlich bessere gestellten Staaten zu ein deutliche Demokratieverlust. Durch moderne Technologien ist es im Jahre 2027 möglich fast die gesamte Welt dauerhaft zu überwachen. So ist es zwar möglich viele Verbrecher zu überführen und Straftaten zu vereiteln, jedoch wird dabei auch die Privatsphäre der Bürger in erheblichen Masse beeinträchtigt. Auch die soziale Unterschiede sind 2027 größer geworden so ist ein grossteil des Wohlstands der Westlichen Staaten auf wenige Bürger verteilt. Diese wohlhabende Bürger haben aufgrund des Berechtigten Protesten der Sozial schwachen den beschriebene Überwachungsstaat gefordert und durchgesetzt. Es hat also ein verstärktes Überwachungsbedürfnis der Reichen zum absoluten Verlust der Privatsphäre jedem Bürger der westliche Gesellschaft geführt. Aus diesem Verlust resultierten zwangsläufig auch Veränderungen in Staatssystem. Zu diesen zählen die Verlagerung einen großteils der Politischen Macht auf einige, wenige Personen und eine enorme Vergrößerung der Einfluss der Wirtschaft auf die Politik. Doch das wachsende Sicherheitsbedürfnis und die wachsende Differenzen der westlichen und östlichen Staaten führte auch zu immer mehr militärische Konflikten und terroristischen Anschläge.

Pupil 17

Ich denke, dass sich die Welt in 20 Jahren deutlich verändert hat. Global gesehen meine ich, dass die heutigen 3. Weltländer (Venezuela, Indien, ...) mehr Einfluss gewonnen haben und Entscheidungen nicht mehr hauptsächlich durch die USA oder die EU beschlossen werden. Es wird also zu einer Kräfte- und Machtverschiebung kommen.

Speziell auf Deutschland gesehen, denke ich, dass auch hier die Gesellschaft in einem Wandel ist. Ein deutlicher und extremer Punkt wird die Verschiebung des Durchschnittsalters nach oben sein. Unsere Gesellschaft wird überaltert sein und Kinder sind Mangelware.

Dadurch wird Deutschland ein Problem mit Arbeitskräften bekommen. Durch das Verhältnis der Rentner und Arbeiter, wird auch unser Sozialsystem deutlich umgeändert sein. Es werden die heutigen Sozialleistungen so nicht mehr existieren, da sie nicht finanzierbar sind. So wird die private Altersversorgung an Bedeutung gewinnen und die staatlichen Zuzahlungen sehr gering sein.

Meiner Meinung nach kommt es auch zu einer Verschiebung der Lücke zw. arm und reich. Es wird mehr Arme geben, die dann am Existenzminimum leben und viele Reiche, die nicht wissen wohin mit ihrem Geld. Die Stufen dazwischen werden dann kaum noch vertreten sein, sodass der typische Durchschnittsverdiener von heute nicht mehr existiert.*1

Ansonsten denke ich, dass vieles für die Menschen einfacher wird als heutzutage. Die Welt wird weitestgehend computerisiert sein, sodass man alltäglich Pflichten im Haushalt nicht mehr unbedingt machen muss, da Roboter dies für einen übernehmen. Aus diesem Grund wird das Leben angenehmer und man kann nach seiner Arbeit sich entspannen und Dinge tun, die man möchte.

Auch das Zusammenleben von Menschen wird sich revolutionieren. Da es immer mehr Menschen geben wird (China, Indien), wird der Platz für den einzelnen immer geringer. Aber auch die Beziehung von Mann und Frau ist dann anders. In den jüngeren Generationen wird nicht mehr viel Wert auf ein Zusammenleben und einer Partnerschaft liegen. Die ganzen Zwischenmenschlichen Beziehungen werden nicht mehr als so wichtig empfunden und auch Kinder zu haben ist nicht mehr ein Lebenstraum. Viel mehr wird seine eigenen Bedürfnisse und Freiraum als wichtig empfunden.

Außerdem wird das Internet eine wichtige Rolle spielen. Ich denke, dass das Internet zu einer 2. (virtuellen) Welt wird, in der man sich einklinken und leben kann. Es wird nicht nur Texte auf Bildschirmen geben, sondern man bewegt sich im Internet wie in Computerspielen heute. Man übernimmt einen Bot und geht mit ihm auf Suche.

Pupil 18

Wenn ich mir die Zukunft in 20 Jahren vorstelle, so denke ich, wird sich hinsichtlich des Arbeitsmarktes und des Arbeitsplatzangebotes viel verändert haben.

Die Automatisierung wird sich sehr verstärkt haben, so dass sich die Angebote an Arbeitsplätzen auf ein Minimum beschränkt haben. Manuelle Arbeit wird von Maschinen übernommen, Führungspositionen von Unternehmen werden komprimiert sein. Ich stelle mir das so vor, dass es nur noch Inhaber von ganzen Unternehmensketten geben wird, welche sich primär auf eine Kommunikationsebene der neuen digitalen Kommunikationsmittel einlassen – ein Führungschef informiert andere zentrale Mitarbeiter seiner Firmenkette über Bildtelefon oder bis dahin vielleicht auch nur noch über das Internet.

Diese Mobilisierung & Automatisierung hat dann eben ganz klar zur Folge, dass eine hohe Arbeitslosigkeit herrscht und die Anforderungen an die junge Generation immer höher hinsichtlich des Wissens werden. Die Forderung nach Entwicklung zu mehr Technisierung wird im Zentrum der Schulausbildung stehen.

Die Kommunikation der Menschen untereinander wird sich erschaffen – das Internet bekommt eine noch größere Rolle und wird größtes Kommunikationsangebot sein.

Das Privatleben erleidet darunter einen negativen Einfluss da die zwischenmenschlichen Kontakte aufgrund von Zeitmangel und Mangel an Möglichkeiten der einzelnen Personen, sich zu äußern. Der Sprache bzw. dem Austausch zwischen Menschen wird ein großer

Wandel unterlaufen. Zwar werden Anglizismen die deutsche Sprache prägen und ausmachen, doch die Grundlagen der Grammatik werden untergehen.

Zwar wird ein großer Bal(l)ast auf der Bevölkerung liegen – hinsichtlich Arbeitsaufwand – doch die Momente des Familienlebens werden einen höheren Stellenwert bekommen. Ausflüge mit der Familie - in hoffentlich noch genug existierende Wälder – werden zelebriert und genossen

Durch die eingangs angesprochene erhöhte Arbeitslosigkeit wird dem Deutschen Staat bzw. primär dem Sozialsystem eine große Verantwortung und neue Aufgaben zugesprochen.

Dadurch, dass es mehr Arbeitslose gibt, muss die existenzsichernde Absicherung gewährleistet sein, so dass dieser Bereich enorm aufgestockt und vergrößert werden muss.

Ich denke hierbei, dass es zu zwei großen Aufgabenbereichen in der Politik kommt: Sicherheit für die Arbeitslosen und fortschrittliche Entwicklung ausbauen

Trotzdem hoffe ich, dass sich die Umweltbelastung nicht noch stärker ausbreiten wird und die Welt letztendlich durch das Ozonloch zerstören.

Denn ein gesichertes Leben für die Kindeskinde soll gewährleistet sein!

Pupil 19

Die Veränderungen der Gesellschaft beruhen auf verschiedenen Faktoren, zum ersten auf der Klimakatastrophe. Durch ständig wachsende Emissionen gab es mehr und mehr Umweltkatastrophen, diese führten unter anderem dazu den Meeresspiegel zu erhöhen.

Die Weltbevölkerung wurde in zwei Hälften gespalten, die Glücklichen, die von den Umweltkatastrophen verschont blieben und diejenigen, die zu Flüchtlingen ohne Hab und Gut wurden.

Ein nie da gewesener Flüchtlingsstrom begann und die politischen Einstellungen und die Hilfsbereitschaft der Länder änderte sich.

Der zweite Grund, der Veränderungen der Gesellschaft, hängt eng mit dem erst genannten zusammen. Überall gibt es Konflikte oder Auseinandersetzungen, die sogar zu Kriegen führen denn der Grund dieser Konflikte ist Trinkwasser.

Im Zuge der Katastrophen z.B. der Ausbreitung der Wüste Trinkwasser knapp geworden ist.

Die Existenzbedrohung hat das gesamte Denken der Gesellschaft umgekrempelt.

Wer eigentlich Schuld an der jetzigen Situation war, da gibt es unterschiedliche Meinungen.

Die einen sagen vor allem Amerika sei Schuld an der gesamten Situation und sollte deshalb Reparationen zahlen. Andere sagen das die sich in der Luft befundenen FCKW-Gase die noch nicht bis zur Ozonschicht gelangt waren Grund für die Misere seien und das

keinen die alleinige Schuld träge und man lieber zusammenhalten sollte um die Sozialenprobleme in der Welt zu bekämpfen.

Einige Staaten die sich geweigert hatte das Kyotoprotokoll zu unterschreiben, änderten vorerst ihre Haltung auch dann nicht als die ersten Katastrophen eintraten. Dies wurde von anderen Staaten hart bestraft zum einen mit der Androhung von Wirtschaftsembargos zum anderen durch ??? Drohungen militärischer Bestrafung.

Doch selbst diese Drohungen und das Einlenken dieser Staaten führen nicht mehr zu einer Besserung der Lage. Eine Lawine war losgetreten.

Nach den Katastrophen sprangen viele Firmen auf Produkte um die benötigt wurden um das Überleben der Flüchtlinge zu sichern. Es gab daher vereinzelt Firmen, die eine Vormachtstellung einnahmen und so zu unglaublicher Macht gelangten.

Die Struktur im Staat änderte sich, die Menschen setzten nicht mehr auf die Demokratie, jedenfalls nicht vordergründig und Parteien wurden attraktiv, die eine harte Nationale Politik vertraten. Die Stärkung der eigenen Nation und das damit verbundene Überleben wurde primär.

Die Wirtschaft hat nach diesem Umbruch in der Politik einen nie da gewesenen Einfluss, die Medien sind im Vergleich zu früher noch manipulierender geworden (Lenkung der Interessen), das gesamte soziale Gefüge ist auseinander gebrochen und funktioniert nur noch vereinzelt. Arm und Reich stehen als zwei eigene Welten da: die Reiche Welt, in der es sich unter den gegebenen Bedingungen gerade so leben lässt und die Arme, in der jeder Tag ein Überlebenskampf ist. Dementsprechend ist die Beziehung dieser armen Bevölkerungsschichten zur Gesellschaft denkbar schlecht. Sie fühlen sich im Stich gelassen und Ausschreitungen werden häufiger. Der Staat an sich wird extremer und die Exekutive wie die Legislative greifen härter durch.

Noch besteht die Chance diese Zukunft zu ändern, doch diese muss auch genutzt werden.

Pupil 20

Ich denke, dass sich die Gesellschaft in den kommenden 20 Jahren stärker verändern wird als in den vorherigen 20. Dies hat unterschiedliche Ursachen, deren Anlagen wir bereit heute beobachten und teilweise sogar wissenschaftlich nachweisen kann. Beginnen möchte ich mit der demographischen Entwicklung. Die bereits heute einsetzende Überalterung unserer Gesellschaft wird bis zu diesem Zeitpunkt weiter fortgeschritten sein, was unterschiedliche Konsequenzen auf die sozialen Strukturen und die wirtschaftliche Ausrichtung unseren Land haben wird. Eine Angleichung unserer Rentensystems muss bis 2027 erfolgt sein, um ein würdevolles Leben im Alter zu sichern. Hier wird es zu Konflikten zwischen den älteren Bürgern unsere Gesellschaft und den jungen Beitragszahlern geben. Einschnitte in Wohlstand und Freiheit müssen wohl beide Personengruppen tragen. Einerseits muss der Renteeintrittsalter schrittweise heraufgesetzt werden, um auf die höhere Lebenserwartung zu reagieren, andererseits gibt es noch eine Erhöhung der Rentierbeitragsätze für die Beschäftigten. Dies alles unter der Voraussetzung man bleibt beim gegenwärtigen System und steigt nicht um von einem Lohnfinanzierten Rentensystem auf ein Steuerfinanziertes Rentensystem, was eine Möglichkeit wäre. Das weiteren wird die demographische Entwicklung auch zu Veränderungen in der Wirtschaft führen. Eine Veränderung der Zielgruppen beispielweise wäre möglich. Die Wirtschaft

wird sich darauf einstellen, dass die wohlhabenden Bürger sich außerhalb der Zielgruppe der 18-49 Jährigen befinden. Die Klimaveränderungen wird ebenfalls die Gesellschaft in Jahr 2027 beeinflussen. Sie ist nach meiner Einschätzung nicht aufzuhalten, da durch Industrialisierungsprozesse in China und Indien der CO₂-austoss gewaltige Ausmaße annehmen wird. Die westliche Länder werden zwar durch effektivere und sparsamere Maßnahmen der Energiegewinnung und Nutzung einen Beitrag leisten der Klimawandel aufzuhalten, letztendlich fallen dieser Bemühungen nicht ins Gewicht. Die Bürger Deutschlands spüren die unmittelbare Auswirkungen vielleicht nicht so stark, jedoch werden sie sich mit extremen Wetterereignissen auseinandersetzen müssen.

Weiter Rationalisierungen in Unternehmen und deren schrittweise Abwanderung in Niedriglohnländer werden uns auch über den Jahr 2027 hinaus begleiten. Zurück bleiben hocheffektive, internationale Konzerne deren Mitarbeiter hochqualifiziert bzw. kompetent sind. Zunehmende Piekarisierung der Bevölkerung, die keinen Zugang zu Bildung und Wohlstand hat, wird Reaktionen der Politik benötigen. Ich sehe die genannten Punkte nur als möglichen Ausblick. Durch eine vorausschauende und Effektive Politik kann die Zukunft unserer Gesellschaft auch anders werden.

Pupil 21

Aufgabe 1)

Ich stelle mir die Gesellschaft in zwanzig Jahren sehr verändert vor: die wirtschaftliche Situation wird in einem noch größeren Ausmaß von der Globalisierung erfasst worden sein. Ich kann mir denken, dass es weltweit weniger Unternehmen gibt, die allerdings sehr viel größer und mächtiger als heute sind. In China würden dann zum Beispiel in einem Betrieb Autos hergestellt werden, die ihre Produkte an alle Länder dieser Welt exportieren.

Der Unterschied zu der heutigen Zeit besteht nämlich in der Tatsache, dass es nicht mehr viele verschiedene Autohersteller/ Marken gibt, sondern nur noch eine einzige. Damit würde die Konkurrenz auf dem Markt abgeschafft werden.

Die Produkte würden nicht alle an diesem Standort hergestellt werden, sondern in vielen verschiedenen Staaten. Das Angebot, das die Ware am günstigsten liefern kann, bekommt den Auftrag und somit einen Arbeitsplatz und Lohn. Eine Veränderung wird sein, dass nicht mehr Menschen aus den reichsten Ländern den besten Wohlstand haben, sondern diejenigen aus den Entwicklungsländern, die einen Auftrag aufgrund des besten Angebots erhalten haben.

Ich kann mir vorstellen, dass der Sozialstaat unter dieser Entwicklung sehr zu leiden hätte in Deutschland. Dadurch, dass immer weniger Menschen Arbeit finden würden, würde ein emenser (immenser) Anteil der Bevölkerung in Armut leben.

Dem Staat fehlen die Gelder, um den Arbeitslosen ein angemessenes Leben für sich und ihre Familie zu sichern. Die Ursache für die verschlechterte finanzielle Lage des Staates würden die sehr viel geringeren Steuereinnahmen sein, die durch weniger Einkommenssteuer etc. sinken würden.

Ich stelle mir die Welt in 20 Jahren so vor, dass sehr viel technischer Fortschritt uns das Leben in vielerlei Hinsicht erleichtern wird.

Die Fortbewegungsmittel würden weiterentwickelt werden, so dass den Menschen ermöglicht wird, schnell von einem Ort zum anderen zu gelangen.

Pupil 22

Aufsatz

Nach meinen Beobachtungen bewegt sich das momentane kapitalistische System immer mehr dem Abgrund hingegen. Ich könnte mir vorstellen, dass in vielleicht schon absehbarer Zeit ein Zusammenbruch des Marktsystems und der Gesellschaft (welches aus dem ersten resultiert) die gesamte Weltordnung umstößt. Würde dies passieren (und das in 20 Jahren), würde ich mir das ungefähr so vorstellen:

Um die Gesellschaft großflächig zu verändern, muss das Wirtschaftssystem umgekrempelt werden. Da die Menschen nun schlechte Erfahrungen mit dem Kapitalismus gemacht haben, aber auch seine Vorteile nicht verlieren wollen, wird eine Zwischenart der verschiedenen Systeme erstellt (z.B. soziale Marktwirtschaft mit Marxismus). Die Gesellschaft muss sich dem entsprechend anpassen.

Ein weiterer Auslöser des Zusammenbruchs wird sicherlich die Umwelt sein. Denn ich glaube auch, dass in 20 Jahren die Auswirkungen der Umweltverschmutzung mit voller Härte uns treffen wird, wobei das noch nicht das Maximum der Zerstörungsgewalt sein wird, wenn wir den Treibhauseffekt und die dadurch resultierenden Folgen nicht in den Griff bekommen.

Folglich braucht man eine funktionierende und auf Umwelt bedachte Wirtschaft und Gesellschaft.

Wenn die oben genannten Faktoren die Wirtschaft beherrschen oder quasi definieren, dann muss die Gesellschaft sich genau danach richten.

Da Chaos nach dem Zusammenbruch herrschen wird, wird der Staat sämtliche Kontrollen an sich reißen. Er wird sämtliche Lebensräume, auch wenn es nur eine kleine Zeitperiode dauert, beherrschen und es wird an ihm liegen, welches künftiges System „benutzt“ wird.

Aus diesen Erfahrungen wird dann entschieden, ob zukünftig eine Art „Gefängnis“ für die Bürger entsteht oder ob der Staat fast die ganze Kontrolle abgibt. Es gibt auch noch andere Möglichkeiten.

Genau festlegen kann man sich nicht.

Eine andere Möglichkeit besteht darin, dass sich die Welt einig wird, einfach viele negative Sachen des Kapitalismus zu streichen, z.B. Staatsschulden, um quasi noch mal ganz von vorn anzufangen. Dass dieses allerdings im selben Desaster endet, ist höchstwahrscheinlich.

Natürlich wäre es schön, wenn sich die Gesellschaft, wie im heutigen Fall, sich nicht nach der Wirtschaft richtet.

Pupil 23

Meiner Meinung nach befindet sich unsere Gesellschaft fortwährend in einem sich verändernden Prozess. Durch den Fortschritt der Technik entwickelt sich der Mensch immer mehr zu einem Einzelgänger. Was damals mit Freunden im Stammlokal diskutiert wurde, wird heute per Mausklick oder mit Hilfe des Fernsehers erledigt.

Die Stundenanzahl der Arbeitszeit steigt immer mehr an, die freien Tage werden zunehmend gestrichen und das Rentenalter steigt in eine Schwindel erregende Höhe. Wer nach Hause kommt ist müde und lustlos, der hat keine Lust sich noch mit Themen wie Politik oder Wirtschaft auseinanderzusetzen, der schaltet beim Fernsehen auf Unterhaltung oder lässt sich fremde Meinungen einprägen.

Diese beschriebene Situation lässt sich heute feststellen und wird sich auf dem Weg in die Zukunft immer mehr zuspitzen. Dazu kommt eine bevorstehende Klimakatastrophe, die Erderwärmung zeigt sich an den Polarkappen. Die Menschen brauchen bald Alternativen zu der jetzigen Gebrauchsweise der Naturschätze. Das Erdöl wird versiegen, die Kohlevorkommen werden seltener.... Es entsteht ein gravierender Konkurrenzkampf (-kraft?), das Benzin wird in den höchsten Preisen vermarktet.

Ich denke in 20 Jahren wird die Gesellschaft Alternativen zum Erdöl teilweise zur Gewohnheit gemacht haben. Die Menschen selbst jedoch werden zunehmend lustloser und gestresster. Es wird immer mehr Arbeitslose durch den Stellenabbau durch neue Technologien geben, diese Menschen werden zu einer großen, unzufriedenen Masse, die der Staat fördern muss. Die Gesellschaft an sich wird sich jedoch immer mehr auflösen, zumindest in den Schichten, die Arbeit haben. Man braucht und will kaum noch vor die Tür gehen, zur Belustigung gibt es Fernseher, Computer, usw. Kommunikation wird rar.

Ich denke durch unsere Gesellschaft muss ein Ruck gehen, damit sie das Ruder nicht aus der Hand verliert. Das moralische Denken lässt zunehmend nach. Eine Maschine ersetzt einen Menschen, weil sie wenig Kosten verursacht. Aber was ist mit diesem Menschen, seiner Familie, seinem Wunsch etwas aus seinem Leben zu machen? Genauso da Problem mit der Umwelt. Jetzt müssen Alternativen wie Autogas etc. verstaatlicht werden, der CO₂-Ausstoß verringert.

Wir befinden uns in einem Prozess der in die falsche Richtung geht und es ist Handeln notwendig. Es wird nur auf das Jetzt und Hier geguckt.

Planungen laufen nicht vorausschauend.

Pupil 24

In 20 Jahren hat sich die Gesellschaft meiner Meinung nach dahingehend entwickelt, dass sich die Frauen nur noch unter der Bedingung auf dem Markt befinden, dass sich ihr Mann zuhause um die Kinder kümmert. Es hat sich herausgestellt, dass es für die Kinder und das Familienleben nur von Vorteil ist, wenn sie die Beziehung zu ihren Eltern aufrechterhalten. Die Kindheit muss durch Verbundenheit und Liebe mit/durch Eltern gekennzeichnet sein. Jedoch ist und bleibt die Frau gleichberechtigt. Außerdem gab es durch eine verbesserte Familienpolitik einen deutlichen Kinderzuwachs. Durch das Bekannt werden der dramatischen Ausmaße des Klimawandels vor 20 Jahren sind mittlerweile neue Energien entstanden. Autos werden vermehrt mit Erdgas gefahren bzw. es werden zukünftig ausschließlich Hybridautos hergestellt. Die Umweltpolitik hat sich dahingehend verändert, dass man zunehmend einem/dem bevorstehenden Klimawandel versucht weiterhin zu

entgehen. Neue Waldgebiete werden erschlossen und seit einigen (...) beteiligen sich auch die USA und China/Japan vermehrt an der Klimapolitik. Aus Gründen der Ressourcensicherung und der Umweltverschmutzung ist nun auch das letzte Kohlekraftwerk ausgeschaltet. Man setzt mittlerweile mehr auf Atomenergie oder ähnliche nukleare Vorgänge. Sie sind zwar gefährlich, dafür aber effizient, billig und umweltschonender. Die Windenergie ist weiterhin als Ausweichlösung verschrieben und die Solarenergie wird meist nur von Privatleuten oder Gegnern der Klimapolitik in Anspruch genommen. Die Kluft zwischen arm und reich ist übergroß geworden, jedoch erhalten Arbeitslose immer noch ALG, allerdings weniger als noch vor 20 Jahren. Das Volk hat mehr und mehr an Bedeutung in der Politik verloren. Wahlen finden nur noch alle 6 Jahre statt. Demonstrationen sind zwar erlaubt, jedoch wird dieses Recht kaum in Anspruch von Seiten des Volkes genommen. Das Volk ist resigniert, glaubt immer noch, dass es nicht eingreifen könne. Die Politikverdrossenheit hat im Gegensatz zu 2006 deutlich zugenommen. Bildung und Gesundheit sind in höherem Maße zum Privileg der „Oberschicht“ geworden. Studieren und Arztbesuche kosten (immer) mehr Geld. Arbeit bekommt nur ein Abiturient bzw. Student. Die „Unterschicht“ hält sich mit ALG oder kleinere Jobs sowie dem Schwarzmarkt über Wasser.

Pupil 25

Die Gesellschaft von heute wird sich in meiner Vorstellung innerhalb der nächsten 20 Jahre wie folgt verändern:

Das soziale Umfeld wird sich entfremden und dies sorgt dafür, dass sich die Kommunikation und die zwischenmenschliche Ebene extrem verschlechtern.

Im Allgemeinen könnte ich mir vorstellen, dass sich Deutschland als Staat immer weiter an großen Mächten, wie z.B. der (den) USA orientiert und wir alle in 20 Jahren in einem Kontrollstaat leben, wie es in den USA schon der Fall ist.

Als Auslöser dafür sehe ich aktuelle Politik und die Tatsache, dass Terror und der (die) Angst davor und vor anderen Verbrechen überall weit verbreitet ist (sind) und Überhand gewinnen kann (können).

Durch diese Thematik kann sich auch unser Privatleben verändern, denn falls es wirklich dazu kommt, dass man rund um die Uhr überwacht wird, ist es kaum mehr möglich sein Leben privat zu nennen.

Auch der aktuelle Medienswerpunkt „Klimawandel“ wird einen Einfluss auf unsere Gesellschaft nehmen. Unsere Gesellschaft wird sich in eine von zwei Extremen wandeln. Entweder wird ein großes Bewusstsein für unsere Umwelt entstehen oder wir bewegen uns in die andere extreme Richtung und lassen die Umwelt verkommen und leben mit schweren Umweltkatastrophen.

Des Weiteren wird der Konsum von Medien zunehmen und somit auch ihre Bedeutung.

Die Medien werden immer stärker einseitig Themen belichten und so uns, das Volk, beeinflussen.

All diese angeführten Veränderungen und viele weitere werden so ihren Lauf nehmen. Es ist kaum möglich bestimmte Auslöser festzulegen, denn die Entwicklungen in unserer Gesellschaft sind bereits am Laufen. All diese laufenden Prozesse werden einfach fortgesetzt. Beeinflusst durch Innen- und Außenpolitik, andere Länder und der (die) Stimmung des Volkes.

Pupil 26

Im Rahmen unserer modernen Mediengesellschaft, der Globalisierung und zunehmenden Gefahr des Terrorismus durch religiöse und wirtschaftliche Konflikte ist dieses eine sehr heikle Fragestellung.

Zunächst gehe ich mit einem nüchternen Verstand auf die Frage ein die die Globalisierung aufwirft.

Die Ausbeutung der 3. Welt die Vorräte der fossilen Brennstoffe können fortgeschritten sein und wir stehen vor einem großen Energieproblem und einer riesigen Umweltkatastrophe. Meine pessimistische Einstellung zu der Zukunft, hängt damit zusammen, dass ich nicht viel von Politikern halte, die vom Sessel aufspringen, weil der Pieper piept um in eine Plenarsitzung zu gehen um die Stimme zu einer Problematik ab(zu)geben die schon innerhalb der Partei diskutiert wurde.

Ich denke, dass die modernen Medien einen gewaltigen Einfluss auf die Entwicklung der Generationen haben wird. Somit denke ich, dass die Entwicklung von einer Kommunikationsgesellschaft zu einer Informationsgesellschaft die zwischenmenschlichen Beziehungen nicht sonderlich fördern werden.

Weiterhin denke ich, dass wir im Rahmen der Gefährdung durch terroristische Anschläge mehr einer staatlichen Kontrolle ausgesetzt werden.

Schließlich gibt es in großen Städten kaum eine Ecke die nicht von einer Kamera erfasst wird und die legendäre „Payback- Card“ die doch eigentlich als Rabatkarte dienen soll und nicht als Kontrolle des Konsums der Bürger.

Weiterhin denke ich, dass die Zukunft in der Technologie liegt. Ich denke auch moderne Technologien werden zu der guten oder minderguten Lage des Arbeitsmarktes beitragen. (Es wird meiner Meinung nach eine Gesellschaft nach dem Motto=)

Ich hoffe, dass es positive Entwicklungen in der Energiekrise geben wird und die Forschung es möglich macht von reproduktiver Energie zu leben. Schließlich drehen sich die außenpolitischen und wirtschaftlichen Probleme großräumig um dieses Thema.

Ob die Gewalt, Rücksichtslosigkeit und Anti-Solidarität abnehmen bedarf der Frage ob das die Regierung vllt. endlich auf den Trichter kommt, dass Kinder und Jugendliche Pädagogen und nicht auf allwissende, monotone Quasselbuden angewiesen sind wenn die sozialen Verhältnisse mit geregelten Verhältnissen nicht mehr dienen kann.

Pupil 27

1) Die Gesellschaft in 20 Jahren wird sich deutlich von der heutigen unterscheiden. Der Einfluss der Politik wird geschwächt sein wohingegen die Wirtschaft deutlich an Einflussmöglichkeiten auf die Gesellschaft gewonnen haben wird.

Es wird zum Alltag, dass der Mensch dem Arbeitsplatz hinterher zieht. Menschen mit geringerer Bildung werden sehr schwer Arbeit finden, da ihre Arbeiten aus Kostengründen automatisiert wurden. Maschinen erleichtern den bevorteilten Menschen in der Gesellschaft den Alltag in noch größerem Maße als es schon heute der Fall ist. Doch diese Vorzüge kann nur ein noch kleiner Teil der Menschheit in Anspruch nehmen, als es heute schon der Fall ist, da die Preise in höherem Maße gestiegen sind als der Durchschnittslohn.

Nationalstaaten haben viel von ihrer Souveränität verloren, sie dienen den Konzernen nur noch als Markt, regulierende Elemente wurden im Laufe der Zeit abgeschafft, damit freier Handel einfacher ist. Es gibt quasi keine Grenzen für Waren mehr. Grenzen dienen nur noch dazu, unliebsame, ungebildete Wirtschaftsflüchtlinge aus dem jeweiligen Markt auszuschließen da diese keine Arbeits- und Kaufkraft darstellen.

Die Gesellschaft und daraus resultierend auch die Politik werden sich in 20 Jahren den Interessen des Kapitalismus unterworfen haben, damit eine kleine Gruppe Menschen ihre Macht und ihren Reichtum ungestört ausbauen können. Das Motto ist: Gewinnmaximierung bei Kostenminimierung. Damit jeder diesem Motto folgt werden effiziente Sicherheitssysteme entwickelt, die es ermöglichen, jeder Zeit die Menschen zu kontrollieren und zu überwachen. So ist Widerstand gegen diese Zustände nicht möglich und das System ist nur durch äußere Einflüsse wie den Klimawandel zu stören.

Pupil 28

Für mich war, ist und wird das Wort Gesellschaft immer ein schwer zu definierendes Thema sein. Man kann der Gesellschaft misstrauen, man kann ihr vertrauen aber eins ist unabdingbar: Man ist Teil der Gesellschaft und somit Teil eines höchst komplizierten Komplex.

Wenn ich mir vorstelle was mit der Gesellschaft in 20 Jahren passiert, wird mir manches mal Angst und Bange. Unsere Gesellschaft erlebt seit dem Menschen denken eine immer weiter führende Entwicklung. Früher war man vollständig anerkannter Teil der Gesellschaft. Durch soziale Kontakte und soziale Verbindungen konnte man sich in dieser Gesellschaft etablieren oder auch neben der Gesellschaft leben. Heutzutage ist das Leben durch Misstrauen, permanente Kontrolle und Handeln nur mit Hintergedanken zu einem äußerst ??? Subjekt geworden. In 20 Jahren wird dies ganz sicher den Höhepunkt erreichen. Die Gründe liegen auf der Hand. Ich glaube es liegt hauptsächlich an dem Lebensstil der Menschen. Wir machen eine Entwicklung von einer sozialen Gesellschaft zu einer „Internet-oder irrealen Gesellschaft“ mit. Deshalb liegt für mich der Grund hierfür bei der technischen Entwicklung. Ich glaube unsere Gesellschaft wird in 20 Jahren nur noch bzw. hauptsächlich über das Internet sich entwickeln. Dies sehe ich als äußerst problematisch an, da die Gefahr der kompletten Zerstörung der sozialen Kontakte für viele Probleme sorgen kann. Ich sehe dies so problematisch, da ich glaube, dass eine funktionierende Gesellschaft meistens über soziale Gesellschaft definiert st. Der Faktor Misstrauen steht hier meiner Meinung nach im Mittelpunkt. Durch die „Cyber reale Wirklichkeit“ fällt es vielen Menschen in 20 Jahren sehr schwer Vertrauen zu anderen Menschen aufzubauen. Des Weiteren wird es schwer für einen Menschen sein, sich mit seiner Gesellschaft zu identifizieren, denn eine Identifikation ist nur möglich, wenn man

voll und ganz hinter seiner Gesellschaft steht. Ich könnte mir auch vorstellen, dass die bedeutende Veränderung in der Gesellschaft auch die Politik maßlos verändern wird. Denn die Politik muss sich immer seiner Gesellschaft anpassen. Oder glauben Sie, dass das politische System, das Menschen wie Rousseau entwickelt haben, weiterhin auch heute Bestand haben könnte? Ich glaube dies nicht, und genau deshalb sollte oder wird die Politik sich auch weiterentwickeln. Ob dies nun auf Positiver oder auf Negativer Weise geschieht ist schwer einzuschätzen. Da das private Leben überwiegend auf „unreale Weise“ von Statuen geht, und das Internet und die Medien auch im öffentlichen Leben großen Einfluss haben. Jeder Mensch wird soziale Kontakte meist per Internetkommunikation oder ähnlichem vollzieht und die Wirtschaft wird auch immer schwerer zu durchschauen sein. Neben diesen negativen Punkten könnte diese Entwicklung auch eine Chance sein. Eine Chance, dass wir auf dem ganzen Erdball näher zusammenrücken und dass wir auch mehr Kontakt zu Menschen haben, die vielleicht 20.000 Kilometer von uns entfernt leben. Doch um dies zu realisieren, wäre es nötig, dass Menschen auf der ganzen Welt den Zugang zum Internet haben. Letztendlich könnte diese Chance genutzt werden, wenn die Kluft zwischen Arm und Reich nicht weiterhin in komplett andere Richtungen verläuft. Diese Theorie wird sich aber nur bestätigen, wenn die Klimakatastrophe uns nicht alle umbringt! Ich würde trotzdem eigentlich ganz positiv in die Zukunft schauen, denn Entwicklung ist immer gut, auch wenn nicht alle Entwicklungen uns und unserer Gesellschaft weiter hilft.

Pupil 29

Ich denke die Gesellschaft wird sich in 20 Jahren so verändert haben, dass ihre positiven Eigenschaften noch weiter in den Hintergrund treten und die negativen die Überhand nehmen.

Vor der Veränderung war es so, dass die Gesellschaft im einzelnen schwachen Individuum angefangen hat, unter anderem durch den stark ausgeprägten Sozialstaat.

Der Trend geht aber dahin, dass jeder immer mehr an sich denkt und diejenigen, die aus der Gesellschaft (oder dem System) heraus fallen, zurück gelassen werden und immer tiefer fallen. Sprich die Gesellschaft der Zukunft ist voller Egoisten, die nur an den eigenen Erfolg denken und versuchen den eigenen Wohlstand zu sichern und zu verbessern.

Ein Grund hierfür ist die sich immer schneller entwickelnde Globalisierung. Durch sie muss der Mensch immer flexibler sein und noch flexibler werden. Der Mensch wird als ein Teil der Wirtschaft gesehen und nicht als ein Teil (der) Gesellschaft. Wer bei der zu schnellen Entwicklung nicht mehr mitkommt, verliert den Anschluss. Die anderen sind zu sehr bemüht Schritt zu halten, um sich noch um die Zurückgebliebenen zu kümmern. Die Gesellschaft, wie Locke sie definiert hat, ist folglich nicht mehr existent, da der Grund des Eintritts nicht mehr gegeben ist (Schutz/ Sicherheit).

Sicherlich gab es auch Kräfte die versucht haben, dieser Entwicklung entgegen zu wirken, jedoch sind sie an der Macht der Wirtschaft zerbrochen, denn das Streben nach Geld und der daraus resultierenden Macht, haben der Wirtschaft und der Globalisierung zu vielen Dingen verholfen, die sonst nicht möglich gewesen wären. Da fast alle Menschen hierbei mitgemacht haben und ihrem Interesse und Wunsch nach Profit freien Lauf gelassen haben ist es soweit gekommen.

Von all diesen Entwicklungen sind jetzt bereits in Teilen zu erkennen. Manager erhöhen sich selbst die Gehälter und entlassen Mitarbeiter, das ALG wird gekürzt usw.

Zusammenfassend kann man sagen, dass die Gesellschaft ihre sozialen Aspekte verliert, denn das eigene Leben und der eigene Erfolg sind wichtiger als hundert andere. Der Mensch hat zu funktionieren und seine Aufgaben zu erfüllen, er soll produktiv und effektiv sein.

Es gibt demzufolge 2 Gesellschaften: die einen partizipieren an der Wirtschaft und haben Macht und die anderen über die die Macht ausgeübt wird, diejenigen die zurückgeblieben sind.

Pupil 30

1.) Die Gesellschaft wird sich meiner Meinung nach weiter in Richtung einer „Medien-Gesellschaft“ entwickeln. Das bedeutet, dass moderne Technik wie Handys, Computer und das Internet stetig größeren Einfluss auf die Gesellschaft erlangen werden. Diese Medien sind jetzt bereits extrem einflussreich, dieser Einfluss kann sich meiner Meinung nach jedoch noch unendlich weiter steigern. Die Entwicklung von Machtverhältnissen in der Gesellschaft wird sich höchstwahrscheinlich fortsetzen, das bedeutet, dass die Macht von vielen Bevölkerungsschichten weiter ausgebaut wird und mächtige Unternehmen bzw. Konzerne ihre Macht über die Gesellschaft weiter ausbauen werden.

Das Bild der heutigen Gesellschaft ergibt sich aus dem vorausgehenden Teil meines Textes. Große Teile der Gesellschaft haben kein Interesse am Rest der Gesellschaft, durch die Medien und alles was mit ihnen zusammenhängt, wird sich die Gesellschaft wie zu Beginn schon gesagt weiter zu einer „Medien-Gesellschaft“ entwickeln. Nur noch durch Medien beeinflusst wird die Gesellschaft irgendwann zum Stillstand kommen.

2.) Einzelne Personen bzw. Personengruppen, die nicht zwangsweise in Deutschland leben bauen ihre Macht mit Konzernen und dem damit verbundenen Geld-und Machtpotential weiter aus.

3.) Die Auslöser sind schwer auf einen einzelnen Punkt zu bringen, da sie verschieden sind und ineinander übergreifen und sich beeinflussen. In einer kapitalistischen Gesellschaft, in der es um Gewinn und Leistung geht und darum diese zu maximieren, kommt man zwangsläufig dazu, dass wenige Personen viel Macht und Geld besitzen, da sie um mehr Gewinn zu erwirtschaften ihre Konkurrenten ausgestochen haben, um den größtmöglichen Gewinn zu machen. Diese Personen werden jetzt natürlich alles tun, um ihre Macht und ihr Vermögen zu schützen, hierbei sind die Medien ein wichtiges Instrument um seine Stellung in der Gesellschaft zu sichern.

Jeder politisch engagierte und normal denkende Mensch wird versuchen diese Entwicklung zu verhindern. Diese Entwicklung ist jedoch schwer zu erkennen, da sie vor allem auch durch die Medien vorangetrieben wird und eine extrem große Macht besitzen und damit Menschen stark beeinflussen können.

4.) Wie in einer der vorigen Aufgaben bereits erklärt, einzelne Personen bzw. Personengruppen versuchen ihre Macht und ihre Position in der Gesellschaft ausbauen und absichern.

5.) Ein einzelner Mensch wird weniger zählen in der Gesellschaft, diese Vorstellung ist absolut nicht erstrebenswert aber leider geht die aktuelle Entwicklung in diese Richtung.

Die Gesellschaft ist eigentlich ein Instrument, das jedem Einzelnen in der Gesellschaft helfen sollte.

Pupil 31

Meiner Meinung nach, hat sich die Gesellschaft in den nächsten 20 Jahren in sofern verändert, dass die Kluft zwischen Arm und Reich sich weiter vergrößert und es soziale Spannungen zwischen ihnen geben wird.

Die Gesellschaft wird sich in verschiedene Gruppen spalten, die wahrscheinlich zumeist gegensätzliche Auffassungen von Lebensgrundsätzen und Verhaltensweisen gegenüber dem Individuum sind (haben) und diese radikal umsetzen zu versuchen.

Aus heutiger Sicht ist dies eine einfache, aber krasse Verstärkung, von meinungsbildenden Gruppen, die es zwar heute schon gibt, jedoch zum größten Teil noch friedlich nebenher leben. Die Gruppen entstehen durch die bereits angesprochene Kluft zwischen Arm und Reich, welche wiederum durch zunehmende Ausnutzung der Arbeitnehmer durch die Arbeitgeber und Belastung dieser führt.

Diese Problematik wurde bislang zumeist durch das in unserem Staat integrierte Sozialsystem verhindert. Doch die Abschaffung vieler Sozialgesetze führt zu einer Reduzierung der Aufstiegsmöglichkeiten und damit festen Verankerungen in seinem jeweiligen Stand bzw. eine bereits vorherbestimmte Stellung in der Gesellschaft durch die Geburt, aus der kaum eine Flucht möglich ist.

Es ist die Aufgabe der Politiker eine solche Unausgeglichenheit und sozial ungerechte Verhältnismäßigkeiten in der Bevölkerung zu verhindern. Da dies aber im Moment nicht getan wird, und auch in Zukunft keine Verbesserung dieser Handlung in Sicht ist, wird der oben genannte Fall eintreten.

Das Weiteren ist es die Aufgabe der Gewerkschaften und der Medien die Arbeitnehmer vor den Ausnutzungsversuchen der Arbeitgeber zu bewahren bzw. darüber zu informieren.

Eine weitere wichtige Veränderung in der Gesellschaft wird das Umgreifen auf die Problematisierung von Umweltkatastrophen sein, die die Lebens- und Arbeitsverhältnisse stark beeinträchtigt (-en) wird und es zu „Depressivierung“ in der Bevölkerung kommt, d.h. durch das Wetter bzw. deren krasse Umstellung zu krassen depressiven Handlungen in der Bevölkerung kommt. Dadurch werden wiederum Berufs- und Privatleben stark eingeschränkt und je nach Akzeptanzmöglichkeit der Wetterbedingungen verschieden stark positiv oder negativ durchsetzten Gruppen.

Diese Gruppen werden möglicherweise so radikalisiert vorgehen, dass sie sich gegen unsere politische Grundausrichtung (Demokratie) und unser kapitalistisches Wirtschaftssystem wenden, da diese an den Mieseren Schuld tragen.

Pupil 32

Vor der Veränderung lebte ein Großteil der Weltbevölkerung in Nationalstaaten, welche Freiheitlich-Demokratisch organisiert waren. Diese Staaten wuchsen nach den beiden Weltkriegen zu Blöcken zusammen, welche sich feindlich im Kalten Krieg gegenüberstanden. Nach dem Zusammenbruch der Sowjetunion definiert sich Europa neu

und die EU, ursprünglich mit dem Ziel gegründet die deutsche Kriegswirtschaft zu unterbinden, konnte sich nach Osten erweitern. Die wichtigste Entwicklung war und ist die Globalisierung. Dieses Prinzip freier Marktwirtschaft überwindet die alten nationalen Grenzen um einen weltweiten, vernetzten Markt zu erschaffen. Sie ist die Ursache für die hauptsächliche Veränderung in den darauf folgenden 20 Jahren. In unserer heutigen, westlichen, industrialisierten Gesellschaft haben wir eine Marktwirtschaft, welche wie in Amerika fast ohne Einschränkungen des Staates vonstatten geht. Im Gegensatz dazu finden wir in Deutschland seine „Soziale Marktwirtschaft“. Das bedeutet, dass der Staat über Gesetze, Auflagen, Förderungen etc. in die Wirtschaft eingreifen kann.

Die Zukunft im Jahre 2007 sieht für mich wie eine verschärfte Variante unserer Gesellschaft aus. Die Globalisierung hat inzwischen gewirkt. Die EU stellt nun kein Staatenbund mehr dar, sondern einen eigenen Staat. Es gibt kaum noch geschlossene Wirtschaftsräume mehr, alles kann überall produziert oder gehandelt werden. Ebenso wird die Arbeitskraft ein überall gehandeltes Gut sein. Zwar ist es durchaus möglich, durch moderne Kommunikationstechnologien, bequem für Konzerne und Firmen aus aller Welt zu arbeiten, dennoch wird es für die Menschen erforderlich sein, häufig ihren Wohnort zu wechseln, um ihren Lebensunterhalt zu verdienen. Dies ist die Fortsetzung einer Entwicklung die schon seit längerem zu beobachten ist. Unsere Großeltern sind ihr Leben lang in ihrem Heimatdorf/ Region geblieben, haben dort gelebt, gearbeitet und sind gestorben. Unsere Elterngeneration hat sich im Gegensatz dazu über ganz Deutschland verteilt und uns wird es so ergehen, dass wir uns über die ganze Welt verteilen werden müssen. Die großen Wirtschaftskonzerne werden die Macht übernommen haben. Genauso wie die Waffen- und Ölkonzerne für den Irakkrieg verantwortlich waren, werden sie auch in Zukunft, nur sehr viel stärker auf die Weltpolitik Einfluss nehmen, denn der Kampf um essentielle Rohstoffe, wie Nahrungsmittel oder Wasser werden der steigenden Weltbevölkerung bald knapp geworden sein, schon jetzt importieren, China & Indien, die größten Reisanbauer der Erde den „Sattmacher“ Reis um ihre Bevölkerung zu ernähren. Noch drastischer wird jedoch der Kampf ums Öl und andere Fossile Energieträger geführt werden.

Pupil 33

Meiner Meinung nach verändern sich Mensch und Gesellschaft in 20 Jahren spürbar, denn schon jetzt ist ein Wandel von Technik, Wirtschaft, Privatleben und Gesundheit zu vernehmen. Warum ist mich gerade auf diese Faktoren spezialisiere, möchte ich im folgende Text deutlich machen. Ich stelle mir einen ganz normalen Arbeits – und Alltagstag viel hektischer und stressiger vor, als er jetzt schon ohnehin ist. Die Menschen sind besorgter und machen sich sorgen um ihre Zukunft denn die Arbeitsmarkt hat sich verschlechtert, weniger Leuten werden übernommen oder bekommen keiner Chance mehr auf einen Arbeitsplatz. Dies ist die Folge einer schlecht funktionierende Wirtschaft, Betriebs- und Arbeitsmarktpolitik und Verschlechterung der sozialen Verhältnisse. Niemand vermag sich mehr dagegen zu wehren, denn sie denken, dass Sie sowieso keine Chance haben. Die Politikverdrossenheit nimmt zu und die Politiker selbst wissen auch eigentlich schon keinen Ausweg mehr aus der Misere – alles was sie versuchen wird tot geredet oder fasst keinen Fuss in der Realität Aus Angst keine Arbeit und soziale Sicherheit zu finden, werden die Menschen immer egoistischer gegenüber der Konkurrenz Andere versuchen sich aus Frust zu isolieren und grenzen sich von die Gesellschaft aus. Dahingegen flüchten andere in Gewalt, weil sie sonst nicht anders ihren Frust deutlich machen können. Allgemein wird dadurch weniger Kommunikation, Geselligkeit, Mitmenschlichkeit und Abstand zum Wirtschafts- und Arbeitsleben möglich. Man

bekommt immer mehr dein Eindruck dass die Menschen an Gefühle und Emotionen verlieren müssen, um einen festen Halt in der Wirtschaftswelt zu finden – sie müssen nahezu wie Maschinen funktionieren. Vorteile sehe ich hingegen nur in der Weiterentwicklung der Technik und der Medizinforschung. Die Technik bietet uns mehr Erleichterungen im Alltag, die uns verhelfen, Zeit zu sparen, um uns so um unser Privatleben zu kümmern. Eine enorm positive Entwicklung kann ich mir auch in der medizinischen Weiterentwicklung vorstellen, dann sie macht es möglich, besser Krebsbekämpfungsmethoden zu finden, erbliche Krankheiten besser zu kontrollieren und einen besseren Lebensstandard und höhere Lebenserwartung zu schaffen. Zusammenfassend möchte ich darauf hinweisen, dass sich die wirtschaftlichen, politischen, und gesellschaftlichen Veränderungen negativ auf unsere Entwicklung auswirken kann, denn wenn wir nicht aufpassen, werden wir immer mehr zu Maschinen, die kein Privatleben mehr haben. Ein Lichtblick hingegen ist die Technik und Medizin, die die eher angeführte negative Privatlebensentwicklung ein wenig entschärfen.

Pupil 34

Wir befinden uns im Jahr 2027. Bedingt durch den permanenten Anstieg des Wassers können wir uns nur noch in Gebirgen aufhalten. Die Polkappen sind zunehmend geschmolzen, schneller als die Wissenschaftler es vorhergesagt hatten. Der ansteigende Meeresspiegel hat weite Teile der Erdmassen überwunden.

Nachdem die fossilen Rohstoffreserven, vor allem das Öl, dem Ende entgegengingen, gingen die Wirtschaftsstrukturen der „damaligen“ Welt an, zu wackeln. Der Kapitalismus, der in weiten Teilen der Erde vorherrschte, scheiterte, denn die Kapitalisten, die zum größten Teil auf die Ölressourcen aufbauten, gingen zu Grunde.

Auch der durch die Globalisierung und den Kapitalismus bedingte Raubbau an der Natur und der Gesellschaft war im Endeffekt nicht förderlich für den Kapitalismus. Es fing an in den dritten Welt Ländern, wo die Menschen begannen, die Ausbeutung der reichen Staaten nicht mehr hinzunehmen oder zu unterstützen. Sie lehnten sich gegen diese auf, indem sie Regierungen beriefen, die die westliche Ausbeutung nicht mehr unterstützen.

Auch machte sich der Unmut der Unterdrückten durch terroristische Akte der Unterdrückten breit. Sie versuchten sich selbst zu verteidigen. Anfänge dessen waren schon im Jahre 2000 zu beobachten.

Der sich immer ausbreiternde US-amerikanische Imperialismus spaltete die Welt in zwei Teile. Einmal den Teil, der unter dem amerikanischen Einfluss stand und den anderen Teil, der versuchte, sich gegen jenen Imperialismus vehement zu verteidigen. Kriege, die bis in die heutige Zeit reichen, sind die Folge.

Einerseits ist dies positiv zu bewerten, da durch die Kriege viele viele Menschen starben, die heute, auf den schon dezimierten Landflächen, zu viele wären. Eine Überbevölkerung von unvorstellbarem Maß wäre eine Folge gewesen.

Heute ist unsere Gesellschaft demokratisch geordnet. Nicht so „möchtegern-demokratisch“, wie in den Jahren vor den großen Veränderungen, als man „demokratisch“ Diktatoren und Diktatorinnen auf Zeit bestimmte. Nein, wir haben aus unseren Fehlern gelernt.

Heute leben wir reell demokratisch! Das Volk ist selbstbestimmt. Wir leben in einer Räte-demokratie, wo alle mit daran partizipieren können.

Heutzutage gibt es auch weniger Gesetze. Wir haben Vereinbarungen, an die wir uns freiwillig halten. Wir leben sehr altruistisch, nehmen Rücksicht auf unsere Mitmenschen und versuchen all dies permanent aufrecht zu erhalten. Abweichler davon gibt es kaum, weil so ziemlich alle die Vorteile eines solchen Lebens erkannt haben.

Pupil 35

Ich denke, dass die Entwicklung folgender Probleme bzw. Strömungen die Welt, sowie das private Umfeld maßgeblich verändern werden: (global) Energie; Spannungen zwischen dem Westen und der Arabischen Welt; Spannungen zwischen den Industrieländern und der Dritten Welt (lokal) Amerikanisierung der gesamten Kultur (auch der Wirtschaftskultur); Spannungen zwischen arm und reich; Effizienzsteigerung des privaten Tagesablaufs. Meiner Meinung nach wird das Energieproblem in dieser Zeit auf seinem Höhepunkt sein, da die Preise für die Förderung der Rohstoffe immer weiter steigen werden und deshalb die Wirtschaft in den Zwang gerät neue, effiziente Quellen zu suchen, wahrscheinlich Atomenergie (Kernspaltung oder Kernfusion). Die Spannungen zwischen den arabischen Ländern und dem Westen werden wahrscheinlich leicht abnehmen, da auch in der dortigen Bevölkerung schon jetzt der persönliche Vorteil durch Eigentum den persönlichen Vorteil durch Religion und Kultur ersetzt (siehe Saudi-Arabien) wie es in allen Industrieländern geschehen ist. Allerdings braucht dieser Vorgang Zeit und wird deshalb nur geringe Fortschritte gemacht haben. Auch in der Frage ob sich die Ausbeutung der 3.-Welt-Länder fortsetzt wird ein leichter Rückgang zu verzeichnen sein, da das Maximum an wirtschaftlicher Ausbeutung bereits erreicht ist und schon jetzt Versuche unternommen werden diese abzuschwächen, das kostet allerdings Geld, daher nur ein sehr langsamer Fortgang.

Die Amerikanisierung wird fortschreiten sehr schnell und stark, Produkte werden leuchten die Leute schauen RTL 2. Diese Entwicklung wird erst auf einem hohen Niveau stagnieren, da zwar eine Antihaltung zu verzeichnen ist, diese aber zumeist ein gewisses level an Bildung und Selbstverständlichkeit voraussetzt, welches in der breiten Masse nicht gegeben ist und es auch in 20 Jahren wahrscheinlich nicht sein wird. Die Schere zwischen Arm und Reich schließt sich ein wenig, da der politische Druck seit Jahren stetig steigt und die Lobbyisten zwingen wird, Zugeständnisse zu machen, die allerdings nicht im geringsten existenzbedrohend für sie sein werden.

So, keine Zeit mehr, muss weg!

Pupil 36

Ich stelle mir die Gesellschaft in 20 Jahren sogar sehr stark verändert vor. Zum einen wird der technische Fortschritt weiter fortgeschritten sein und unsere Gesellschaft noch stärker beeinflussen und zum anderen werden auch soziale und ökonomische Aspekte in unserer Gesellschaft verändert sein.

Beim technischen Fortschritt denke ich speziell an die Vorstellung, dass bald die fossilen Energieträger aufgebraucht sein werden und es für die Erhaltung der bisherigen Lebensverhältnisse oder sogar der Steigerung eine innovative neue vielleicht einzige Energiequelle geben muss. Vor kurzem habe ich von der Kernfusion gehört, die uns hier

auf der Erde eine eigene kleine „Sonne“ schaffen würde. Jedoch auch im alltäglichen Leben wird die Technik noch mehr eingreifen, dabei kommen mir jegliche Arten von Robotern oder Computern in den Sinn. Die uns Menschen immer mehr Arbeit abnehmen und uns alles noch bequemer machen. Ob man dies positiv oder negativ sieht ist jedem selbst überlassen.

Ein großes Problem im wirtschaftlichen und damit auch im sozialen Sinn sehe ich in einer zu großen Machtentwicklung des Kapitals. Schon heute stehen in sehr vielen Lebensbereichen Kapital und Macht über allem und somit auch über sozialer Sicherheit, Freizeit des Individuums oder über dem Gemeinwohl. Wir leben im Kapitalismus und in einer sozialen Marktwirtschaft, das ist richtig.

Ich persönlich frage mich nur, ob es ok ist, dass die Macht und Geldgewinne eines einzelnen über den Existenzen von 1500 Anderen stehen sollten. Ist es fair nur auf Grund von eigenen Fehlprognosen so viele Menschen zu entlassen und ihnen ihren Arbeitsplatz zu nehmen. In diesem Arbeitsplatz hängen vielleicht noch weitere 3 Existenzen im Bezug auf die Familie. Ich denke hier lag die Verantwortung dies zu verhindern in den Händen der Politik. Jedoch denke ich, dass die Wirtschaft in diesem Fall von der Politik nicht unter Kontrolle gebracht wird und deshalb in 20 Jahren, die von mir eben beschriebene Angst vor einer noch größeren Macht des Kapitals eingetreten ist.

Dies befürchte ich vor allem, weil man schon heutzutage sieht, wie die Wirtschaft nicht mehr ein Teil der Politik, sondern die Politik ein Teil der Wirtschaft geworden ist. Jeder zweite Politiker ist in irgendeiner Firmenvorstände involviert und benutzt die Politik vielleicht mehr für seine wirtschaftlichen Interessen als für alles andere.

Im weiteren denke ich in 20 Jahren auch an meine eigene Zukunft, wie sieht es mit meiner späteren Rente aus? Bekomme ich überhaupt noch etwas?

Meine größte Angst ist jedoch die Ausrichtung auf unsere Umwelt. Wie wirkt sich die Klimaumwandlung, die mit Sicherheit kommen wird auf unser Leben aus.

Gibt es noch mehr Erdbeben, noch mehr Hurricanes, mehr Sintfluten oder ähnliches. Diese Zukunft ist noch sehr ungewiss.

Im Bezug auf den Weltfrieden habe ich jedoch eine etwas positivere Ansicht. Zwar gibt es im Moment gerade im Nahen Osten großes Konfliktpotential, jedoch stimmen mich die Neueintritte in die EU und die bevorstehenden Neuwahlen in den USA sehr positiv. Vielleicht gibt es in 20 Jahren schon eine Worldunion, in der fast alle Staaten dieser Erde uns Sicherheit und Frieden geben. Aber ob uns dies auf der kaputten Erde noch etwas nützen wird, ist offen. Vielleicht sind wir einfach zu spät mit Klimaschutz und auch mit Weltfriedenspolitik angefangen.

Vielen Dank, dass ich an diesem Test teilnehmen durfte, ich finde es super, wenn so etwas angeboten wird und wir die Möglichkeit haben, unsere Gedanken aufzuschreiben

Viel Spaß noch ☺

Hoch lebe Schweden ☺

Pupil 37

Der Mensch als einzelner, wird sich für mich voraussichtlich noch stärker von der Gesellschaft isolieren. Die Individualität des Einzelnen wird in der Gesellschaft wichtiger sein. Die Isolation der Menschen wird durch die Entwicklung der Medien gefördert und eine Kommunikation über Gespräche unter Personen wird unwichtiger.

Die Diskussion über die Energiekrise wird meiner Meinung nach immer noch andauern und für Konflikte auf internationaler Ebene sorgen.

Zudem wird sich meiner Ansicht nach, die Macht der Industrienationen über die Entwicklungsländer drastisch verstärken.

Ich denke, dass sich insbesondere die westliche Welt immer mehr vereinheitlichen wird.

Ich sehe einen stärkeren Grad der Politikverdrossenheit voraus, weil in der Vergangenheit zu sehen war, dass die Menschen sich immer weniger für Politik interessieren und weniger in ihr partizipieren. Meiner Meinung nach wird sich diese Entwicklung in der Zukunft fortsetzen. Die Gründe für die Politikverdrossenheit der Menschen könnten Enttäuschungen durch die Politik, Faulheit, dem vermehrten Glauben an die Sinnlosigkeit seiner Stimme sein, und einfach Unwissenheit sein, die sich auch stetig in der Gesellschaft ausbreitet. Diese gefährliche Entwicklung muss rechtzeitig unterbunden werden.

Pupil 38

Unsere Gesellschaft empfinde ich auf der einen Seite als reich auf der anderen Seite als arm. Meiner Meinung ist der Kontrast heutzutage schon sehr groß; dennoch glaube ich, dass dieser in 20 Jahren noch größer sein wird. Arme Leute kommen Hartz IV, gehen nicht arbeiten & die Steuerzahler müssen dafür zahlen. Unverschämtheit! So etwas macht mich jetzt schon sehr wütend, auch wenn ich selber noch nicht betroffen bin. Auch denke ich, dass die Politik einfach nicht weiß was sie tut, Oft sagen sie was, aber dann kommt dabei eh nichts raus. Naja, in 20 Jahren denke ich, dass ich zur „Sorte“ der glücklichen & reichen Menschen gehören werde. Das heißt, dass ich mit meinem Freund, ein Haus, 3 Kinder und Geld haben werde. Zur Zeit studiert mein Freund „Wirtschaft“ in Wilhelmshaven und später wird er einen gut-bezahlten Job bekommen, da die Auswahl an guten Persönlichkeiten mit Abschluss immer weniger wird. Aufgrund dessen wird es immer mehr Hartz IV-Empfänger, also unglückliche Menschen, geben. Die Politik wird sich in dem Sinne verändern, dass sie nicht mehr weiß wie es weitergehen soll *Politik möchte Deutschland gut darstellen (Anzahl der Arbeitslosen) und sie deshalb folgendes beschließen: Wer keinen 1 Euro-Job annimmt, bekommt keine „Kohle“ mehr. Dadurch wird die „betreffende“ Gesellschaft unglücklich, der Kontrast arm-reich wird noch größer und die Aggressionen werden auch mehr. Das heißt, dass die Kriminalität größer wird, weil der Neid (arm-reich; glücklich-unglücklich) sehr groß ist.

Sie werden die andere Gesellschaft überfallen usw.

Im Großen und Ganzen wird die Zukunft für Menschen ohne Abschluss, Hauptschulabschluss sehr viel negativer & schwerer werden. Ich bin selbst optimistisch & glaube an mich, dass es für mich anders aussehen wird, also positiver. Auch wenn „wir“ mehr Angst vor Kriminalität haben müssen.

Pupil 39

Die Gesellschaft in 20 Jahren wird sich meiner Meinung nach sehr unterscheiden von unserer heutigen. Probleme, die heute schon spürbar sind, werden 2030 die Gesellschaft dominieren.

Darunter fällt vor allem die soziale Ungleichheit.

Diese wird sich zum einen auf nationaler Ebene verstärken, indem v.a. Bildungsunterschiede über den sozialen Stand entscheiden und das heute genannte „Prekariat“ keine oder nur sehr geringe Chancen auf Arbeit haben wird.

Andererseits wird sich die Ungleichheit auf internationaler Ebene viel stärker darstellen. Heutige Entwicklungsländer werden noch weiter zurückliegen, moderne Produktionsmittel werden eine Mangelware in diesen Ländern darstellen, wobei sich auch die Arbeitslosigkeit erhöht, da noch mehr einfache Tätigkeiten noch kostengünstiger von Computern/ Robotern übernommen werden.

Der Einfluss der Wirtschaft, v.a. global agierender Unternehmen (Global Player) wird größer werden.

Schon heute haben große Unternehmen die Möglichkeit Einfluss auf Politik zu nehmen, indem z.B. mit Standortverlagerungen drohen. In der Zukunft wird der Einfluss noch zunehmen, da die Nationalstaaten bemüht sein müssen, jeden Arbeitgeber zu halten.

Die Gesellschaftsstruktur wird sich in Deutschland, wie gemeinhin prognostiziert wird in sofern verändern, als dass die Rentner den größten Teil der Bevölkerung stellen werden.

Für die deutsche Wirtschafts- bzw. Sozialpolitik wird sich die Lage verschärfen, da der Generationenvertrag längst keine funktionierende Altersversorgung/- vorsorge darstellt.

Die Menschen werden generell mehr und mehr zu Einzelgängern da es einen großen Konkurrenzkampf untereinander gibt und zudem ein Großteil der Freizeit in Weiterbildung investiert werden muss, um auf dem Arbeitsmarkt bestehen zu können.

Ein weiterer Faktor der diesen Prozess begünstigen wird, ist der, dass es eine Ausweitung der „Heimarbeit“ geben wird. Durch moderne Kommunikationsmittel wird es möglich sein, besser, d.h. schneller, zuverlässiger, kostengünstiger, interaktiver Meetings etc. abzuhalten. Es wird also zur Auflösung der heutigen Bürostrukturen kommen, wodurch auch eine generelle Dezentralisierung einsetzen wird. Die Mitarbeiter einer Firma können nun auf der ganzen Welt verstreut zu finden sein, sich noch nie leibhaftig begegnet sein und arbeiten doch an einem gemeinsamen Projekt.

Politisch gesehen werden die USA, ihre Vormachtstellung zwar behalten, müssen diese aber mit Staaten wie China und Russland teilen.

Die chinesische Wirtschaft wird anderen Staaten gegenüber weiterhin einen Vorteil haben, da sie trotz der großen Mengen vorhandener Arbeitskräfte sehr anpassungsfähig ist und sich somit den negativen Folgen einer fortschreitenden Technisierung widersetzen kann.

Die „ökologische Katastrophe“ die sich schon heute andeutet, wird in der nahen Zukunft nicht mehr aufzuhalten sein und sich noch weiter bemerkbar gemacht haben. Da die USA die Kyoto-Protokoll-Unterzeichnung weiterhin unterlassen, viele andere Teilnehmer-/

Unterzeichnerstaaten die sich gesetzten Ziele nicht erreicht haben und teilweise ihre CO₂-Emissionen sogar noch gesteigert haben, wird ein unnatürlicher Klimawechsel noch weiter beschleunigt.

Es wird auch weiterhin Konfliktherde für die Weltpolitik geben.

Der Nah-Ost-Konflikt wird wohl kaum beigelegt sein, solange es nicht ein Einlenken der Hamas gibt.

Die USA werden die sich gegebene Rolle als Weltpolizei ein weiteres Mal genutzt haben, um den Iran auf den richtigen Kurs zu bringen, wobei die Sicherheitspolitische Lage in dem Land sich ähnlich, vielleicht noch schlechter gestalten wird, als es im Irak der Fall ist.

Pupil 40

In zwanzig Jahren wird sich das jetzt aufkommende Umweltbewusstsein stark verstärkt haben. Die Rohstoffe, gerade das Öl und in bestimmten Gebieten auch das Wasser, werden sehr knapp geworden sein.

Entweder hat man Technologien entwickelt, die kein Öl brauchen oder es wird darum immer mehr Kämpfe geben.

Ebenso könnte es mit dem Wasser sein, denn die Wasserarmut wird in bestimmten Gebieten weiterhin ansteigen. Gerade in jetzigen Konfliktherden wie dem nahen Osten könnten sich die Konflikte weiter ausbreiten.

Vermutlich werden einige Länder eine Monopolstellung auf diese Rohstoffe haben und diese ausnutzen oder es wird immer mehr Kriege darum geben vor allen Dingen um das Wasser.

So wird sich auch die weltweite Macht verteilt haben, vermutlich werden es die USA und Europa vielleicht auch noch China sein, weil es bei ihnen ausreichend Wasser gibt.

Das hat aber auch für diese Länder starke Konsequenzen. Aus Mittel- und Westasien sowie aus Afrika werden riesige Flüchtlingsströme Richtung westliche Welt und China geben.

Mit den Flüchtlingen muss man und die Regierungen klar kommen.

Aber auch ohne die Wasserknappheit würden immer mehr Flüchtlinge Richtung Westen kommen wegen des Wohlstands. Hier in Deutschland wird noch das Problem der alten Menschen hinzukommen. Wenn die Regierung nicht schon bald etwas tut, dann wird es noch weniger Kinder, aber noch mehr alte Leute geben, womit das Rentensystem, wenn es das denn noch gibt, total überlastet sein.

Es könnte aber auch sein, dass die Politik einen Weg dafür gefunden hat z.B. späteres Rentenalter, spezielle leichte/ Arbeit für die Rentner. Zudem müsste die Wirtschaft das Alter endlich akzeptieren, also auch älteren Personen mit guten Qualifikationen einen Arbeitsplatz geben. Die Politik weltweit muss umdenken besonders im Bereich des Umweltschutzes, wo auch die Forschung weiterdenken muss.

Pupil 41

Im Vergleich zur heutigen Gesellschaft wird die zukünftige Gesellschaft noch stärker von der Globalisierung und Technisierung geprägt sein. Arbeitsprozesse werden weiter komplizierter und vielschichtiger werden, sodass auch die Qualifikationsanforderungen an die Menschen steigen werden. Produktionsstätten werden noch öfter in andere Länder mit günstigeren Standortfaktoren verschoben, wodurch dauerhafte Arbeitsplätze seltener werden. Deshalb wird Arbeitnehmern noch mehr Flexibilität abverlangt. Auch wird das Internet eine zunehmende Rolle in der Wirtschaft und auch im Alltag haben, sodass der globale Datenstrom weiter wächst. Die Kommunikation von Menschen wird stärker über große Entfernungen stattfinden, sei es mit Geschäftspartnern oder mit Freunden/Bekannten, die gerade über große Entfernungen umgezogen sind. Gleichzeitig wird die zukünftige Gesellschaft sich stärker urbanisieren, da es nur noch in Städten ausreichend Arbeitsplätze aufgrund der hoch entwickelten Infrastruktur geben wird. Zudem werden sich internationale Normen und Standards zunehmend durchsetzen, um den internationalen Warenverkehr und die Kommunikation zu vereinfachen. Bereits jetzt ist die englische Sprache schon Alltag. Diese Entwicklung wird sich weiter verstärken. Außerdem sorgt die Globalisierung zusätzlich für einen verstärkten interkulturellen Kontakt. Dies kann sich sowohl in einer größeren kulturellen Vielfalt aber auch in einem Verdrängen bzw. Verschwinden von Kulturen ausdrücken. In der Politik werden nationale Regierungen an Macht verlieren, da sie die globalen Probleme nicht mehr alleine lösen können. Internationale Staatengemeinschaften wie die EU und die UN sind dann stärker gefordert und werden zunehmend mächtiger. Darüber hinaus werden einige Entwicklungsländer (wie z.B. Brasilien), die sich richtig auf die Globalisierung eingestellt haben, sich immer mehr zu Industrienationen entwickeln. Allerdings könnte sich in Zukunft auch die Bedrohung durch internationalen Terrorismus oder durch Seuchen verstärken, da sich die Welt immer stärker vernetzt und somit Grenzen verschwimmen.

Pupil 42

In zwanzig Jahren wird sich Welt grundlegend verändert haben. Ausgelöst von den neuen Markt- und Herrschaftsverhältnissen zwischen den großen Wirtschaftsmächten auf der Erde.

Vor allem China wird aufgrund seines enormen Potentials an Wirtschaftskraft, Bevölkerung & krimineller Energie (Produktpiraterie, Willkür, usw.) eine führende Rolle einnehmen, ebenso wie Indien, dass ebenfalls ein riesiges Bevölkerungspotential aufweisen wird. Desweiteren werden aufgrund zunehmender Rohstoffknappheiten (Erdöl/gas usw.) Staaten wie Russland, Saudi-Arabien Iran usw. ihre imperialistischen Ziele verfolgen. Die USA werden sofern sie sich ??? mithilfe militärischer Mittel genügend Rohstoffvorkommen gesichert haben und die enormen Kriegskosten die Wirtschaft nicht langfristig gehemmt haben, zwar noch eine gewisse Rolle, aber keine führenden Weltmachtsambitionen mehr haben.

Deutschland wird ebenso wie die USA dahin dümpeln.

Die Arbeitslosigkeit wird langfristig zunehmend steigen, und aufgrund der demografischen Entwicklung der Bevölkerung wird es eine „Übermacht“ der Alten geben, der Generationenvertrag hat versagt.

Gleichzeitig wird es auch kulturelle politische Veränderungen geben, islamisch-fundamentalistische sowie radikale Gruppierungen am linken und rechten Rand des Parteienspektrums werden an Einfluss gewinnen, beschleunigt durch die gesellschaftlichen Missstände.

Die Umweltkatastrophe wird so langsam ihren Lauf nehmen, da die aufstrebenden Wirtschaftsmächte (Indien, China) und die Rohstofflieferanten (Russland, Iran, Saudi-Arabien) vorwiegend ihren eigenen wirtschaftlichen Vorteil sehen und dem Klimaschutz keinerlei Priorität einräumen.

Das persönliche gesellschaftliche Leben wird sich ebenfalls aufgrund der oben genannten Umstände radikal verändert haben. Das Leben wird immer schneller & flexibler, Planbarkeit, Stetigkeit, Nachhaltigkeit sind kaum mehr vorhanden. Das klassische Familienbild werden nur noch wenige konservative oder neo-konservative Familien aufrechterhalten können, Scheidungsraten werden zunehmen, die Geburtenrate (Kinder auf der einen Seite Kostenfaktor, auf der anderen Seite Fluchtmechanismus sozial niedriger Schichten (Kinderkriegen/haben als Unterhaltungs/beschäftigungsprogramm) um die eigenen wirklichen Probleme zu kaschieren) wird sich einpendeln.

Die tägliche Vervielfachung von Informationen und Wissen wird lebenslangen, ständigen Bildungszuwachs erfordern, große Teile der Bevölkerung werden auf der Strecke bleiben.

Gewerkschaften und sonstige gemein- oder gesellschaftsnützige Verbände und Organisationen werden kaum mehr Einfluss innehaben.

Wenn sich die politischen Mechanismen aufgrund tiefgreifender Reformen nicht vehement beschleunigt & flexibilisiert haben, wird die Politik und der Rechtsstaat versunken im Wust der Bürokratie der Realität meilenweit hinterherhinken. Die nationale Politik wird kaum mehr eine Rolle spielen, das europäische und weltweite Geschehen wird von Bedeutung sein.

Es werden sich dank neuer Medien immer mehr Parallelgesellschaften (Internet, Podcast, TV, Handy) bilden, die ein gemeinsames Zusammenleben, aufgrund der vielschichtigen Ebenen, immer wieder erschweren

Die Menschen werden nach neuen Inhalten, Werten Sinn in ihrem Leben suchen und dabei oft in die Gefahr geraten in die Hände von Fundamentalisten, Sekten oder Betrügern zu geraten.

Das menschliche Leben wird oft nur noch als Wissenschafts- und Forschungsprojekt missbrauch und entzaubert werden, D N A, künstliche Befruchtung, Embryonenforschung bald Alltag.

Pupil 43

Die Zukunft der nächsten 20 Jahre zeichnet sich im Wesentlichen durch eine Umstrukturierung des Wahlsystems und damit zu fairen Repräsentationsverhältnis der heutzutage nur über ein (zu) geringes Stimmpotential verfügenden Familien.

Nachdem sich die soziale Grundversorgung für ärmere Familien und insbesondere für deren Kinder noch etwa 12 Jahre weiterhin verschlechtern wird und es zu immer lauterem

Protest aus der Bevölkerung und entspr. Expertenkreisen kommt, wird eine der beiden Volksparteien das Thematik der pol./ soz. Situation von Familien aufgreifen, um dann die Rechte und Einflussmöglichkeiten von Eltern und Kindern in der Demokratie stärken.

Denn heutzutage verfügt eine fünfköpfige Familie mit drei Kindern oder ein allein erziehender Elternteil bei Wahlen – und damit bei der Möglichkeit von Einflussnahme auf die polit. Landschaft – über dieselbe Anzahl von Stimmen wie z.B. ein kinderloses Managerpaar oder ein/e allein stehende/r Rentner/ in, nämlich über zwei bzw. eine Stimme, obwohl sie (die Eltern) einen viel größeren Teil der Bevölkerung repräsentieren, und zwar sich selbst und ihre Kinder, und daher auch das Wohlergehen einer viel größeren Gruppe durch eine Vertretung ihrer Interessen gefördert würde.

Die Einführung eines direkten oder indirekten Kinder- Wahlrechts wird die Familien im demokratischen System stärken und eine kinder- und zukunftsorientierte Politik fördern.

Auslöser und Gründe für die Forderung eines Kinderwahlrechtes sind z.B. die verstärkte Überalterung der Gesellschaft und die daraus resultierenden finanziellen Probleme bei der Rentenversorgung über das Umlageverfahren („Generationenvertrag“), die Verschlechterung der schulischen Leistungen von Kindern und Jugendlichen aufgrund struktureller Mängel im Bildungssystem sowie eine geringe Verfügbarkeit von Kindertagesstätten von Krippenplätzen.

Die Zukunft sollte meiner Meinung nach von Familien und deren Kindern verantwortungsvoll gestaltet werden können, da diese letztendlich am längsten mit den politischen Entscheidungen von heute leben müssen.

Pupil 44

Die heutige Gesellschaft entwickelt sich immer mehr zu einer globalen Gesellschaft. Die Globalisierung wird immer weiter voran getrieben ohne das mögliche Folgen eingedämmt werden. Durch die Globalisierung gibt es eine breite Entwicklung zur Öffnung der Märkte z.B. China, dadurch werden die Arbeitslöhne immer geringer, denn durch einen einheitlichen globalen Markt braucht man nicht so viele Arbeitskräfte wie auf einzelnen geschlossenen Märkten. Das Sinken der Löhne und die schwere Regulierbarkeit des Marktes entstehen mehr und mehr internationale Konzernriesen, die den Markt teilweise steuern können. Die niedrigen Löhne produzieren eine große globale Unterschicht und die Mittelschicht wird nicht mit den großen Konzernen mithalten können und langfristig untergehen.

Die jetzt entstandene neue Unterschicht wird nicht lange so friedlich leben und aufständig werden. Da aber inzwischen der „Überwachungsstaat“ so weit vorangetrieben wurde können die Aufstände mühelos zurückgeschlagen werden, denn die Unterschicht ist nicht in der Lage sich selbst im großen Rahmen wahrzunehmen und zu organisieren.

Die Verhältnisse in 20 Jahren könnten sich so entwickeln, dass der Staat einen ähnlichen Apparat wie im Film 1984 konzipiert hat. Menschen leben dort unter totaler Kontrolle des Staates. Selbstständiges Denken der Unterschicht ist nicht gefragt. Man lässt ihr gerade das nötigste zum Leben und um noch rentabel für die Wirtschaft zu sein.

Der Mensch existiert in dieser Welt nur noch als Ware und zum Wohle der „Oberschicht“.

Dies ist wirklich eine sehr überspitze Zukunftsvision. Ich meine nicht wirklich, dass es zu einem solchen globalen Überwachungs-/ Unterdrückungsstaat kommen wird, sondern dass die Tendenzen der heutigen globalen und nationalen Politik (Hartz IV, Kameras, Zeitarbeitsfirmen uvm.) zum Teil in diese Richtung drücken.

Ein solcher utopischer Markt/ Staat könnte nicht existieren, da immer ein bestimmter Grad an Konsumenten gebraucht wird. Man sollte deshalb die Globalisierung mehr steuern und in gemäßigte Bahnen lenken, damit es einem größeren Teil der Weltbevölkerung gut geht.

Eine für mich positive Entwicklung wäre, wenn die Menschen eine sozialere Einstellung bekommen würden und sich dies auch im Staat niederschlagen würde.

Pupil 45

Meiner Meinung nach wird es gesellschaftlich in der Zukunft massive Veränderungen geben. Soziale Ungleichheiten werden das Thema sein; Arme werden immer ärmer und Reiche immer reicher. Dies ist auch das zukünftige Problem, mit dem sich unser Sozialstaat auseinandersetzen wird/ werden muss. In diesem Zusammenhang stellen sich mir als zentrale Frage, ob 1. der Sozialstaat überhaupt noch existieren kann und 2. wenn ja, wie und mit welchen Mitteln? Des Weiteren wird unsere Gesellschaft einen sozialen Wandel durchlaufen, da der größte Teil, die Rentner, irgendwann versterben. Doch vorher, wie auch schon jetzt ein Thema, wird die Finanzierung der Rente/ Rentner ein großes Problem darstellen.

In der Politik wird es darauf ankommen verstärkt zusammen zu arbeiten. Wichtige Themen werden der Terrorismus und die Energie- und Umweltpolitik sein, da die Ressourcen, vor allem Öl immer knapper werden. In dieser Hinsicht darf der Weg nicht allein gegangen werden, vielmehr müssen UNO, NATO und EU in die Pflicht genommen werden.

In der internationalen Politik wird die USA ihre Machtstellung behalten, Länder, wie China, werden ebenfalls entscheidenden Einfluss erzielen.

Wirtschaftlich wird der Mensch immer unwichtiger, da bei zunehmender Technologie/ Technologisierung ein stetig geringerer Bedarf an Arbeitern gebraucht werden wird. Es werden durch diese Entwicklung wohl viele neue Berufe entstehen, jedoch reichen diese nicht, um die Kluft, die verursacht wurde, zu schließen. Folglich wird auch die Arbeitslosenzahl steigen, womit wir wieder beim Thema Sozialstaat wären.

In Bezug auf die Arbeit werden „interaktive Meetings“ via Internet oder „Heimarbeit“ ein großes Thema sein. Menschen werden somit zunehmend den direkten Kontakt zu ihren Mitarbeitern verlieren und nur noch auf Papier Kollegen sein.

Mein privates Leben wird ebenfalls durch Technologie geprägt sein. Dabei spielt es keine Rolle mehr, wo Freunde, Bekannte und Verwandte wohnen. Schließlich gibt es moderne Kommunikationssysteme mit denen man akustisch und bildlich kommunizieren kann.

Trotzdem werden diese Bindungen gebrochen, da neue Systeme keine Nähe und Geborgenheit ersetzen können.

Pupil 46

Wir schreiben das Jahr 2027. Vieles hat sich verändert in der Bundesrepublik, seit ich zuletzt hier war. Die Globalisierung scheint mir hier allgegenwärtig, aber mittlerweile nimmt sie niemand mehr wahr, denn sie ist ein Teil des Lebens geworden: Man arrangiert sich schnell und stellt sich auf die neuen Bedingungen ein. Neue Bedingungen - das heißt Verfügbarkeit – das heißt bereit sein alles zu tun für seinen Job, sein Unternehmen. Solange man diesen hat – denn durch den zunehmende Abbau von Schutzbestimmungen für Arbeitnehmer und das Versinken der Gewerkschaften in der Bedeutungslosigkeit gehört Arbeitslosigkeit für jeden zum Alltag. Aber – das ist der Unterschied zu der Gesellschaft, die ich vor 20 Jahren verließ – nur für einige Wochen, einige Monate. Man bleibt im Job, solange man gebraucht wird und diesem gewissenhaft und gut ausführt.; die Produktivität der Unternehmen konnte so enorm gesteigert werden und die Sozialausgaben enorm gesenkt. Doch auch Sozialabgaben wurden auf ein Minimum reduziert! Danke einer zunehmenden Privatisierung, etwa bei Rente und Krankenversicherung, besitzt nun jeder die Vorsorge, die er benötigt – und für die, die es nicht leisten können, sorgt der Staat mit einer zwar relativen geringen aber ausreichender Unterstützung. Dank dieser Maßnahmen konnte die Arbeitslosigkeit auf unter 3% gesenkt werden, wobei Langzeitarbeitslosen nur noch etwa 0.3% ausmachen, also circa 10% der Arbeitslosen. Und Arbeitslosigkeit hat ihren Schrecken verloren, ist Gesellschaft als normaler Zustand (zumindest zwischenzeitlich) akzeptiert. Sowie scheint mir die Akzeptanz und Toleranz der Menschen untereinander gestiegen: gehe ich heute durch die Strassen, so treffe ich auf Menschen vieler Kulturen und unterschiedlichen Herkunft, in den Städten werben Moschen, Tempel und Kirchen in friedlicher Koexistenz um meine Gunst. „Multi-kulti ist keine isotopisches Schlagwort mehr, sondern Realität. Und die Menschen schließen sich reihenweise den Kirchen, etc an, wohl als Ausgleich, der ihnen ein Gefühl von Gemeinschaft und Eintracht vermittelt, welches sie durch zunehmende Individualisierungsprozesse in der Gesellschaft sonst kaum mehr erfahren. Denn trotz modernster Informations- und Kommunikationstechnologie bemerkt man durchaus die zunehmende Beschränkung auf einen kleinen Freundeskreis, dann schließlich nie weiß, an welchen Ort man sich morgen aufhalten wird! Dies erschwert natürlich auch engere Beziehungen. Die Hochzeitsraten sind dementsprechend leicht gesunken – dafür die Scheidungsraten fast schon exponentiell angestiegen. Erst im Alter finden die Menschen meist die Ruhe, sich niederzulassen und sich wirklich darum zu kümmern. Und dieses Alter dauert immer länger dank einer gestiegenen Lebenserwartung. Gleichzeitig gibt es immer weniger Kinder – Alles wird nun einmal der Wirtschaft untergeordnet. Der Staat versucht dem entgegenzuwirken durch Förderungsprogramme für Kinder und Familien mit Kinder – bislang jedoch ohne Erfolg: Die Überalterung der Gesellschaft nimmt weiter zu – ein Ende ist kaum mehr abzusehen (dieses Anstieges). Die Frage ist nur: wie wird es weitergehen? Am besten fragt man die „Wirtschaftsweisen“ oder direkt die Aufsitzräte der größten und mächtigsten Firmen – denn deren Entscheidungen bestimmen maßgeblich die Entwicklung unserer Gesellschaft und mittlerweile auch der Politik – ganz egal auf welcher Ebene. Es lebe liberalistische Weltmarkt. Denn was sollen wir dagegen tun? Die Antwort ist: Wir können nichts dagegen tun, also sollten wir auch weiterhin versuchen, uns möglichst auf der Globalisierung und der Weltmarkt einzurichten. Denn dies ist die Zukunft und es wäre fahrlässig davor die Augen zu verschließen, wie es vor 20 Jahren leider noch oftmals die Regel war.

Pupil 47

Wenn ich mir die Zukunft in 20 Jahren vorstelle, so denke ich, wird sich hinsichtlich des Arbeitsmarktes und des Arbeitsplatzangebotes viel verändert haben.

Die Automatisierung wird sich sehr verstärkt haben, so dass sich die Angebote an Arbeitsplätzen auf ein Minimum beschränkt haben. Manuelle Arbeit wird von Maschinen übernommen, Führungspositionen von Unternehmen werden komprimiert sein. Ich stelle mir das so vor, dass es nur noch Inhaber von ganzen Unternehmensketten geben wird, welche sich primär auf eine Kommunikationsebene der neuen digitalen Kommunikationsmittel einlassen – ein Führungschef informiert andere zentrale Mitarbeiter seiner Firmenkette über Bildtelefon oder bis dahin vielleicht auch nur noch über das Internet.

Diese Mobilisierung & Automatisierung hat dann eben ganz klar zur Folge, dass eine hohe Arbeitslosigkeit herrscht und die Anforderungen an die junge Generation immer höher hinsichtlich des Wissens werden. Die Forderung nach Entwicklung zu mehr Technisierung wird im Zentrum der Schulausbildung stehen.

Die Kommunikation der Menschen untereinander wird sich erschaffen – das Internet bekommt eine noch größere Rolle und wird größtes Kommunikationsangebot sein.

Das Privatleben erleidet darunter einen negativen Einfluss da die zwischenmenschlichen Kontakte aufgrund von Zeitmangel und Mangel an Möglichkeiten der einzelnen Personen, sich zu äußern. Der Sprache bzw. dem Austausch zwischen Menschen wird ein großer Wandel unterlaufen. Zwar werden Anglizismen die deutsche Sprache prägen und ausmachen, doch die Grundlagen der Grammatik werden untergehen.

Zwar wird ein großer Bal(l)ast auf der Bevölkerung liegen – hinsichtlich Arbeitsaufwand – doch die Momente des Familienlebens werden einen höheren Stellenwert bekommen. Ausflüge mit der Familie - in hoffentlich noch genug existierende Wälder – werden zelebriert und genossen

Durch die eingangs angesprochene erhöhte Arbeitslosigkeit wird dem Deutschen Staat bzw. primär dem Sozialsystem eine große Verantwortung und neue Aufgaben zugesprochen.

Dadurch, dass es mehr Arbeitslose gibt, muss die existenzsichernde Absicherung gewährleistet sein, so dass dieser Bereich enorm aufgestockt und vergrößert werden muss.

Ich denke hierbei, dass es zu zwei großen Aufgabenbereichen in der Politik kommt: Sicherheit für die Arbeitslosen und fortschrittliche Entwicklung ausbauen

Trotzdem hoffe ich, dass sich die Umweltbelastung nicht noch stärker ausbreiten wird und die Welt letztendlich durch das Ozonloch zerstören.

Denn ein gesichertes Leben für die Kindeskinde soll gewährleistet sein!

Pupil 48

In der zukünftigen Gesellschaft sind Menschen vor allen Dingen Einzelkämpfer. Jeder muss sich noch intensiver um seine eigenen Interessen bemühen, da Zusammenarbeit und freiwilliges Engagement den Bürgerinnen und Bürgern zu viel Freizeit wegnimmt. Schon heute kann man solche Tendenzen, beispielsweise bei Betrachtung der Mitgliederzahlen der Parteien, beobachten. Obwohl es immer mehr Jobs im Dienstleistungssektor gibt, gibt es immer noch den industriellen Sektor, der seit Jahren immer mehr in andere Staaten

abwanderte. Für die Beschäftigung in beiden Sektoren heißt es in der zukünftigen Gesellschaft: mehr arbeiten für weniger Lohn. Die Gewerkschaften mit wenigen tausend Gewerkschaftern können kaum noch die Unternehmenspolitiken beeinflussen, da die Unternehmensleitungen anderenfalls mit Abwanderungen drohen, wie sie es bereits im industriellen Sektor vollzogen haben. Dennoch wird es Mindestlöhne geben, die mittlerweile unter ständigem Beschuss durch die Unternehmen stehen. Auch die Umweltpolitik wurde immer weniger ernsthaft betrieben. Obwohl die USA und die EU schon einen großen Wandel vollzogen haben und selbst China seine in diesem Bereich wichtige Rolle erkannt hat, werden die fossilen Brennstoffe immer geringer. So wird geschätzt, dass bereits in zehn Jahren (1940) diese Rohstoffe nicht mehr weiter abgebaut werden können.

Die Unternehmen ziehen ihre Preise immer weiter an, da sie nicht, wie die normalen Bürgerinnen und Bürger, auf die mittlerweile hervorragende Schieneninfrastruktur umgestiegen sind. So sind Schnellverkehrszüge wie der Transrapid oder der ICE mittlerweile Standard und erheblich günstiger als zu früheren Zeiten. Ohnehin wurden Flugzeugreisen binnen Europas von der EU verboten, um so seine Vorreiterrolle als Umweltliebhaber in der Welt zu demonstrieren, man setzt jedoch weniger stark auf alternative/ erneuerbare Energien, da die Lobbygruppen noch mächtiger wurden. So befinden sich Wasserstoffautos zwar immer häufiger auf den Straßen, auch Biogas, Sonnen-, Wasser und Windenergie werden immer intensiver ausgearbeitet, doch setzt man immer noch auf Öl, Gas und Uran.

Die Unternehmen, meist bestehend aus verschiedenen Investorengruppen, die nach dem „Heuschrecken“-Prinzip vorgehen, sind lediglich auf den kurzfristigen Erfolg bedacht und nehmen kaum noch wahr, dass ein Ende an fossilen Brennstoffen auch sie selbst in missgünstige Lagen bringen wird. Nur wenige kleinere Unternehmen, meist mit familiären Strukturen, erkennen diese neuen Marktlücken und nutzen sie aus. Wer hier arbeitet profitiert meist davon, da die Mitarbeiterinnen und Mitarbeiter am Erfolg der Unternehmen beteiligt sind. In der Bildung wird den Regierungen vorgeworfen sie hätten zu wenig investiert. Schon lange wandern auch Dienstleistungsunternehmen aus, da sie in Deutschland kaum noch Zukunftschancen sehen. Schulen, inklusive ihrer Schülerinnen und Schüler, Universitäten und weitere Bildungsanstalten klagen über zu teure Preise. Nur noch durch Unternehmen geförderte Elite-Einrichtungen, auf denen meist wohlhabende Kinder sind, haben noch genügend finanzielle Mittel für eine vernünftige Ausbildung. Doch der Staat hat kaum noch finanzielle Mittel um die Bildungseinrichtungen zu fördern, da die Mentalität seine Steuern nicht zu zahlen seit Jahrzehnten anstieg.

Appendix 2 Written Assignment / Interviewguides

Julius Written Assignment / Interviewguide

Themen: 1 Globalisierung 2 Liberalisierung 3 Kultur 4 Sozialstaat / Familieleben 5 Wirtschaft

(Thema 1 Anfang) Wir schreiben das Jahr 2027. Vieles hat sich verändert in der Bundesrepublik, seit ich zuletzt hier war. Die Globalisierung scheint mir hier allgegenwärtig, aber mittlerweile nimmst sie niemand mehr wahr, denn sie ist ein Teil des Lebens geworden: Man arrangiert sich schnell und stellt sich auf die neuen Bedingungen ein. **(Thema 1 Ende)** **(Thema 2 Anfang)** Neue Bedingungen - das heißt Verfügbarkeit – das heißt bereit sein alles zu tun für seinen Job, sein Unternehmen. Solange man diesen hat – denn durch den zunehmende Abbau von Schutzbestimmungen für Arbeitnehmer und das Versinken der Gewerkschaften in der Bedeutungslosigkeit gehört Arbeitslosigkeit für jeden zum Alltag. Aber – das ist der Unterschied zu der Gesellschaft, die ich vor 20 Jahren verließ – nur für einige Wochen, einige Monate. Man bleibt im Job, solange man gebraucht wird und diesem gewissenhaft und gut ausführt.; die Produktivität der Unternehmen konnte so enorm gesteigert werden und die Sozialausgaben enorm gesenkt. Doch auch Sozialabgaben wurden auf ein Minimum reduziert! Danke einer zunehmenden Privatisierung, etwa bei Rente und Krankenversicherung, besitzt nun jeder die Vorsorge, die er benötigt – und für die, die es nicht leisten können, sorgt der Staat mit einer zwar relativen geringen aber ausreichender Unterstützung. Dank dieser Maßnahmen konnte die Arbeitslosigkeit auf unter 3% gesenkt werden, wobei Langzeitarbeitslosen nur noch etwa 0.3% ausmachen, also cirka 10% der Arbeitslosen. Und Arbeitslosigkeit hat ihren Schrecken verloren, ist Gesellschaft als normaler zustand (zumindest zwischenzeitlich) akzeptiert. **(Thema 2 Ende)** **(Thema 3 Anfang)** Sowie scheint mir die Akzeptanz und Toleranz der Menschen untereinander gestiegen: gehe ich heute durch die Strassen, so treffe ich auf Menschen vieler Kulturen und unterschiedlichen Herkunft, in den Städten werben Moschen, Tempel und Kirchen in friedlicher Koexistenz um meine Gunst. „Multi-kulti ist keine isotopisches Schlagwort mehr, sondern Realität. Und die Menschen schließen sich reihenweise den Kirchen, etc an , wohl als Ausgleich, der ihnen einen Gefühl von Gemeinschaft und Eintracht vermittelt, welches sie durch zunehmende Individualisierungsprozesse in der Gesellschaft sonst kaum mehr erfahren. **(Thema 3 Ende)** **(Thema 4 Anfang)** Denn trotz modernster Informations- und Kommunikationstechnologie bemerkt man durchaus die zunehmende Beschränkung auf eine kleine Freundeskreis, daman schließlich nie weiß, an welchen Ort man sich morgen aufhalten wird! Dies erschwert natürlich auch engere Beziehungen. Die Hochzeitraten sind dementsprechend leicht gesunken –dafür die Scheidungsraten fast schon exponentiell angestiegen. Erst im Alter finden die Menschen meist die Ruhe, sich niederzulassen und sich wirklich darum zu kümmern.Und dieses Alter dauert immer länger dank einer gestiegene Lebenserwartung. Gleichzeitig gibt es immer weniger Kinder – Alles wird nun einmal der Wirtschaft untergeordnet. Der Staat versucht dem entgegenzuwirken durch Förderungsprogramm für Kinder und Familien mit Kinder – bislang jedoch ohne Erfolg: Die Überalterung der Gesellschaft nimmt weiter zu – ein Ende ist kaum mehr abzusehen (dieses Anstieges). **(Thema 4 Ende)** **(Thema 5 Anfang)** Die Frage ist nur: wie wird es weitergehen? Am besten fragt man der „Wirtschaftsweisen“ oder direkt die Aufsitzräte der größten und mächtigsten Firmen - denn deren Entscheidungen bestimmen maßgeblich die

Entwicklung unserer Gesellschaft und mittlerweile auch der Politik – ganz egal auf welche Ebene. Es lebe liberalistische Weltmarkt. Denn was sollen wir dagegen tun? Die Antwort ist: Wir können nichts dagegen tun, also sollten wir auch weiterhin versuchen, uns möglichst auf der Globalisierung und der Weltmarkt einzurichten. Denn dies ist die Zukunft und es wäre fahrlässig davor die Augen zu verschließen, wie es vor 20 Jahren leider noch oftmals d leider noch die Regel war. **(Thema 5 Ende)**

Interviewguide

Du hast die Zukunft als folgende Vision beschrieben. Willst du dieses Bild ergänzen oder revidieren? (Schriftliche Aufgabe Zeigen : 5 Minuten durchlesen)

Themenfeld: Globalisierung: Was ist Globalisierung für dich? Was treibt die Globalisierung

Themenfeld: Liberalisierung: Wie sieht ein normaler Job in der Zukunft aus? Frage Was sind die Schutzbestimmungen für Arbeitnehmer? Was haben die Gewerkschaften für eine Funktion? Warum verlieren Gewerkschaften an Bedeutung? Warum werden die Schutzbestimmungen abgebaut? Was treibt diese Entwicklung? Warum steigert man die Produktivität der Unternehmen durch Abbau von Schutzbestimmungen, Wegfallen von Gewerkschaften und Alltagsarbeitslosigkeit? Wie sieht es aus heute? Was wird das für deine private Zukunft bedeuten?

Themenfeld: Kultur: Was ist Kultur für dich? _Was bedeutet Multi-kulti für dich? _Was sind Individualisierungsprozesse für dich? _Warum steigen die Akzeptanz und Toleranz? _Was hat Religion für eine Funktion in der Zukunft? Wie kommt es zu einer friedlichen Koexistenz zwischen den Kirchen? Warum werben sie alle um deine Gunst? Was für Funktionen werden die religiösen Gemeinden in die Gesellschaft haben? Wie sieht es aus heute?

Themenfeld: Sozialstaat / Familienleben: Was bedeutet der Staat für dich? Was sind Sozialabgaben? Was bedeutet Privatisierung? Wie sieht die privatisierte Rente und Krankenversicherung aus? Was ist der Vorteil zum heutigen System? Warum führen eingeschränkte Sozialabgaben zu weniger Arbeitslosigkeit? Was hat es für einen Einfluss auf das Leben, in dem Arbeitslosigkeit zum Alltag gehört und gesellschaftlich akzeptiert ist? Was ist dann nicht sozial akzeptiert? Wie sieht es heute aus? Was wird das für deine private Zukunft bedeuten? Warum gelingt es dem Staat nicht, Kinder und Familien zu fördern? Was verstehst du unter Überalterung? Warum wird es ein kleiner Freundeskreis? Wird Arbeit die ersten Abschnitte des Leben dominieren, was zu weniger Fokus aufs Privatleben führt? Kommt Privatleben erst im Alter? Warum?

Themenfeld: Wirtschaft Was bedeutet Wirtschaft für dich? Was bedeutet „Wirtschaftsweisen“? Was ist Politik für dich? Wie unterscheidet sich die der Gesellschaft heute von gestern? Wie bestimmen die Aufsichtsräte die Entwicklung der Gesellschaft? Wer sitzt in diesen Aufsichtsräten? Was für eine Rolle hat der Staat und die Bürger in Beziehung zur Gesellschaft? Was ist ein liberalistischer Weltmarkt? Warum kann man nicht etwas dagegen tun? Was bedeutet es, dass man vor 20 Jahren eher als Regel „ein Auge zugedrückt“ hat? Wie sieht die Gesellschaftshierarchie von morgen aus im Vergleich mit heute? Was ist die Basis der Wirtschaft in die Zukunft? Was wird verkauft/Produziert?

Moritz Written Assignment / Interviewguide

Themen: 1 Technologie / Globalisierung, 2 Wirtschaft/Arbeitsmarkt 3 Politik 4 Gesellschaft / Soziale Ungleichheit

(Thema 1 Anfang) Die Gesellschaft wird sich innerhalb von 20 Jahren bzw. den nächsten 20 Jahren weiter zu einer Art globalisierten Gesellschaft entwickelt haben. Als Vergleich könnte man z.B. Internetcommunities nennen. Der Mensch wird ständig zwischen diesen Communities (Wohnviertel, Arbeit, Freunde, etc.) wählen und sich neben den schon heute bestehenden Kontakten in diesen Communities wie in einer Art Netzwerk eines großen WLAN – Netzes fortbewegen und so noch schneller wichtige Dinge erledigen können als vorher. (Diese Vorstellung bedeutet im Prinzip eine „computergestützte Freundschaft, der Laptop oder Organizer sind ständiger Wegbegleiter) Durch diese erhöhte Mobilität wird es im privat, öffentlichen, wirtschaftlichen und wahrscheinlich auch politischen Leben zu größerer Entscheidungsgeschwindigkeit kommen. Für das private Leben bedeutet u.a. das oben beschriebene hin und her springen zwischen so genannten Communities. **(Thema 1 Ende)** **(Thema 2 Anfang)** Im öffentlichen Leben könnte man z.B. im Vorbeigehen am Schaufensterladen mit einem Klick auf seinem Organizer ein paar Schuhe aus selbigem Laden kaufen und per Post zustellen lassen. Man ist sozusagen dauerhaft vernetzt, Kontakte jedweder Art können vorher kurzfristig von überall gemacht bzw. abgemacht werden. Für das wirtschaftliche Leben bedeutet dies eine noch höhere Flexibilität, neue Produkt- und Verkaufsmöglichkeiten, im Prinzip die Übertragung der virtuellen Welt in die Realität. Virtuelles und reelles wären sehr nah verknüpft und so nicht nur eine neue Möglichkeit im privaten/ öffentlichen oder wirtschaftlichen Sektor eröffnen, sondern auch im politischen. **(Thema 2 Ende)** **(Thema 3 Anfang)** Die extreme Mobilität in allen Bereichen gesellschaftlichen und wirtschaftlichen Leben würde auch die Politik zu schnelleren Entscheidungen zwingen. Neue Entscheidungen oder vielleicht sogar die Abstimmung über sie würde live von jedermann verfolgt bzw. kurz bei einem Kaffee darüber abgestimmt werden können. Politik könnte so in einem viel größeren Maße am realen Leben ihr Bürger teilnehmen. Genauso könnten Bürger viel stärker im politischen Leben partizipieren. Zurückführen ließe sich diese Zukunftsvorstellung auf die zunehmende Beschleunigung gesellschaftlichen und wirtschaftlichen Lebens und den damit entstehenden Zwang schneller, effektiver und flexibler zu agieren respektive zu interagieren. **(Thema 3 Ende)** **(Thema 4 Anfang)** Gleichzeitig würde diese Veränderung weiter die Spaltung zwischen Bildungsverlierern und den Eliten des jeweiligen Landes forcieren. Ebenso würde es wahrscheinlich eine gesellschaftliche Spaltung in Werten geben. Der Teil an Personen, die mit der unglaublichen Beschleunigung ihres Lebens nicht klarkommen würde rapide steigen. Fundamentale und Radikale Strömungen würden dadurch auch westlichen Gesellschaften zunehmend entstehen und wachsen. Es könnte so nicht nur eine Lücke zwischen Arm und Reich sondern auch psychisch zwischen dann Globalisierungsverlierern und Gewinnern entstehen, die nicht nur gesellschaftlich sondern auch persönlich (Burn-out Syndrom, Psychose, etc.) nicht mehr klar kommen würden. **(Thema 4 Ende)**

Interviewguide

Du hast die Zukunft als folgende Vision beschrieben. Willst du dieses Bild ergänzen oder revidieren?
(Schriftliche Aufgabe Zeigen : 5 Minuten durchlesen)

Themenfeld: Technologie / Globalisierung Was verstehst du unter Globalisierung? _Was verstehst du unter Gesellschaft? _Was hat Technik für Rolle in die Zukunft? _Beschreibe das alltägliche Leben in der Zukunft im Vergleich zu heute! Wie wir dein Privatleben aussehen? Beschreibe eine Community in der Zukunft im Vergleich zur Gesellschaft heute! _Wie sind die verschiedenen Communities miteinander verbunden? _Was hat diese Vernetzung vorangetrieben? _Was treibt die Mobilität in der zukünftigen Gesellschaft? _Warum wird man Dinge in Zukunft schneller erledigen? __Was für Konsequenzen hat die erhöhte Entscheidungsgeschwindigkeit für das private, öffentliche und wirtschaftliche Leben? Warum wird alles schneller, effektiver und flexibler sein? _Erkläre die Logik diese Beschleunigung! _Warum ist es ein Zwang?

Themenfeld: Wirtschaft / Arbeitsmarkt: Was verstehst du unter Wirtschaft? Wie sieht die zukünftige Wirtschaft aus? Kannst du die höhere Flexibilität in der Wirtschaft beschreiben? Beschreibe die neuen Produkt- und Verkaufsmöglichkeiten. Wie sieht die zukünftige Wirtschaft im Vergleich zu heute aus? Was ist Realität für dich? Was ist die virtuelle Welt für dich? Wie sieht die Beziehung zwischen dem Virtuellen und dem Reellen aus? Was hat diese Entwicklung vorangetrieben?

Themenfeld: Politik Was verstehst du unter Politik? Wie sieht die zukünftige Politik aus? Was bedeutet „Bürger“ für dich? Wie sieht der zukünftige Bürger aus? In welcher Form werden die Bürger mehr partizipieren? Auf welche Art und Weise wird die Politik mehr/ stärker am realen Leben teilnehmen? Beschreibe das zukünftige Gesellschaftssystem! Wie sieht der zukünftige Staat aus? Was treibt die Politik (voran)?

Themenfeld: Gesellschaft / Soziale Ungleichheit Was ist Elite heute und in der Zukunft? Wie sehen die Verlierer aus? Wie sieht die Spaltung der Gesellschaft in Zukunft aus? Was meinst du mit gesellschaftlicher Spaltung in Werten? Wer oder was sind Bildungsverlierer? Erzähle mir mehr über die zukünftigen radikalen Strömungen in der Gesellschaft? Warum kommen manche mit den Veränderungen klar und andere nicht? Wie wird man ein Gewinner, was ist/ wie wird man dagegen ein Verlierer? Was ist die Lücke zwischen Arm und Reich? Was ist die psychische Lücke zwischen den Globalisierungsgewinnern und Verlierern? Wie kommt sie zu Stande, wodurch zeichnet sie sich aus?

Anna Written Assignment / Interviewguide

Themen:

1 Familieleben, 2 Klimawandel/Umweltpolitik , 3 Sozialstaat/ Soziale Ungleichheit, 4 Politikverdrossenheit

(Thema 1 Anfang) In 20 Jahren hat sich die Gesellschaft meiner Meinung nach dahingehend entwickelt, dass sich die Frauen nur noch unter der Bedingung auf dem Markt befinden, dass sich ihr Mann zuhause um die Kinder kümmert. Es hat sich herausgestellt, dass es für die Kinder und das Familienleben nur von Vorteil ist, wenn sie die Beziehung zu ihren Eltern aufrechterhalten. Die Kindheit muss durch Verbundenheit und Liebe mit/durch Eltern

gekennzeichnet sein. Jedoch ist und bleibt die Frau gleichberechtigt. Außerdem gab es durch eine verbesserte Familienpolitik einen deutlichen Kinderzuwachs. **(Thema 1 Ende) (Thema 2 Anfang)** Durch das Bekannt werden der dramatischen Ausmaße des Klimawandels vor 20 Jahren sind mittlerweile neue Energien entstanden. Autos werden vermehrt mit Erdgas gefahren bzw. es werden zukünftig ausschließlich Hybridautos hergestellt. Die Umweltpolitik hat sich dahingehend verändert, dass man zunehmend einem/dem bevorstehenden Klimawandel versucht weiterhin zu entgehen. Neue Waldgebiete werden erschlossen und seit einigen (...) beteiligen sich auch die USA und China/Japan vermehrt an der Klimapolitik. (Aus Gründen der Ressourcensicherung und der Umweltverschmutzung ist nun auch das letzte Kohlekraftwerk ausgeschaltet. Man setzt mittlerweile mehr auf Atomenergie oder ähnliche nukleare Vorgänge. Sie sind zwar gefährlich, dafür aber effizient, billig und umweltschonender. Die Windenergie ist weiterhin als Ausweichlösung verschrieben und die Solarenergie wird meist nur von Privatleuten oder Gegnern der Klimapolitik in Anspruch genommen. **(Thema 2 Ende) (Thema 3 Anfang)** Die Kluft zwischen arm und reich ist übergroß geworden, jedoch erhalten Arbeitslose immer noch ALG, allerdings weniger als noch vor 20 Jahren. **(Thema 3 Ende) (Thema 4 Anfang)** Das Volk hat mehr und mehr an Bedeutung in der Politik verloren. Wahlen finden nur noch alle 6 Jahre statt. Demonstrationen sind zwar erlaubt, jedoch wird dieses Recht kaum in Anspruch von Seiten des Volkes genommen. Das Volk ist resigniert, glaubt immer noch, dass es nicht eingreifen könne. Die Politikverdrossenheit hat im Gegensatz zu 2006 deutlich zugenommen. **(Thema 4 Ende) (Thema 3 Anfang)** Bildung und Gesundheit sind in höherem Maße zum Privileg der „Oberschicht“ geworden. Studieren und Arztbesuche kosten (immer) mehr Geld. Arbeit bekommt nur ein Abiturient bzw. Student. Die „Unterschicht“ hält sich mit ALG oder kleinere Jobs sowie dem Schwarzmarkt über Wasser. **(Thema 3 Ende)**

Interviewguide

Du hast die Zukunft als folgende Vision beschrieben. Willst du dieses Bild ergänzen oder revidieren? (Schriftliche Aufgabe Zeigen : 5 Minuten durchlesen)

Themenfeld: Familieleben Was verstehst du unter dem Wort Markt? Was ist Familienpolitik für dich? Was bedeutet Gleichberechtigung für dich? Warum kann nur ein Elternteil mit dem Kind/ den Kindern zuhause bleiben? Was bedeutet es für den Mann/ die Frau auf dem Markt zu sein? Wie wird sich die Beziehung zwischen Eltern und Kindern in der Zukunft verändern? Welchen Einfluss hat das Familienleben auf die Gesellschaft? Wie sieht die Arbeitsverteilung zwischen Mann und Frau in der Zukunft aus? Welchen Einfluss hat dies auf die Gesellschaft? Wie sieht die zukünftige Familienpolitik aus? Wie sieht sie heute aus?

Themenfeld: Klimawandel Was ist Klimawandel für dich? _Was ist Umweltpolitik für dich? Was ist Klimapolitik für dich? _Welches sind die dramatischsten Ausmaße/ Auswirkungen des Klimawandels? Welchen Einfluss/ welche Auswirkungen hat dies auf die Gesellschaft? Was für Auswirkungen hat der Klimawandel auf die Politik und die Wirtschaft? _Wie hat sich die Klimapolitik verändert? Wer hat diese Veränderungen vorangetrieben? Wie versucht man dem bevorstehenden Klimawandel zu entgehen? Wie kam es dazu, dass auch die USA und China/ Japan an der Klimapolitik teilnehmen? _Wer treibt die Klimapolitik in der Zukunft voran? Wer sind die Gegner der Klimapolitik? Warum gibt es Gegnern der Energiepolitik? Wie sieht es heute aus?

Themenfeld: Politik Was ist Politik für dich? Was bedeutet Politikverdrossenheit für dich? Was sind Rechte für dich? Warum hat die Politik keine Bedeutung? Wie sieht die Demokratie in der Zukunft aus? Warum gibt es nur alle sechs Jahre Wahlen? Warum hat das Volk resigniert? Warum nimmt das Volk sein Demonstrationsrecht nicht wahr? Warum glaubt das Volk nicht, dass es eingreifen kann? Warum hat die Politikverdrossenheit zugenommen. Wie sehen Politik und Demokratie in der Zukunft praktisch aus? Wie sieht es heute aus?

Themenfeld: Gesellschaft Was verstehst du unter das Schwarzmarkt? Was bedeutet Volk für dich? Was bedeutet es in Zukunft arbeitslos zu sein/ Arbeitslosigkeit im Vergleich zu heute? Warum ist die Kluft zwischen arm und reich übergroß geworden? Was macht die Armen immer ärmer und die Reichen reicher? Wie sieht die zukünftige Gesellschaftsstruktur aus? Wer sind die Armen? Wer sind die Reichen? Wie sieht es mit dem Arbeitslosengeld in der Zukunft aus? Warum sind Bildung und Gesundheit ein Privileg der Oberschicht geworden? Wie sieht der Schwarzmarkt aus in die Zukunft aus? Wie sieht der normale Markt aus? Wie sieht demnach die zukünftige Wirtschaft aus? Wie sieht sie heute aus?

Christian Written Assignment / Interviewguide

Themen:

1 Überalterung, 2 Sozialstaat, 3 Wirtschaft, 4 Klimawandel, 5 Politik

(Thema 1 Anfang) Ich denke, dass sich die Gesellschaft in den kommenden 20 Jahren stärker verändern wird als in den vorherigen 20. Dies hat unterschiedliche Ursachen, deren Anlagen wir bereit heute beobachten und teilweise sogar wissenschaftlich nachweisen kann. Beginnen möchte ich mit der demographischen Entwicklung. Die bereits heute einsetzende Überalterung unserer Gesellschaft wird bis zu diesem Zeitpunkt weiter fortgeschritten sein, was unterschiedliche Konsequenzen auf die sozialen Strukturen und die wirtschaftliche Ausrichtung unseren Land haben wird. **(Thema 1 Ende) (Thema 2 Anfang)** Eine Angleichung unserer Rentensystems muss bis 2027 erfolgt sein, um ein würdevolles Leben im Alter zu sichern. Hier wird es zu Konflikten zwischen den älteren Bürgern unsere Gesellschaft und den jungen Beitragszahlern geben. Einschnitte in Wohlstand und Freiheit müssen wohl beide Personengruppen tragen. Einerseits muss der Renteeintrittsalter schrittweise heraufgesetzt werden, um auf die höhere Lebenserwartung zu reagieren, andererseits gibt es noch eine Erhöhung der Rentierbeitragsätze für die Beschäftigten. Dies alles unter der Voraussetzung man bleibt beim gegenwärtigen System und steigt nicht um von einem Lohnfinanzierten Rentensystem auf ein Steuerfinanziertes Rentensystem, was eine Möglichkeit wäre. **(Thema 2 Ende) (Thema 3 Anfang)** Das weiteren wird die demographische Entwicklung auch zu Veränderungen in der Wirtschaft führen. Eine Veränderung der Zielgruppen beispielweise wäre möglich. Die Wirtschaft wird sich darauf einstellen, dass die wohlhabenden Bürger sich außerhalb der Zielgruppe der 18-49 Jährigen befinden. **(Thema 3 Ende) (Thema 4 Anfang)** Die Klimaveränderungen wird ebenfalls die Gesellschaft in Jahr 2027 beeinflussen. Sie ist nach meiner Einschätzung nicht aufzuhalten, da durch Industrialisierungsprozesse in China und Indien der CO2-austoss gewaltige Ausmaße annehmen wird. Die westliche Länder werden zwar durch effektivere und sparsamere Maßnahmen der Energiegewinnung und Nutzung einen Beitrag leisten der Klimawandel aufzuhalten, letztendlich fallen dieser Bemühungen nicht ins Gewicht. Die Bürger Deutschlands spüren die unmittelbare Auswirkungen vielleicht nicht so stark, jedoch werden sie sich mit extremen Wetterereignissen auseinandersetzen müssen. **(Thema 4 Ende) (Thema 3 Anfang)** Weiter Rationalisierungen in Unternehmen und deren schrittweise

Abwanderung in Niedriglohnländer werden uns auch über den Jahr 2027 hinaus begleiten. Zurück bleiben hocheffektive, internationale Konzerne deren Mitarbeiter hochqualifiziert bzw. kompetent sind. **(Thema 3 Ende) (Thema 5 Anfang)** Zunehmende Piekarisierung der Bevölkerung, die keinen Zugang zu Bildung und Wohlstand hat, wird Reaktionen der Politik benötigen. Ich sehe die genannten Punkte nur als möglichen Ausblick. Durch eine vorausschauende und Effektive Politik kann die Zukunft unserer Gesellschaft auch anders werden. **(Thema 5 Ende)**

Interviewguide

Du hast die Zukunft als folgende Vision beschrieben. Willst du dieses Bild ergänzen oder revidieren? (Schriftliche Aufgabe Zeigen : 5 Minuten durchlesen)

Themenfeld: Überalterung Was verstehst du unter Überalterung? _Warum gibt es diese demographische Veränderungen? _Erklärt warum hat die demographische Veränderungen Einwirkungen auf die Gesellschaft? Was für Einschnitte wird es in die Freiheit und Wohlstand geben?

Themenfeld: Sozialstaat Was verstehst du unter Wohlstand? Was verstehst du unter Rentensystem? Wie ist die Rentensystem heute? Was werde die Unterschied zwischen ein Lohnfinanziertes und eine Steuerfinanziertes Rentensystem? Wie werden die Konflikte zwischen älteren Bürgern und jüngeren Beitragzahlern in die Zukunft aussehen? Wie siehst es aus heute?

Themenfeld: Wirtschaft Was verstehst du unter Rationalisierungen in Unternehmen? Was verstehst du unter die schrittweise Abwanderung in Niedriglohnländer? Was für Funktion hat die Konzernen in die Zukunft? Erklärt die Effekte von die Demographische Veränderungen an die Wirtschaftssystem? Wie sieht dann die zukünftige Wirtschaftssystem aus?

Themenfeld: Klimawandel Was verstehst du unter die Klimawandel? Was verstehst du unter Industrialisierungsprozesse in China und Indien? Warum fallen die Bemühungen der westliche Länder nicht ins Gewicht? Wie sieht diese Bemühungen von die westliche Länder aus? Was werde die Einwirkungen von der Klimawandel auf die Gesellschaft sein? Warum bemühen sich nicht Indien und China um die Klimawandel aufzuhalten?

Themenfeld: Politik Was verstehst du unter Politik? Was verstehst du unter Freiheit? Was für Gesellschaftssystem haben wir in die Zukunft? Wie sieht die zukünftige Gesellschaftsstruktur aus? Was hat Bildung und Wohlstand für Funktion in die Zukünftige Gesellschaft? Wer hat Zugang zu Bildung und Wohlstand dann? Wie ist man in die Zukunft kompetent? Was ist vorausschauende und effektive Politik für dich? Wie könnte solche Politik aussehen? Wie sieht es aus heute

Cecilia Writen Assignment / Interviewguide

Themen: 1 Wirtschaft 2 Politikverdrossenheit, 3 Gesellschaft / Soziale Ungleichheit 4 Technologie

(Thema 1 Anfang) Meiner Meinung nach verändern sich Mensch und Gesellschaft in 20 Jahren spürbar, denn schon jetzt ist ein Wandel von Technik, Wirtschaft, Privatleben und Gesundheit zu vernehmen. Warum ist mich gerade auf diese Faktoren spezialisiere, möchte ich im folgende Text deutlich machen. Ich stelle mir einen ganz normalen Arbeits – und Alltagstag viel hektischer und stressiger vor, als er jetzt schon ohnehin ist. Die Menschen sind besorgter und machen sich sorgen um ihre Zukunft denn die Arbeitsmarkt hat sich verschlechtert, weniger Leuten werden übernommen oder bekommen keiner Chance mehr auf einen Arbeitsplatz. **(Thema 1 Ende) (Thema 2 Anfang)** Dies ist die Folge einer schlecht funktionierende Wirtschaft, Betriebs- und Arbeitsmarktpolitik und Verschlechterung der sozialen Verhältnisse. Niemand vermag sich mehr dagegen zu wehren, denn sie denken, dass Sie sowieso keine Chance haben. Die Politikverdrossenheit nimmt zu und die Politiker selbst wissen auch eigentlich schon keinen Ausweg mehr aus der Misere – alles was sie versuchen wird tot geredet oder fasst keinen Fuss in der Realität **(Thema 2 Ende) (Thema 3 Anfang)** Aus Angst keine Arbeit und soziale Sicherheit zu finden, werden die Menschen immer egoistischer gegenüber der Konkurrenz Andere versuchen sich aus Frust zu isolieren und grenzen sich von die Gesellschaft aus. Dahingegen flüchten andere in Gewalt, weil sie sonst nicht anders ihren Frust deutlich machen können. Allgemein wird dadurch weniger Kommunikation, Geselligkeit, Mitmenschlichkeit und Abstand zum Wirtschafts- und Arbeitsleben möglich. Man bekommt immer mehr dein Eindruck dass die Menschen an Gefühle und Emotionen verlieren müssen, um eine festen Halt in der Wirtschaftswelt zu finden – sie müssen nahezu wie Maschinen funktionieren. **(Thema 3 Ende) (Thema 4 Anfang)** Vorteile sehe ich hingegen nur in der Weiterentwicklung der Technik und des Medizinforschung. Die Technik bietet uns mehr Erleichterungen im Alltag, die Uns verhelfen, Zeit zu sparen, um uns so um unsere Privatleben zu kümmern. Eine enorm positive Entwicklung kann ich mir auch in der medizinischen Weiterentwicklung vorstellen, dann sie macht es möglich, besser Krebsbekämpfungsmethoden zu finden, erbliche Krankheiten besser zu kontrollieren und einen besseren Lebensstandard und höhere Lebenserwartung zu schaffen. **(Thema 4 Ende)** Zusammenfassend möchte ich darauf hinweisen, dann sich die wirtschaftlichen, politischen, und gesellschaftlichen Veränderungen negativ auf unsere Entwicklung auswirken kann, denn wenn wir nicht aufpassen, werden wir immer mehr zu Maschinen, die keinen Privatleben mehr haben. Ein Lichtblick hingegen ist die Technik und Medizin, die die eher angeführte negative Privatlebensentwicklung ein wenig entschärfen.

Interviewguide

Du hast die Zukunft als folgende Vision beschrieben. Willst du dieses Bild ergänzen oder revidieren? (Schriftliche Aufgabe Zeigen : 5 Minuten durchlesen)

Themenfeld: Wirtschaft Was verstehst du unter Wirtschaft? Wie würdest du die Wirtschaft beschreiben heute und in der Zukunft? Was verstehst du unter Arbeitsmarkt? Wie würden du die Arbeitsmarktheute und in der Zukunft? Warum hat sich der Arbeitsmarkt verschlechtert? Warum werden weniger Leuten einen Arbeitsplatz in die Zukunft kriegen? Was bedeutet ein Arbeitsplatz in der Zukunft? Warum muss man wie Maschinen funktionieren, um in der Wirtschaftswelt einen Halt zu finden? Was bedeuten Gefühle und Emotionen in diesem Kontext? Was treibt diese Entwicklung? Wer profitiert von dieser Entwicklungen? Wer profitiert nicht von dieser Veränderungen? Wie würdest du einen normalen Arbeits- und Alltagstag beschreiben....heute und in die Zukunft? Warum wird es weniger Abstand zwischen Wirtschafts- und Arbeitsleben geben? Warum hat man kein Privatleben?

Themenfeld: Politik Verdrossenheit Was ist Politik für dich? _Wie siehst du Politik heute und in der Zukunft?_ Was ist Politikerverdrossenheit? Was ist ein Politiker? _Was macht ein Politiker heute und in der Zukunft? Was verstehst du unter Wirtschaft, Betriebs- und Arbeitsmarktpolitik?_ Heute und in die Zukunft? Warum gibt es keine Wege aus der Misere? Was meinst du damit, dass Politik und Politiker alles tot reden oder dass Politik kein Fuß fasst in der Realität? Was haben Politik und Politiker dann für eine Rolle? Warum funktionieren die Wirtschafts- Betriebs- und Arbeitsmarktpolitik nicht? Wie würden sie aussehen, wenn sie funktionieren würde?

Themenfeld: Gesellschaft / Soziale Ungleichheit Was ist Gesellschaft für dich? Wie sieht die Gesellschaft aus heute? Wie sieht sie aus in der Zukunft? Welche Gesellschaftsform werden wir haben in der Zukunft? Was ist soziale Sicherheit heute? Warum wird es in die Zukunft fehlen? Wer isoliert sich aus Frust von der Gesellschaft? Wie isoliert man sich von der Gesellschaft? Wer flüchtet sich Frust in die Gewalt? Was bedeutet Frust in diesem Kontext? Warum führt die erhöhte Konkurrenz zu mehr Egoismus? Gibt es andere Handlungsalternativen als egoistisch zu werden, sich zu isolieren oder in Gewalt zu flüchten? Warum haben sich die sozialen Verhältnisse verschlechtert? Wie haben sich die sozialen Verhältnisse verschlechtert? Warum denken die Menschen, dass sie sich nicht dagegen wehren können? Können sie dagegen etwas tun?

Themenfeld: Technologie Was bedeutet Technik für dich? Was spielt die Technik für eine Rolle? Was für eine Rolle haben Medizin und Medizinforschung in der Zukunft? _Was treibt diese Entwicklung voran? Technik gibt uns mehr Zeit für Privatleben. Gibt es trotz allem ein Privatleben?

Robin Written Assignment / Interviewguide

Themen: 1 Überwachungsstaat 2 Politik 3 Soziale Ungleichheit und 4 Politisches System / Wirtschaft

(Thema 1 Anfang) Die Gesellschaft im Jahre 2027 hat sich in Bezug auf mehrere Bereiche nachhaltig verändert. Ursachen für diese Veränderungen waren einerseits das Bestreben von Regierungen Verbrechen durch Überwachung zu verhindern. **(Thema 1 Ende) (Thema 2 Anfang)** Andererseits führte eine verstärkte Unipolarität der Welt zu immer mehr militärische Konflikte, welche durch wirtschaftliche, kulturelle sowie religiöse Differenzen hervorgerufen werden. **(Thema 2 Ende) (Thema 1 Anfang)** Das gewachsene Überwachungsbedürfnis führte besonders in den westlichen, wirtschaftlich bessere gestellten Staaten zu ein deutliche Demokratieverlust. Durch moderne Technologien ist es im Jahre 2027 möglich fast die gesamte Welt dauerhaft zu überwachen. So ist es zwar möglich viele Verbrecher zu überführen und Straftaten zu vereiteln, jedoch wird dabei auch die Privatsphäre der Bürger in erheblichen Masse beeinträchtigt. **(Thema 1 Ende) (Thema 3 Anfang)** Auch die soziale Unterschiede sind 2027 größer geworden so ist ein grossteil des Wohlstands der Westlichen Staaten auf wenige Bürger verteilt. Diese wohlhabende Bürger haben aufgrund des Berechtigten Protesten der Sozial schwachen den beschriebene **(Thema 3 Ende) (Thema 1 Anfang)** Überwachungsstaat gefordert und durchgesetzt. Es hat also ein verstärktes Überwachungsbedürfnis der Reichen zum absoluten Verlust der Privatsphäre jedem Bürger

der westliche Gesellschaft geführt. Aus diesem Verlust resultierten zwangsläufig auch Veränderungen in Staatssystem. **(Thema 1 Ende) (Thema 4 Anfang)** Zu diesen zählen die Verlagerung eines Großteils der Politischen Macht auf einige, wenige Personen und eine enorme Vergrößerung des Einflusses der Wirtschaft auf die Politik. **(Thema 4 Ende)(Thema 2 Anfang)** Doch das wachsende Sicherheitsbedürfnis und die wachsenden Differenzen der westlichen und östlichen Staaten führte auch zu immer mehr militärischen Konflikten und terroristischen Anschlägen. **(Thema 2 Ende)**

Interviewguide

Du hast die Zukunft als folgende Vision beschrieben. Willst du dieses Bild ergänzen oder revidieren? (Schriftliche Aufgabe zeigen: 5 Minuten durchlesen)

Themenfeld: Überwachungsstaat: Was ist Staat für dich? Was ist Verbrechen für dich? Was ist Überwachungsstaat für dich? Gilt diese Entwicklung (Streben nach Sicherheit) nur für die Westwelt oder gilt es allgemein? Gibt es eine Verbindung zwischen den Bedürfnissen für Sicherheit in der Weltpolitik und der Sicherheit im eigenen Land? Wie sieht es heute aus? Was ist die Treibkraft für die Regierung, mehr Verbrechen zu verhindern? Was für eine andere Rolle als nur Überwachungsstaat spielt der Staat und die Regierung? Wie sieht es heute aus?

Themenfeld: Politik: Was verstehst du unter Unipolarität? Warum ist die Unipolarität verstärkt geworden? Was treibt solche Veränderungen? Was für eine Rolle spielen militärische Konflikte in diesen Veränderungen? Wie sieht es heute aus? Was bedeutet wirtschaftlich, kulturell sowie religiös für dich? Was für eine Rolle spielen diese Differenzen in der Zukunft? Warum wachsen die Differenzen zwischen Staaten in Ost und West? Warum ist das größere Sicherheitsbedürfnis Grund zu mehr Konflikten? Wie sieht es heute aus?

Themenfeld: Soziale Ungleichheit Was verstehst du unter Wohlstand? Was verstehst du unter Verteilung von Wohlstand? Was verstehst du unter Elite? Kannst du beschreiben, wie die zukünftige Elite aussehen wird? Ökonomisch, politisch..... Wie sieht dann die breite Unterschicht aus? Wie unterscheidet sich diese Gesellschaftshierarchie von der von heute?

Themenfeld: Politisches System Was ist Macht für dich? Was ist politische Macht für dich? Was ist Bürger für dich? Was ist Privatsphäre der Bürger? Was bedeutet es, dass die Privatsphäre beeinträchtigt wird? Wie sieht es heute aus mit der Privatsphäre? Was ist Demokratie für dich? Wie wird die zukünftige Demokratie im Vergleich mit heute aussehen? Du sagst, dass die politische Macht sich auf ein paar wenige Personen beschränken wird. Was für Personen werden in Zukunft die Macht besitzen? Was für Rolle haben diese Personen in der Gesellschaft? Wie haben sie diese Rolle bekommen? Wie sieht es heute aus?

Themenfeld: Wirtschaft Was verstehst du unter Wirtschaft? Du schreibst über eine enorme Vergrößerung des Einflusses der Wirtschaft auf die Politik. Was bedeutet das ganz praktisch? Nenne Beispiele. Wie wird die zukünftige Wirtschaft aussehen? Was ist ihre zukünftige Tätigkeit? Wie sieht es heute aus?

Themenfeld: Sozialstaat Was verstehst du unter Wohlstand? Was verstehst du unter Rentensystem? Wie ist das Rentensystem heute? Was wird der Unterschied sein zwischen einem lohnfinanzierten und einem steuerfinanzierten Rentensystem? Wie werden die Konflikte zwischen älteren Bürgern und jüngeren Beitragszahlern in der Zukunft aussehen? Wie sieht es heute aus?

Themenfeld: Wirtschaft Was verstehst du unter Rationalisierungen in Unternehmen? Was verstehst du unter der schrittweisen Abwanderung in Niedriglohnländer? Was für Funktionen haben die Konzerne in der Zukunft? Erkläre die Effekte der demographischen Veränderungen im Bezug auf das Wirtschaftssystem. Wie sieht dann das zukünftige Wirtschaftssystem aus?

Themenfeld: Klimawandel Was verstehst du unter dem Klimawandel? Was verstehst du unter den Industrialisierungsprozessen in China und Indien? Warum fallen die Bemühungen der westlichen Länder nicht ins Gewicht? Wie sehen diese Bemühungen der westlichen Länder aus? Was werden die Einwirkungen des Klimawandels auf die Gesellschaft sein? Warum bemühen sich Indien und China nicht, den Klimawandel aufzuhalten?

Themenfeld: Politik Was verstehst du unter Politik? Was verstehst du unter Freiheit? Was für ein Gesellschaftssystem werden wir in der Zukunft haben? Wie sieht die zukünftige Gesellschaftsstruktur aus? Was haben Bildung und Wohlstand für Funktionen in die zukünftigen Gesellschaft? Wer hat Zugang zu Bildung und Wohlstand? Wie ist man kompetent in die Zukunft? Was ist vorausschauende und effektive Politik für dich? Wie könnte solche Politik aussehen? Wie sieht es heute aus?

1 Johan: So, fangen wir an. Gut. Du hast ja die Zukunft als folgende Vision
2 beschrieben- gibt es da etwas zu ergänzen oder zu revidieren?
3
4 Julius: Also revidieren würd ich davon, glaub ich, nichts. Das waren jetzt die ersten
5 Ideen, die mir so in den Kopf gekommen sind und jetzt ergänzend- im
6 Moment wüsste ich jetzt auch nichts spontan.
7
8 Johan: Nö nö. Gut, dann fangen wir an. Ich habe- die erste Frage ist dann: was ist
9 Globalisierung für dich?
10
11 Julius: Globalisierung. Also Globalisierung ist ja erstmal ein Begriff an sich, also-
12 hab ich auch schon öfter- ja, definiert oder muss man ja auch öfter mit
13 arbeiten, aber bedeutet für mich zumindest weitaus mehr als dieser
14 eigentliche Begriff beschreiben kann. Weil Globalisierung sich ja wirklich
15 auch auf alle Lebensbereich mittlerweile auswirkt. Ja, also es ist jetzt ganz
16 egal, ob es jetzt um Warenverkehr geht, um das, was man kaufen kann- ja,
17 das umfasst ja wirklich alle Lebensbereiche. Auch die Bildung- wenn ich
18 jetzt im Ausland studieren will etc. Auch dann findet man die Globalisierung
19 ja irgendwo wieder. Also Globalisierung ist mittlerweile eigentlich schon fast
20 alles. @(.)@.
21
22 Johan: Aber was ist dann Globalisierung?
23
24 Julius: Globalisierung an sich- ja, Globalisierung ist- das ist schwer zu beschreiben.
25 @(.)@.
26
27 Johan: Ja, ich weiß. Finde ich selbst auch. Deswegen frage ich.
28
29 Julius: Ist eigentlich ja die weltweite Vernetzung und die weltweite- ja, der
30 weltweite- oder eigentlich schon die weltweite Vernetzung von immer- von
31 Waren, Dienstleistungen und von Menschen.
32
33 Johan: Also so ein Netzwerk.
34
35 Julius: Im Endeffekt ja. Also die Vernetzung- der Vernetzungsprozess. Nicht- das
36 Netzwerk, was danach entsteht, das ist ja nicht die Globalisierung selbst,
37 sondern durch die Globalisierung entstanden.
38
39 Johan: Okay. Und was treibt diese Globalisierung voran?
40
41 Julius: Ja, eigentlich treibt die sich mittlerweile selbst voran. Ursprünglich würde ich
42 sagen durch wirtschaftliche Prozesse vorangetrieben oder aus
43 wirtschaftlichen Interessen. Mittlerweile aber ja- trägt sie sich eigentlich
44 schon fast selbst. Also auch, weil immer mehr Firmen auf die Globalisierung
45 angewiesen sind und- ja auch Kulturgüter immer mehr exportiert werden
46 und- ja, global eigentlich gehandelt werden. Insofern- ja, mittlerweile trägt
47 sie sich selbst.
48

49 Johan: Wir kommen ein bisschen später dazu. Wie sieht dann ein normaler Job in
50 der Zukunft aus, in der Globalisierung?
51

52 Julius: Ja, ein normaler Job- also das ist erstmal, würd ich sagen- ist erstmal
53 offener gestaltet, also es gibt nicht mehr diese Arbeitsschutzbestimmungen
54 in dem Ausmaß, wie es sie jetzt gibt. Und also auch Kündigungsschutz etc.-
55 es wird, denk ich, weiter abgebaut. Also das ist mehr oder weniger hire and
56 fire- ist also nicht- nicht in so einem- vielleicht nicht in so einem Ausmaß,
57 aber zumindest- ja, ist der gesamte Markt- der Arbeitsmarkt liberaler und
58 offener. Ich denke, man arbeitet nicht unbedingt jetzt- wie es vor einigen
59 Jahren noch war, dass man 20 oder 30 Jahre in einem Betrieb arbeitet,
60 sondern vielleicht ein oder zwei Jahre, vielleicht auch manchmal nur wenige
61 Monate. Und, dass man wirklich flexibel immer dahin geht, wo man
62 gebraucht wird. Also auch nicht unbedingt in Deutschland bleibt, sondern
63 dann auch ins Ausland geht, nach- ganz egal, ob es jetzt im europäischen
64 Raum oder in der Zukunft dann auch darüber hinaus. Ja, der Job ist immer
65 nur, würde ich sagen, für eine kurze Zeit und immer- dann ist man an einem
66 Ort und muss im Endeffekt immer wieder wechseln.
67

68 Johan: Was für einen Typ von Arbeit würde man dann in dieser kurzfristig- was
69 würde das bedeuten, ganz praktisch? Also ein Beispiel von so einer Arbeit,
70 die nur ein oder zwei Jahre dauern würde.
71

72 Julius: Das ist eigentlich egal, ob man jetzt bei einem Projekt mitarbeitet, dass man
73 irgendetwas mit organisiert, dass man- ja, auch dass Firmen einen vielleicht
74 gerade nach Bedarf einstellen, also dass ein Automobilkonzern die Arbeiter
75 einstellt, die er zu der Zeit auch gerade braucht- und, der auch sobald es
76 eben nicht- soweit eben nicht mehr- nicht mehr unbedingt die Nachfrage da
77 ist, dass man auch Arbeiter dann wieder entlassen kann. Also manche
78 werden sicherlich länger in dem Beruf bleiben, aber viele werden dann halt
79 auch immer wieder wechseln müssen. So stell ich mir das zumindest vor.
80

81 Johan: Und Projekte- sind Projekte dann irgendwo ein Leitwort dann? Man wird
82 eher so-
83

84 Julius: Ja, ich denke schon, dass das immer nur- ja, sagen wir mal, (...) #00:05:39#
85 aufgemacht, Projekte auf einen gewissen Zeitraum begrenzt sind- nicht-
86 dass es selten- ja, sagen wir mal 20 Jahre lang an einer Sache gearbeitet
87 wird, sondern immer aktuell. Man möchte aktuelle Nachfragen, was auf dem
88 Markt eben gerade gebraucht wird.
89

90 Johan: Wie funktioniert dann so der Staat, der dann so abhängt von
91 Steuereinnahmen? Weil dann werden die Steuereinnahmen ziemlich
92 schwanken.
93 -

94 Julius: Ja, das ist richtig. Der Staat kann dann ja trotzdem funktionieren. Das ist
95 erstmal natürlich die Frage- man müsste das Rentensystem, denk ich,
96 umstellen- das hatte ich ja auch schon geschrieben. Also, dass das eben

97 weitaus offener und freier gemacht wird und eigenverantwortlich gemacht
 98 wird von den einzelnen Menschen, weil der Sozialstaat, würde ich sagen, so
 99 nicht mehr funktionieren kann- allerdings, der Staat an sich wird- kann
 100 eigentlich trotzdem funktionieren, da er nach wie vor Abgaben etc. von
 101 Unternehmen und auch von Arbeitnehmern bezahlt werden, nur eben- ja,
 102 eben zum Beispiel keine Sozialabgaben oder nahezu keine Sozialabgaben
 103 mehr. Aber die anderen Eingaben brechen ja nicht weg, sie werden bloß- ja,
 104 im Endeffekt in anderen Abständen bezahlt.

105

106 Johan: Gut. Gut. Weil dann kommt die nächste Frage, dann sind wir schon in dem
 107 Thema: Was sind so Schutzbestimmungen von Arbeitnehmern? (...)
 108 #00:06:51#.

109

110 Julius: Ja, heute ist es- heute gibt es ja Kündigungsschutz, hatte ich ja gerade
 111 schon angesprochen, Schutzsysteme. Dann für die Arbeitnehmer gibt es ja
 112 auch bestimmte Arbeiten- äh Schutzbestimmungen, die die Betriebe
 113 einhalten müssen. Ich denke, die werde auch weitestgehend erhalten
 114 bleiben. Das denk ich schon. Die werden auch eher noch auf weitere Länder
 115 ausgedehnt werden und vielleicht noch verbessert werden. Ja,
 116 Arbeitsschutzbestimmungen- ja, dass man- ja, Kündigungsschutz etc., wird
 117 wie ich schon gesagt habe, eher abgebaut- ansonsten eher
 118 Arbeitslosenversicherung etc. wird, denk ich mal- ja, sollte auch eher
 119 eigenverantwortlich dann- in Eigenverantwortung gegeben werden.

120

121

122 Johan: Wir reden auch über Gewerkschaften. Was haben sie für Funktionen in der
 123 Zukunft?

124

125 Julius: Gewerkschaften, denke ich, verlieren an Bedeutung. Im Moment haben sie
 126 ja recht großen Einfluss, so auch gerade in- mehr Deutschland- und
 127 Frankreich ist es ja noch schlimm- ach äh ja, noch weiter ausgeprägt. Ich
 128 denke, sie werden- verlieren auf jeden Fall an Bedeutung, weil eben auch
 129 die Wirtschaft an Bedeutung gewinnt, und die einzelnen Unternehmen. Und
 130 wenn man den Kündigungsschutz abbauen würde, werden sich die
 131 Gewerkschaften ja prinzipiell erstmal dagegen stellen, insofern müssten sie
 132 entweder umdenken und sich dann erst an neue Systeme anpassen, in dem
 133 sie vielleicht auch andere Interessen der Arbeitnehmer vielleicht mehr
 134 vertreten und eben auch flexibler agieren- ansonsten, denk ich mal, werden
 135 sie vielleicht- joa, auf jeden Fall an Bedeutung verlieren und vielleicht auch
 136 an Zulauf verlieren.

137

138 Johan: Werden sie ersetzt oder werden sie nicht mehr gebraucht?

139

140 Julius: Gebraucht- ist die Frage, ob wir sie jetzt brauchen. @(.)@.

141

142 Tina: @(.)@.

143

144 Julius: (lachend) Das ist wieder eine Grundsatzfrage.

145
146 Johan: Was denkst du?
147
148 Julius: Bedingt. Also muss auf jeden Fall- man darf die Unternehmen jetzt nicht
149 komplett- man darf ihnen nicht komplett freie Hand lassen und sie dürfen
150 natürlich nicht komplett- ja, willkürlich handeln, aber in dem Ausmaß, in dem
151 sie jetzt agieren können und den Einfluss, den sie jetzt haben- das ist, denke
152 ich, schon zu viel.
153
154 Johan: Könnten sie eine Funktion haben in der Zukunft? Wo könntest du dir das
155 vorstellen, die Funktionen von Gewerkschaften in der Zukunft? Das nicht
156 sozusagen-
157
158 Julius: Ja, also Funktionen- dass sie nach wie vor natürlich für die Rechte der
159 Arbeitnehmer auch eintreten- im Moment geht es ja dann oft auch um den
160 Jobverlust oder ähnliches und dass sie in Zukunft dann vielleicht einfach für
161 fest- ja, für den- Entschädigung.
162
163 Johan: Ne, kein Problem.
164
165 Julius: (lachend) Ich muss mich mal kurz sammeln.
166
167 Johan: @(.)@. Das ist in Ordnung. Ich muss auch immer nachdenken. @(.)@.
168
169 Julius: Ja, dass eben nicht nur für diesen Erhalt der Arbeitsplätze eintreten,
170 sondern vielmehr dann vielleicht für die Arbeitsbedingungen sich mehr
171 einsetzen. Dass die Arbeitsbedingungen auch global vielleicht- ja, besser
172 werden, dass es auch einfacher ist, den Betrieb zu wechseln. Dass sie eben
173 für solche Rechte mehr eintreten.
174
175 Johan: Okay. Eher so, dass Arbeit sicher ist und solche Dinge, oder? Ne?
176
177 Julius: Nicht, dass Arbeit langfristig sicher ist, aber das dann schon die Möglichkeit
178 weiterhin besteht, dass man auch den Job noch wechseln- ja, dass man
179 flexibler agieren kann, dass die Gewerkschaften das eben auch- vielleicht
180 auch ein bisschen ermöglichen oder mit vorantreiben.
181
182 Johan: Okay. Was denkst du, treibt diese Entwicklungen? Also sozusagen, dass
183 die Gewerkschaften an Bedeutung verlieren und, dass die
184 Schutzbestimmungen, also für Arbeitnehmer, weggehen?
185
186 Julius: Einfach der globale Wettbewerb, also dass wenn man als einziges Land
187 diese- ja die Gewerkschaften nach wie vor so viele Rechte einräumt, dass
188 man dann international nicht mehr konkurrenzfähig ist und, weil eben die
189 Unternehmen, die mittlerweile ja global agieren, dann einfach- ja,
190 Outsourcing betreiben und einfach in ein anderes Land umsiedeln, wo es
191 eben diese Gewerkschaften nicht so viel Macht haben. Und insofern muss
192 sich der Staat oder müssen sich die Gewerkschaften einfach anpassen, weil

193 sonst einfach- ja, die Jobs ausgelagert werden und sie dann im Endeffekt
 194 keine Arbeitnehmer mehr haben, die sie schützen können.
 195

196 Johan: Also du stellst dir sozusagen vor, dass ein Wettbewerb treibt diese
 197 Funktionen sozusagen- die sind billiger und deswegen gehen wir dahin. Und
 198 das wird immer- sozusagen das wird der Grund dafür, dass es weniger,
 199 weniger und weniger kosten wird. Ist das sozusagen die Treibkraft?
 200

201 Julius: Ja. Das kann man so sagen.
 202

203 Johan: Warum steigert man die Produktivität der Unternehmen durch Abbau- also
 204 von Schutzbestimmungen, also Wegfall von Gewerkschaften und auch so-
 205 diese Alltags/ Alters-arbeitslosigkeit über die du sprichst? Wie hat das,
 206 sagen wir mal, positive Aspekte für die Produktivität?
 207

208 Julius: Da man einfach nicht diese langfristige Verpflichtung hat, das heißt, ein
 209 Unternehmen kann eigentlich flexibler, je nach Unternehmenslage, die
 210 Arbeiter einstellen oder zum Teil auch wieder entlassen. Das heißt, wenn
 211 das Unternehmen Verlust macht, dann kann es- wird es zum Teil dann auch
 212 Arbeitnehmer entlassen und muss eben diesen Verlu- kann dadurch wieder
 213 in einen Gewinnbereich kommen und dann auch langfristig weiter-
 214 langfristig wieder investieren und weiter arbeiten. Wenn es die Untern- wenn
 215 es die ganzen Arbeitnehmer sozusagen- ja, behalten muss und eben dafür
 216 nach wie vor die Ausgaben hat, aber zum Beispiel gar nicht- gar nicht mehr
 217 komplett ausgelastet ist- also die Leute mehr oder weniger in
 218 Führungsstrichen rumsitzen und nichts mehr zu tun haben, dann- ja, dann
 219 macht das Unternehmen ja natürlich weitaus mehr Verlust, weil es natürlich
 220 dann nach wie vor die Personalausgaben hat.
 221

222 Johan: Und wie sieht es heute aus?
 223

224 Julius: Es ist zum Teil so, dass eben bei manchen Unternehmen die Leute wirklich
 225 nichts zu tun haben, weil sie eben langfristige Verträge haben und dann zum
 226 Teil- ja, mehr Leute da sind, als eigentlich gebraucht werden. Und auf der
 227 anderen Seite- ja, dann auch vielleicht weniger neue Bereiche vielleicht
 228 erschlossen werden können, oder Umstrukturierungsmaßnahmen gar nicht
 229 mehr durchgeführt werden können.
 230

231 Johan: Wie würde dieses, was du jetzt erzählst- wie würde das sozusagen
 232 einwirken auf deine persönlich private Zukunft? Für dich?
 233

234 Julius: Das hat auf jeden Fall- ja, große Auswirkungen, weil ich mich natürlich auch-
 235 ja, mehr oder weniger diesem Wettbewerb auch stellen muss, gegenüber
 236 anderen zukünftigen Arbeitnehmern und auch bereit sein muss, vielleicht da
 237 ein paar Einbußen hinzunehmen. Vielleicht auch- ja, zum Beispiel
 238 Deutschland vielleicht auch zu verlassen, ins Ausland zu gehen, im Ausland
 239 zu arbeiten. Eher auch nicht unbedingt auf diese Rechte pochen muss, dass
 240 ich alle diese Schutzmaßnahmen auch wirklich habe, aber vielleicht auch

241 einige davon aufgeben muss, damit ich- ja, auch langfristig sozusagen auf
 242 dem Arbeitsmarkt Erfolg habe.

243

244 Johan: Was siehst du so für private Vor- und Nachteile bei dieser Entwicklung?

245

246 Julius: Ja, der Vorteil ist natürlich einfach, dass insgesamt es vielleicht einfach ein
 247 bisschen- Tschuldigung, ich muss mal kurz- vielleicht erstmal die Nachteile.
 248 @(.)@. Die Nachteile sind auf jeden Fall, dass man vielleicht dann
 249 überhaupt keine Chance hat in manche Jobs rein zu kommen, dass man
 250 eben auch nicht diese Sicherheit hat und die Planungssicherheit, dass man
 251 nicht unbedingt mehr die Möglichkeit hat zu sagen: "Ich würd mir da jetzt
 252 auch gerne ein Haus bauen und will in dieser Stadt vielleicht auch alt
 253 werden." Weil man natürlich vielleicht die Stadt wechseln muss, wenn man
 254 einen anderen Beruf hat. Das sind auf jeden Fall große Nachteile. Es kann
 255 natürlich sich dann auch auf die Familienplanung oder ähnliches auswirken
 256 oder auch auf- ja, Partnerschaft etc. So dass es natürlich schwierig wird, mit
 257 Frau oder Freundin- ja, eine feste, eine wirklich feste Beziehung
 258 aufzubauen, wenn man weiß, in einem Jahr muss ich vielleicht schon wieder
 259 ganz woanders hin. Ein Vorteil ist auf jeden Fall, dass man, wenn es sich so
 260 weiterentwickelt, auch eigentlich viel mehr Möglichkeiten hat- ein Vorteil
 261 liegt natürlich auch letztendlich bei den Unternehmen, aber darüber kann ich
 262 auch selbst wieder Vorteile gewinnen. Und wenn ich zum Beispiel die
 263 Sozialabgaben etc. nicht mehr zwangsweise vom Gehalt abgezogen
 264 werden, kann ich mir das auch mehr selbst einteilen und dann vielleicht jetzt
 265 mehr investieren, dass ich später dann doch wieder mehr hab.

266

267 Johan: Was würde sozusagen deine Rolle in der Zukunft sein? Wenn du dir das
 268 vorstellen würdest?

269

270 Julius: Meine Rolle?

271

272 Johan: Ja, aber für die Arbeit oder für sozusagen hier- du hast gesagt (...)
 273 #00:14:53# hast du dir das vorgestellt in der Zukunft, dass du ein bisschen
 274 mehr darüber erzählen kannst.

275

276 Julius: Meine Rolle-

277

278 Johan: Ne, nicht Rolle. Es kann ja auch Arbeit sein oder so- oder andere
 279 Lebenssituationen.

280

281 Julius: Ja, also meine persönliche Position ist vielleicht in einem internationalen
 282 Unternehmen nach Möglichkeit zu arbeiten- dann auch, vielleicht mehr oder
 283 weniger viel rumzukommen, in Anführungsstrichen, also in vielen Ländern
 284 auch tätig zu sein. Da auch sicherlich halt viele andere Kulturen vielleicht
 285 kennen zu lernen. Das ist auf jeden Fall eine Chance, die sich damit
 286 verbindet, und- ja, sich auch international dann immer weiterzubilden und-
 287 ja, viel mehr neue Aspekte eigentlich kennen zu lernen.

288

289 Johan: Dann gehen wir weiter. Jetzt gehen wir zum Staat. Was bedeutet der Staat
290 für dich?
291

292 Julius: Staat ist in gewisser Weise natürlich Heimat, aber irgendwie der Staat als
293 Deutschland, also der Staat an sich, bedeutet natürlich auch zurzeit ein
294 wenig Zwänge, weil er gewisse- ja, Vorgaben hat, die man erfüllen muss.
295 Man muss allein vom Steuerrecht so viele Sachen erledigen, dass man da
296 kaum mehr hinterherkommt. Und der Staat bedeutet aber auch vielleicht ein
297 wenig Sicherheit für die Zukunft- oder wenn ich- wenn mir irgendwas mal
298 zustoßen sollte etc., hat der Staat ja auch sicherlich Schutzmaßnahmen
299 geschaffen, dass ich dann aufgefangen werden kann. Gleichzeitig vielleicht
300 ein bisschen Einschränkungen und Zwänge, aber auch eben diese
301 Sicherheit.
302

303 Johan: Wie würde der zukünftige Staat dann aussehen?
304

305 Julius: Der zukünftige Staat würde eigentlich- ja, beides weiter abbauen. Also es
306 gibt weitaus weniger Sicherheit, die Staat einem garantiert, also ich muss
307 mir diese Sicherheit, eigentlich, selbst- ja, selbst erarbeiten oder selbst
308 schaffen. Gleichzeitig hat der Staat- zwingt der Staat mir aber auch weniger
309 Dinge auf, so dass ich eigentlich mehr oder weniger da mehr Freiheit habe.
310

311 Johan: Was für eine Funktion hat dann der Staat?
312

313 Julius: Funktion- als Funktion hat der Staat auf jeden Fall, dass er nach wie vor das
314 ganze regeln muss mit anderen Staaten in Kooperation. Dass er auch eine,
315 sagen wir mal, Grundversorgung natürlich noch sicherstellen muss für die
316 Leute, die ja- zum Beispiel früh an die Arbeitslosigkeit geraten. Und der
317 Staat muss natürlich auch den Markt noch ein wenig regulieren und ein
318 wenig kontrollieren, damit er nicht, sagen wir mal, komplett freier Hand
319 agieren kann, sondern es muss schon bestimmte Bestimmungen geben,
320 zum Beispiel Arbeitsschutzbestimmungen, die der Staat dann auch auf
321 jeden Fall durchsetzt.
322

323 Johan: So, du würdest sagen, dass es eine der wichtigsten Rollen des Staates ist,
324 auch ein bisschen Schutz zu geben und dann zu kooperieren mit anderen
325 Ländern, und dann auch den Markt zu regulieren. Was, also ich sehe das
326 auch mit Sozialabgaben. Was denkst du in der Zukunft Sozialabgaben an,
327 wäre das so ganz praktisch?
328

329 Julius: Ich denke, Sozialabgaben sollten in Zukunft- ja, eigentlich auf ein Minimum
330 reduziert werden- also im Moment sind die ja doch sehr hoch, auch- ja, sind
331 ja schon enorm hoch in Deutschland und auch gerade im Vergleich zu
332 anderen Ländern- also ich denke mal, die werden in Zukunft wirklich auf ein
333 Minimum reduziert, so dass eigentlich nur eine Grundversorgung sicher
334 gestellt werden kann. Steuerabgaben werden sicherlich bleiben, aber
335 vielleicht auch nicht unbedingt in dieser Höhe. Ja, und Sozialabgaben
336 wirklich nur- ja, um eine Mindestsicherung für Menschen garantieren zu

337 können, aber nicht eben- ja, nicht ein umlagefinanziertes Rentensystem,
338 wie wir es jetzt haben.

339

340 Johan: Was bedeutet dann die Privatisierung?

341

342 Julius: Die Privatisierung ist natürlich da enorm wichtig- Privatisierung von was jetzt
343 genau?

344

345 Johan: Ich denke nur jetzt so an Renten- und Krankenversicherung?

346

347 Julius: Ja, die Privatisierung von Renten- und von Krankenversicherung spielt
348 natürlich eine wichtige Rolle dabei, weil im Moment ist es ja doch noch
349 staatlich reguliert- ja, festgelegt. Man muss ja staatlich krankenversichert
350 sein- es gibt natürlich dann auch Privatversicherte ab einem bestimmten
351 Einkommen etc., wenn man es sich leisten kann, sag ich mal, aber man
352 muss ja nach wie vor eben die Abgaben zahlen und wenn man die reduziert
353 und das auf eine reine- ja, private Krankenversicherungen umstellt, denke
354 ich, kann man auch das für sich benötigte Modell wählen. Also dass man
355 vielleicht- wenn man, sag ich mal, niemals diese Ansprü- für diese
356 Zahlungen auch Leistungen in Anspruch nimmt. Dass man im Endeffekt
357 dadurch ja auch drauf zahlt, sag ich mal, und dass man für eine Rente
358 einzahlt, die im Moment jetzt ja umlagefinanziert ist, für die jetzige ältere
359 Generation ist, also die vorige Generation oder die vor zwei Generationen-
360 und ähm, dass man selbst vielleicht gar nicht weiß, ob seine eigene Rente
361 sicher ist in Zukunft. Und diese Sicherheit wird ja einem dadurch dann schon
362 gegeben, wenn man selbst diese Vorsorge treffen kann.

363

364 Johan: Was ist so der Vorteil an so einem System im Vergleich mit dem heutigen?

365

366 Julius: Ja, so, das Rentensystem, was wir heute haben, das kann ja eigentlich gar
367 nicht mehr so lange klappen, weil eben durch die Überalterung, sag ich mal,
368 der Gesellschaft einfach immer mehr ältere Leute da sind und immer mehr
369 Leute, die einzahlen können- ja, aber immer mehr Leute, die diese
370 Leistungen in Anspruch nehmen müssen. Insofern müssen die Leistungen
371 in Zukunft ja immer weiter reduziert werden oder wenn man selbst das
372 eigene Geld einzahlt oder anlegt, dann hat man natürlich die Sicherheit,
373 dass man auch eben ein relativ hohes Rentenniveau halten kann. Das ist
374 erstmal ein ganz wichtiger Vorteil bei den Renten. Und bei der
375 Krankenversicherung ist es sicherlich ein Vorteil, wenn man mehr
376 Leistungen in Anspruch nehmen muss oder auch weniger, dass man eben-
377 ja, flexibler dass auf sich zugeschnittene Sys- äh, Modell wählen kann.

378

379 Johan: Gut. Weiter. Warum denkst du, führen so eingeschränkte Sozialabgaben zu
380 weniger Arbeitslosigkeit?

381

382 Julius: Ich sag- also erstmal- ich denke mal- erstmal ist es wichtig, dass die
383 Langzeitarbeitslosigkeit natürlich massiv gesenkt wird, weil eben durch so
384 einen flexiblen Arbeitsmarkt die Leute natürlich vielleicht zeitweise

385 arbeitslos sind, aber eben dann nur für einige Monate und dann in den
386 nächsten Job sozusagen wieder übergehen können. Dadurch hat man
387 natürlich immer noch wie vor eine gewisse Arbeitslosigkeit und die
388 Arbeitslosigkeit ist eben immer nur eher temporär. Und ja- diese
389 Langzeitarbeitslosigkeit, denk ich mal, kann man damit auf jeden Fall- ja,
390 nahezu auf Null bringen, weil eben auch die einzelnen Arbeitnehmer dann
391 immer wieder flex- immer dann eingesetzt werden können, wenn sie
392 gebraucht werden. Natürlich- dann muss man natürlich ein gewisses
393 Bildungsniveau dafür vorweisen können, das ist völlig klar. Aber ansonsten
394 auch Aufgabe der Politik, um da gerade noch mal drauf zurückzukommen,
395 dass man auch dieses Bildungsniveau garantieren kann. Allerdings ist es
396 dann, denk ich mal, möglich, dass man sozusagen niemals längerfris-
397 niemals längere Zeit arbeitslos ist.

398
399 Johan: Warum denkt man- warum ist man- warum wirst du heute lang arbeitslos
400 eigentlich? (...) #00:22:01# Zukunft. Warum ist das der Unterschied
401 zwischen heute und morgen?

402
403 Julius: Heute einfach, weil natürlich die Unternehmen auch langfristige Verträge
404 haben und, wenn man einmal erstmal arbeitslos ist, dann ist es auch sehr
405 schwer- ja, überhaupt da rein zu kommen und das Image von
406 Arbeitslosigkeit ist auch ein ganz anderes, als ich mir das in der Zukunft
407 vorstelle. Also im Moment hat man ja als Arbeitsloser einen sehr schlechten
408 Ruf, sag ich mal, ein sehr schlechtes Image- eigentlich- man gilt ja mehr
409 oder weniger als- ja, als Bodensatz schon fast der Gesellschaft. Aber es ist
410 auch einfach- man muss das sehen, es ist einfach sehr schwer für die Leute
411 rein zu kommen in diesen Job. Und für manche ist es auch einfach reizvoller
412 schon fast das Arbeitslosengeld in Anspruch zu nehmen als einen Job, der
413 dann vielleicht nur minimal da drüber liegt, wo man dann auch Steuern
414 zahlen muss. Wenn man das allerdings natürlich auf eine
415 Mindestversorgung für den Staat reduziert, ist es natürlich dann auch für die
416 Leute wieder reizvoller, sag ich mal, an die Jobs zu gehen und wenn eben
417 auch nicht so hohe Lohnnebenkosten sind, dann können die Löhne natürlich
418 etwas insgesamt- ja, minimal höher ausfallen zum einen, und zweitens ist
419 Deutschland dann auch wieder konkurrenzfähiger, weil die Löhne
420 insgesamt ja trotzdem sinken für die Unternehmen und somit mehr
421 Arbeitsplätze geschaffen werden können.

422
423 Johan: Du sagst, in der Zukunft wird Arbeitslosigkeit zum Beispiel zum Alltag
424 gehören und Gesellschaft akzeptiert das, was wird dann in Zukunft nicht
425 sozial akzeptiert werden?

426
427 Julius: Ich hoffe ja, dass da alles (lachend) sozial akzeptiert wird. Natürlich hat man
428 immer noch einige Leute, sag ich mal, die nach wie vor- ja, zum Beispiel
429 andere Kulturen etc. nicht akzeptieren. Das kann man auch- ja, kann man
430 kaum komplett auslöschen. Ich denke mal, dass die Akzeptanz für andere
431 Kulturen, auch für andere Menschen insgesamt, denk ich mal, höher
432 werden wird, auch gerade durch die Globalisierung und durch den

433 globalisierten Markt. Weil wir dann auch- ja, völlig andere Menschen aus
 434 anderen Ländern, aus anderen Kulturen immer mehr in Deutschland haben.
 435 Oder wenn man auch selbst im Ausland dann mehr tätig ist, und ich denke
 436 mal durch die Erfahrung, durch die Begegnung mit anderen Menschen und
 437 anderen Kulturen- ja, lernt man dies auch eher zu schätzen und respektiert
 438 dies auch schneller und eher.
 439

440 Johan: Kannst du dir vorstellen, dass es umgekehrt wird?
 441

442 Julius: Also eigentlich-
 443

444 Johan: Dass es wird sozusagen extreme Auseinandersetzungen von
 445 verschiedenen Gruppierungen geben und dass es wird sozusagen-
 446

447 Julius: Das ist sicherlich auch eine Möglichkeit, das gerade wenn man
 448 konservativere Kreise hat oder vielleicht auch, sagen wir mal, national
 449 orientierte, die es ja in Deutschland zum Teil noch gibt, ja, oder auch
 450 radikale Kreise- dass diese sicherlich sich dagegen stellen werden. Aber ich
 451 denke langfristig- langfristig werden die auch einfach an Einfluss verlieren,
 452 weil einfach die Menschen- ja, diese Begegnungen machen werden und
 453 insofern auch sehen werden, dass diese Argumente, die diese Gruppe
 454 bringen, meist wenig sinnvoll sind.
 455

456 Johan: Du denkst sozusagen, Gruppen in der Gesellschaft haben dann weniger
 457 Einfluss. Also zum Beispiel Gruppierungen, zum Beispiel-
 458

459 Julius: Ja, radikale Gruppierungen, denke ich, werden an Einfluss dann schon
 460 verlieren.
 461

462 Tina: Also, mich würde noch mal interessieren: meinst du, dass die Menschen in
 463 Zukunft dann zufriedener sind? Also ist das-
 464

465 Julius: Ja, nicht unbedingt. Ich denke, teilweise werden die Menschen zufriedener
 466 sein, daran, denk ich, wird sich, denke ich, mal nichts ändern, am
 467 Zufriedenheitsstand. Das ist einfach- ja, Zufriedenheit ist auch immer, denk
 468 ich mal, eine Einstellungsfrage mehr oder weniger. Also wenn man sich
 469 dann auf dieses System einlässt und damit gut arbeiten kann und nicht
 470 unbedingt, sag ich mal, der Mensch ist, der sein Haus bauen will, der
 471 sesshaft werden will, der auch vielleicht nicht unbedingt in andere Länder
 472 oder so was gehen will, dann ist der sicherlich weniger zufrieden. Aber wenn
 473 die Erziehung und die Bildung auch umgeschaltet wird, dass man vielleicht
 474 auch offener erzogen wird für andere- für Neues und für andere Kulturen
 475 und für andere- auch für andere Möglichkeiten, dann denke ich, kann man
 476 da durchaus zufrieden sein. Ja.
 477

478 Johan: Könnte man sich vorstellen, dass es Leute gibt, die sich nicht darauf
 479 einstellen können?
 480

481 Julius: Ich denke mal, die wird es immer geben.
482
483 Johan: Und wie wird es denen gehen mit diesem System?
484
485 Julius: Dann muss man erstmal- da ist der Staat zum Teil auch wieder gefragt, also
486 auch durch Förderprogramme, auch- ja, durch eine Umgestaltung vielleicht
487 zum Beispiel von Bildung und- ja, vielleicht auch andere Unterstützung für
488 Erziehende. Aber ganz auslöschen, in Anführungsstrichen, kann man diese
489 Gruppen auf jeden Fall nicht. Weil diese Menschen- also man kann nicht
490 sagen: "Alle sind jetzt glücklich und alle werden dieses System komplett
491 annehmen." Das ist auch einfach- ja, wird ja von jedem Menschen- jeder
492 Mensch nimmt das einfach auch anders wahr und anders auf. Also da muss
493 man vielleicht ein wenig auch auf die Menschen mehr eingehen, aber
494 inwiefern das möglich ist, das ist eine andere Frage.
495
496 Johan: Ja, weil es braucht ja schon ziemlich viele Fähigkeiten, also ins Ausland zu
497 gehen, neue Menschen zu treffen, neue Kulturen und immer wieder
498 adaptieren, haben alle die gleichen Fähigkeiten dazu und was würden die,
499 die nicht die gleichen Fähigkeiten haben, dann machen, wenn sie es nicht
500 schaffen?
501
502 Julius: Ja, die werden, denke ich mal, zumindest in Deutschland vor allem oder
503 vielleicht auch in ein oder zwei Nachbarländern- vielleicht nicht unbedingt in
504 die Welt gehen, sondern versuchen Jobs hier zu kriegen. Flexibilität ist,
505 denke ich, bei allen gefragt. Also auch bei denen, die jetzt lieber hier bleiben
506 wollen. Die müssen dann vielleicht mal mehr nach München, nach
507 Frankfurt- ganz egal, aber- vielleicht werden sie versuchen in Deutschland
508 zu bleiben, vielleicht dann auch Einbußen hinnehmen müssen, also dann
509 vielleicht ein bisschen weniger verdienen als die, die bereit sind ins Ausland
510 zu gehen, aber ich denke mal, sie haben nach wie vor die Möglichkeit auch
511 hier zu arbeiten und auch hier zu leben.
512
513 Johan: Sind alle Arbeiter qualifiziert oder gibt es auch unqualifizierte Arbeiter oder
514 wie wird es in Zukunft aussehen?
515
516 Julius: Das ist erstmal noch die Frage, inwieweit wir das Bildungssystem vielleicht
517 ein bisschen- ja, steigern können, dass wir eben auch Leute, die jetzt
518 vielleicht ein bisschen hinten anstehen, sag ich mal, weiter fördern können
519 und langfristig das Qualifikationsniveau anheben können. Es gibt sicherlich
520 immer einige, die nicht soo qualifiziert sind, aber es gibt ja auch Berufe, in
521 denen nicht so hohe Qualifikationen verlangt werden. Und wenn diese
522 Maßnahmen sozusagen alle durchgeführt werden würden, dann würden
523 diese Unternehmen ja auch nicht mehr unbedingt ins Ausland abwandern,
524 sondern vielleicht dann auch in Deutschland bleiben bzw. die Leute, die
525 nicht soo (so hoch) qualifiziert sind, könnten dann vielleicht auch ins
526 Ausland gehen und dort eben in diesen entsprechenden Betrieben arbeiten.
527
528 Johan: Wir haben da vorher ein bisschen angeschnitten die Toleranz. Ich hab noch

529 ein paar Fragen: was ist Kultur für dich?
530
531 Julius: @(.)@. (putzt sich die Nase). So.
532
533 Johan: Erkältet?
534
535 Julius: Ich bin erkältet, ja.
536
537 Tina: Das hört man, ja. @(.)@.
538
539 Julius: Seit zwei Wochen. Das wird man nicht mehr los.
540
541 Johan: @(.)@
542
543 Julius: Warum auch immer. Kultur, war die Frage.
544
545 Johan: Ja.
546
547 Julius: Kultur ist eigentlich ja ein sehr weit gefasster Begriff. Also zu Kultur gehört
548 natürlich auch eine Menge- gehört Religion zu, gehört auch- ja, vielleicht
549 auch gesellschaftliche Kultur- selbst Sport etc. zählt ja in gewisser Weise
550 auch zur Kultur, wie man lebt. Und ja, in vielen Ländern gibt es natürlich
551 auch wieder andere Kulturen, das ist ja klar. Kulturelle Unterschiede haben
552 wir eine Menge, wobei ich finde, dass die Kultur eigentlich mehr oder
553 weniger mittlerweile ja auch immer mehr zu einer Einheitskultur wird. Also
554 auch gerade durch andere Unternehmen, die in anderen Ländern vertreten
555 sind- exportieren sie auch in gewisser Weise ihre Kultur dann mit. Sei es
556 jetzt Starbucks- wäre jetzt ein- ja, vielleicht ein etwas unpassendes Beispiel,
557 aber es ist ja eigentlich auch mehr oder weniger Kultur.
558
559 Johan: Ja, das ist auch Kultur. Ja.
560
561 Julius: Und insofern durch diese, auch grade durch die Vernetzung der gesamten
562 Welt, wird die Kultur eigentlich immer mehr- ja, umfasst zum einen immer
563 mehr, aber diese Einzelaspekte der Kultur werden eigentlich immer
564 weniger. Also Kulturen können sich nicht unbedingt gegen diese
565 Mainstream-Kultur, sag ich mal, lange durchsetzen. Also insofern werden
566 sie eigentlich mehr oder weniger davon eingenommen- ja, darin
567 eingeschlossen. Was genau Kultur ist-
568
569 Johan: Nein, aber wie würde so eine Einheitskultur für dich aussehen?
570
571 Julius: Ach ähm-
572
573 Johan: Praktisch.
574
575 Julius: Ja, eigentlich ähnlich-
576

577 Johan: Du kannst auch das Beispiel nehmen, dass du vorhin genannt hast. Mit der
578 Wirtschaft.
579

580 Julius: Ja, also, denk ich mal, die Kultur wird oft von der Wirtschaft natürlich
581 beeinflusst- vielleicht auch mehr beeinflusst werden mit der zunehmenden
582 Bedeutung der Wirtschaft für den Einzelnen, und Religion ist sicherlich auch
583 nach wie vor ein wichtiger kultureller Aspekt und, das hatte ich ja auch
584 geschrieben, dass vielleicht auch die Religionen da ein bisschen mehr
585 Zuflucht gewähren können, den einzelnen Menschen und, dass diese
586 vielleicht auch ein bisschen mehr wahrgenommen werden oder auch mehr
587 angenommen werden. Aber ich denke mal, dass die Kultur eigentlich mehr
588 oder weniger auch dann in einen Wettbewerb zueinander tritt, also seien es
589 jetzt zum einen die einzelnen Religionen, seien es jetzt andere kulturelle
590 Aspekte- ja, Sport, Gesellschaft- ganz egal. Also dass die gesamten
591 gesellschaftlichen Teilaspekte und kulturellen Teilaspekte mehr oder
592 weniger auch in einen Wettbewerb eintreten, der sich einmal durch die
593 Wirtschaft widerspiegelt, aber dann eben auch in diesem Bereich, wo sie ja
594 wirklich um die einzelnen Anhänger, sag ich mal, werben. Und dadurch,
595 dass Leute eben auch flexibler sind und nicht unbedingt so lange an einem
596 Ort, geht dieses Werben natürlich immer wieder von Neuem los. Also man
597 kann sich niemals im Endeffekt auf seinen Mitgliedern, sag ich mal,
598 ausruhen. Zum Beispiel eine Kirche in Oldenburg muss immer wieder auch
599 gerade die neu Zugezogene versuchen zu werben und immer auf die Leute
600 auch zugehen.
601

602 Johan: Gut, so was würdest du sagen, hat die Kirche für eine Funktion?
603

604 Julius: Ja, vielleicht ein bisschen ein Rückzugsgebiet zu bieten, weil eben auch-
605 wenn man von einem Ort zum anderen muss, natürlich auch mehr
606 Individualisierungsprozesse einsetzen, dass man eben sich mehr oder
607 weniger auf seine Person auch mehr konzentrieren muss und auf seinen
608 Job, und dass diese Kultur einem dann vielleicht dann so ein bisschen einen
609 Ausgleich auch geben kann.
610

611 Johan: Wie kommt es das, das beschreibst du auch, dass es so eine friedliche
612 Koexistenz gibt zwischen den verschiedenen Kirchen oder Religionen und
613 so- wie kommt es dazu? Im Vergleich mit heute, weil heute gibt es nicht
614 immer friedliche Koexistenzen.
615

616 Julius: Ja, eigentlich- das war das, was ich eben auch schon kurz angesprochen
617 hatte, wenn im Endeffekt ein viel stärkerer Austausch stattfindet, weil die
618 Leute immer mehr in andere Länder etc. und in andere Kulturen eben
619 eintreten und immer mehr diesen Leuten auch und anderen Menschen
620 begegnen, wird denk ich mal, allein durch diese Begegnung auch die
621 Akzeptanz höher, weil man es einfach besser kennen lernt. Weil oftmals ist
622 es- werden die Konflikte, die ich jetzt- oder zurzeit im Gange sind, basieren
623 ja oft auch auf Unwissenheit. Dass man einfach gar nicht weiß, mit wem
624 man eigentlich- wovon man eigentlich redet, aber trotzdem mehr oder

625 weniger dem etwas ablehnend gegenüber steht. Das ist ja jetzt genauso wie
626 jetzt zum Beispiel mit dem Konflikt gegen den Islam- dass viele Leute auch
627 gerade, wenn sie nicht so hoch gebildet sind, sag ich mal, den Islam
628 vielleicht eher ablehnen oder dem eher kritisch gegenüber stehen, weil sie
629 einfach ja gar nicht wissen, worum es überhaupt dabei geht und bei den
630 Lehren geht. Also durch Wissen kann auf jeden Fall ein- ja, dieser Hass
631 oder ähnliches ja auf jeden Fall vermindert werden.
632

633 Johan: Dann gibt es so auch eine friedliche Lösung im Palästina-Konflikt?
634

635 Julius: (lachend) Wäre möglich. Ja. Aber das wäre etwas- sehr spekulativ.
636

637 Johan: Oder?
638

639 Julius: Ja, also wenn das- langfristig gesehen schon. Vielleicht nicht in 20 Jahren
640 vielleicht- das könnte auch durchaus noch etwas länger dauern, weil eben-
641 bis wirklich alle Länder, sag ich mal, komplett auch in diesen Markt, sag ich
642 mal, eintreten- in diesen globalen Zusammenhang wirklich eingebunden
643 sind, dauert's natürlich länger als 20 Jahre. Gerade jetzt- ja, dritte Welt
644 Länder, sag ich mal so, die (...) #00:34:25# oder (...) #00:34:23#, wie heißt
645 (lachend) das eigentlich auf deutsch- egal Schwellen-Länder oder- ja, auch
646 dritte Welt Länder.
647

648 Johan: Aber da kann man ja sagen so, dass diese Veränderungen sozusagen
649 passieren werden-
650

651 Julius: Sie werden passieren, aber-
652

653 Johan: Wenn die Leute Zugriff zum Weltmarkt kriegen.
654

655 Julius: Ja, nach und nach sicherlich, also-
656

657 Johan: Wenn der Weltmarkt.
658

659 Julius: Es geht natürlich nicht von einem Tag auf den anderen, aber langfristig
660 werden die Prozesse sich dann auch auf diese- auch wirklich auf andere
661 Länder ausweiten.
662

663 Johan: Kann man sagen, der Zugriff des Weltmarktes führt zu einer Entwicklung in
664 dieser- sozusagen, das ist sozusagen eine Kausalität? Oder wird, so zu
665 sagen, zum Beispiel Palästina, die haben nicht den Zugriff zu dem
666 Weltmarkt im Moment, aber wenn sie den Zugriff kriegen, werden sich die
667 Dinge verändern.
668

669 Julius: Es gibt zum Teil natürlich- zum Teil schon. Das würde ich schon sagen, aber
670 man kann natürlich nicht sagen, nur weil der Weltmarkt irgendwie da zum
671 Teil agiert, ist dann gleich alles friedlich und alles besser- also da gehört
672 sicherlich mehr zu. Also es muss auch- natürlich Demokratie ist da auch ein

673 wichtiges Prinzip, weil es erstmal auch in allen Ländern eingeführt werden
674 müsste, auch funktionieren muss und auch gerade das Bildungsniveau
675 muss dann natürlich auch gesteigert werden, um- ja, auch eine höhere
676 Toleranz dann auch herzustellen. Das kann- erste Schritte kann auf jeden
677 Fall dann der Weltmarkt bieten und er kann auch- ja, dadurch dass andere
678 Unternehmen vielleicht dort aktiv werden, auch andere Aspekte einfach in
679 das Land bringen und auch mehr Möglichkeiten dem Land bieten, aber es
680 ist dann auch ein langfristiger Prozess. Also das ist- man kann nicht sagen,
681 nur weil der Welt mal jetzt einige Unternehmen jetzt in eine armes- ärmeres
682 Land oder dritte Welt Land gehen, ist dann sofort alles besser. Das ist ja-
683 das wär ja (lachend) sehr fahrlässig da zu sagen.

684
685 Johan: Aber es wird in Zukunft eine Demokratie geben?

686
687 Julius: Ja, natürlich. Davon bin ich schon überzeugt.

688
689 Johan: Und wie wird das aussehen im Vergleich mit heute?

690
691 Julius: Ja, das ist natürlich relativ schwierig, weil im Moment ist es ja auch so, dass
692 man erstmal eine Zeit lang in einem gewissen Bereich leben muss, bis man
693 dann überhaupt ein Stimmrecht hat. Da müssten man diese Zeiten natürlich
694 auf jeden Fall verkürzen, allerdings muss man natürlich trotzdem
695 betrachten, dass es nicht eben da zu Machtmissbrauch kommt- also da
696 muss man wirklich eine sehr- dass ist wirklich eine sehr komplizierte- ja,
697 komplizierte Situation, dann muss man sicherlich auch eine kompliziertere
698 Gesetzeslage zu schaffen. Das wird sicherlich schwer, die Demokratie da in
699 dem heutigen Ausmaß, sag ich mal, zu erhalten. Aber unmöglich ist es auf
700 keinem Fall. Also es ist- ich denke mal, wenn man so entsprechende
701 Regelungen trifft, kann man die Demokratie auf jeden Fall weiter
702 beibehalten, oder auch noch fördern- in andere Länder mehr oder weniger
703 exportieren. Allerdings ist es auf jeden Fall eine wichtige Aufgabe da auch
704 gerade wieder für den Staat und auch für internationale Organisationen, für
705 den Erhalt der Demokratie auf jeden Fall da auch einzustehen.

706
707 Johan: Wie kannst du dir persönlich das so vorstellen, wie das aussehen wird?

708
709 Julius: Ähm ja- ähm, zum Beispiel, dass eben- dass man Stimmrechte sozusagen
710 entweder in seinem Heimatland hat oder, dass man da sozusagen weiter
711 drüber abstimmen kann. Oder dass man, wenn man auch schon manchmal
712 nur in einem Monat sozusagen in einem anderen Land gelebt, und da auch
713 eine Anstellung hat etc., dass man da dann schon Stimmrecht oder
714 ähnliches hat. Es muss- auf jeden Fall muss gewährleistet werden, dass
715 nach wie vor- ja, es zu freien Wahlen etc. kommen kann und, dass eben
716 auch genug Leute da sind, die auch wirklich darüber abstimmen können.
717 Aber es wird natürlich gerade im kommunalen oder regionalen Bereich
718 immer schwieriger, weil natürlich dann immer mehr Leute- ja, wechseln und
719 immer mehr Leute das Land wechseln oder die Region wechseln.

720

721 Johan: Wie macht man dann langfristige Entscheidungen, wenn alle oft umziehen
722 und wegziehen? Wer macht dann die langfristigen Entscheidungen?
723

724 Julius: Ja, es muss natürlich nach wie vor auch Berufspolitiker etc. geben, wie es
725 jetzt auch der Fall ist, die dann stellvertretend die Entscheidungen treffen
726 können. Langfristig muss natürlich auch weiterhin geplant werden können.
727 Das ist ja vollkommen klar. Aber ich denke, insgesamt wird sich der
728 Planungszeitraum eher verkürzen. Auch durch neue Technologien, durch
729 neue Möglichkeiten, hat man ja auch die Möglichkeit viele Sachen schneller
730 umzusetzen. Und wenn es auch zu einem verstärkten Austausch kommt,
731 denk ich mal, wird diese Möglichkeit eher größer. Das ist-
732

733 Johan: Also, das heißt, die Berufspolitiker bleiben alle an ihrem Platz, aber alle die
734 Menschen darunter ziehen alle um-
735

736 Julius: Ja, die Politik muss ja im Endeffekt noch mehr oder weniger begrenzt sein.
737 Aber ich denke, dass zum Beispiel dann auch Europa noch weiter- noch
738 mehr Macht gewinnt. Also- in den letzten Jahren war es ja eigentlich auch
739 schon so, dass immer mehr Macht an das europäische Parlament- also an
740 den Europarat, an die EU übergegangen ist. Also ich denke mal dieser
741 Effekt wird sich auf jeden Fall weiter verstärken- jetzt in Bezug auf Europa,
742 dass eben auch dann immer mehr Entscheidungen und Befugnisse von
743 Europa getroffen werden, weil die Menschen ja dann auch immer im
744 europäischen Raum nach wie vor bleiben, d.h. sie können ja auf
745 europäischer Ebene nach wie vor abstimmen. Allerdings ist das auf
746 nationaler oder regionaler Ebene einfach schwieriger. Deswegen denk ich,
747 werden die Kompetenzen nach oben verlagert.
748

749 Johan: Okay, so es wird so eher auf Europeaniveau, da werden alle abstimmen?
750 Also du denkst, dass es sehr viele Migrationen in Europa geben wird. Nicht
751 nur in Asien, sondern auch innerhalb Europas.
752

753 Julius: Auch innerhalb Europas. Zum Teil dann auch nach Asien. Aber ich denke,
754 innerhalb Europas wird sich das meiste dann schon noch abspielen.
755

756 Johan: Es wird nicht so, dass alle dann nach Afrika, Asien- sondern es wird ein
757 zentrales Zentrum, wo sich die meisten Leute bewegen werden.
758

759 Julius: Nicht in absehbarer Zeit. Also ich denke mal, zwischen Europa, dann
760 vielleicht auch den USA, Australien- also die jetzigen Industrienationen
761 werden zumindest alle innerhalb der nächsten 20, 30, 40 Jahren nach wie
762 vor natürlich die führenden Welt- äh, Wirtschaftsnationen sein. Also in dem
763 Fall wird man natürlich auch in den Nationen primär arbeiten. Es wird nach
764 und nach sicherlich auch in Afrika oder- ja, der Markt wird sich ja natürlich
765 weiter erweitern. Und Afrika wird vielleicht auch ein bisschen aufholen oder
766 der Raum Asien, Südamerika- aber das ist dann wirklich in ferner Zukunft.
767 Also das ist- da ist nicht wirklich absehbar, wie genau sich das entwickeln
768 wird.

769
770 Johan: Gut, was verstehst du dann unter Überalterung?
771
772 Julius: Überalterung ist- ja, das, denk ich mal, können wir ja jetzt schon feststellen,
773 dass die Menschen einfach immer eine höhere Lebenserwartung haben und
774 es zu einer Überalterung der Gesellschaft kommt. Ja, vielleicht wird das
775 natürlich auch noch verstärkt, sag ich mal, dadurch, dass wenn die Leute oft
776 umziehen müssen etc. eben weniger Kinder dann auch bekommen, weil es
777 natürlich weitaus schwieriger ist, das mit Kindern etc. durchzuführen. Und
778 da ist dann meiner Meinung nach auch wieder Politik gefragt, dass sie da
779 sinnvolle Konzepte auch anbietet und da vielleicht auch wieder die
780 Gewerkschaften, dass Leute, die Kinder haben wollen, auch die Möglichkeit
781 haben, diese zu haben. Und dann vielleicht auch einige Jahre an einem Ort
782 bleiben können. Da muss man sicherlich auch Bestimmungen finden, die
783 das möglich machen, aber trotzdem wird es natürlich etwas sehr
784 unbequem- also Kinder zu haben- das ist denk ich mal außer Frage, das ist
785 ja jetzt auch schon so. Und insofern wird die Kinderzahl natürlich etwas
786 runtergehen und gleichzeitig steigt die Lebenserwartung, also kommt es
787 zwangsläufig zu einer Überalterung der Gesellschaft.
788
789 Johan: Warum scheitern die Staaten in diesem Versuch? Du schreibst, sie werden
790 wahrscheinlich scheitern daran. Warum eigentlich?
791
792 Julius: Einfach, weil die Menschen es nicht unbedingt annehmen wollen- also es
793 müsste ja schon quasi den Leuten Vorteile verschaffen mit Kindern. Und es
794 ist die Frage, wenn man dadurch dann vielleicht in einem Ort bleiben muss,
795 in dem man nicht die weiteren Aufstiegsmöglichkeiten hat, um in dem
796 Unternehmen weiter aufzusteigen und dann auch mehr zu verdienen, ist es
797 natürlich weniger reizvoll dann auch Kinder zu haben.
798
799 Johan: Nur einen kleinen Kontrast, weil wir- ich komme aus Schweden und
800 Schweden ist umgekehrt. In Schweden ist die Geburtenrate hoch. Warum
801 hat, denkst du, Deutschland so eine niedrige Geburtenrate? Heute. Weil
802 beide haben Sozialstaaten und beide ist-
803
804 Julius: Ja, aber der Sozialstaat in Skandinavien oder gerade in Schweden ist ja
805 völlig anders aufgebaut als in Deutschland. Ich glaube, in Schweden sind
806 die Sozialfälle zum Teil auch höher als in Deutschland. Ist das richtig? Ja?
807
808 Johan: Mhm.
809
810 Julius: Also sofern ich's weiß. In den skandinavischen Ländern überhaupt - und
811 dort wird ja da weitaus mehr Kinderbetreuung etc. angeboten. Wenn wir
812 einen globaleren Markt haben und- ja, das Land oft wechseln müssen, dann
813 ist es natürlich weitaus schwieriger- aber das ist natürlich noch nicht so weit
814 ausgebaut, dass man permanent sozusagen in andere Länder oder in
815 andere Regionen ziehen muss, aber wenn sich das verstärkt, dann ist es
816 natürlich auch- mit der Kinderzahl, die wird dann sicherlich auch- in

817 Schweden ist es im Moment auch- ich war eigentlich noch nie in Schweden
818 @(.)@.
819

820 Johan: Aber Deutschland dann- wie ist es in Deutschland aufgebaut zum
821 Vergleich?
822

823 Julius: Ja, in Deutschland ist es mehr oder weniger ein eher konservatives System.
824 Das ist eigentlich mehr oder weniger- also ein Mittelding eigentlich zwischen
825 dem englischen System und dem skandinavischen. Im englischen ist es ja
826 auf ein Minimum reduziert, was ich denke ich mal, langfristig durchsetzen
827 wird- das ist ja auch in den Vereinigten Staaten als führende
828 Wirtschaftsnationen auch wichtig und es schwappt ja auch immer mehr
829 eigentlich rüber, es wird hier auch immer mehr abgebaut. Es gibt in
830 Deutschland ja eher eine Tendenz zum englischen System als zum
831 skandinavischen. Das skandinavische wäre natürlich auch eine Alternative,
832 aber ich persönlich glaube nicht, dass die sich durchsetzen wird.
833

834 Johan: Könnte man sich vorstellen, dass das sozusagen Wettbewerbsvorteil wird,
835 den man hat- zum Beispiel, dass Schweden umgekehrt ist? Das weil
836 Schweden, sozusagen einen großen Sozialstaat, große Sozialabgaben hat,
837 dass Leute dort arbeiten wollen? Und Leute dort hinziehen und ihre Firmen
838 dort gründen, weil sie diese Sicherheit haben wollen, die andere nicht geben
839 können. Dass es eine umgekehrte Entwicklung geben wird.
840

841 Julius: Das wäre sicherlich auch denk- das wäre sicherlich auch- in
842 eingeschränktem Umfang wäre das auf jeden Fall denkbar, also dass es
843 auch mehr oder weniger ein Wettbewerbsvorteil ist. Allerdings wenn es zu
844 einer Privatisierung kommt und es vielleicht auch private Firmen oder
845 private Unternehmen dann eben die gleichen Leistungen anbieten, wäre es
846 sicherlich effek- ja, attraktiver für die Menschen, weil sie dann auch wieder-
847 ja, eine viel größere Auswahl haben, was sie dann machen wollen. Also ich
848 denke mal, dass dieses System- die Sachen, die zum Teil in Schweden
849 durch diese hohen Sozialabgaben oder durch die sozialen Leistungen
850 ermöglicht werden, könnte man ja im Endeffekt auch durch eine
851 Privatisierung erreichen und- ja, eigentlich durch die Schaffung von
852 Unternehmen, die auch in diesem Segment arbeiten wollen, wenn das
853 Segment attraktiver ist zumindest. Im Moment ist es natürlich nicht
854 sonderlich attraktiv zum Beispiel in Schweden, weil es eben dieses
855 Sozialsystem- da es sehr gut ausgebaut ist und ich denke, wenn die Leute
856 auch eher immer mehr wechseln müssen und immer mehr reisen müssen
857 und immer flexibler agieren müssen, dann nehmen sie, denke ich- ja, auch
858 Sachen in Anspruch, die dann auch ihren Ansprüchen genau entsprechen.
859 Das denke ich mal, kann die freie Wirtschaft durchaus besser als ein Staat.
860 Weil der Staat immer noch- ja, natürlich feste Vorgaben haben muss und
861 das alles fest reglementieren muss und, wenn es einzelne Unternehmen
862 gibt, die können, für die einzelnen gesellschaftlichen Gruppen, dann wirklich
863 genau das Konzept anbieten, was diese auch wollen.
864

865 Johan: Du würdest sagen, dass eigentlich ist die Wirtschaft sogar besser dieses zu
866 organisieren als der Staat, weil der Staat hat feste Vorgaben-
867

868 Julius: Ja, als der Staat ist auch- der Staat ist auch viel unflexibler und eigentlich
869 nicht in dem Maß wandlungsfähig, wie es die Wirtschaft ist. Insofern hat die
870 Wirtschaft natürlich einen Vorteil gegenüber dem Staat. Und wenn die
871 Wirtschaft diesen Vorteil ausspielen würde, dann ist das auch kein
872 Wettbewerbsvorteil mehr für Schweden.
873

874 Johan: Ne. So die Verhandlungsmöglichkeit, die die Firmen haben, die Dinge
875 auszuhandeln, die fehlt in einem staatliche-
876

877 Julius: Genau.
878

879 Johan: Gut, dann gehen wir weiter zur letzten Frage. Was bedeutet dann die
880 Wirtschaft für dich? Was ist dann die Wirtschaft?
881

882 Julius: Ja, die Wirtschaft hat erstmal einen enormen Einfluss natürlich, hat sie ja
883 jetzt schon, auf die Globalisierung und die Wirtschaft treibt die
884 Globalisierung ja auch maßgeblich mit voran und ist eigentlich- ja, eigentlich
885 mehr oder weniger dafür, dass man dann auch mehr oder weniger lebt und
886 arbeitet und die Wirtschaft strukturiert ja eigentlich auch dann das Leben
887 mehr oder weniger. Also die Wirtschaft wird auf jeden Fall- hat auf jeden Fall
888 noch eine größere Bedeutung als sie es jetzt sowieso schon hat. Im Moment
889 ist die Wirtschaft ja auch schon für viele Menschen wichtig. Gerade durch
890 ihren Beruf eben- ja, wär eigentlich das, mehr oder weniger, Leben jetzt in
891 diesem Umfang nicht möglich. Ich denke mal, die Wirtschaft hat- ja, auf
892 jeden Fall für den Einzelnen eine immense Bedeutung, weil die Wirtschaft
893 eben- (putzt sich die Nase)- ja, also die Wirtschaft hat auf jeden Fall eine
894 immense Bedeutung, auch gerade für den Globalisierungsprozess und
895 auch gerade für- ja, das ganze Leben strukturiert die Wirtschaft, das Leben.
896

897 Johan: Mal ganz praktisch. Was ist Vertreter für die Wirtschaft? Ich meine, die
898 Wirtschaft jetzt ist jetzt nur ein Begriff. Wie würdest du das konkretisieren?
899

900 Julius: Ja, ich würde sagen, die einzelnen Unternehmen- ja-
901

902 Johan: Kann man sagen, es gibt einen Wirtschaftswille oder gibt es verschiedene-
903 oder wie würde das aussehen? Würde Wirtschaft die Macht ausüben? Wer
904 übt dann die Macht aus? So ganz praktisch.
905

906 Julius: Internationale Unternehmen, also global players im Endeffekt, die überall im
907 Endeffekt vertreten sind und sich wahrscheinlich dann auch noch
908 vergrößern werden, immer mehr, in immer mehr Länder, immer mehr
909 kleinere Unternehmen dann auch aufkaufen- also im Endeffekt geht diese
910 Macht dann an einen gewissen Kreis von Unternehmen wahrscheinlich
911 über.
912

913 Johan: Und wie würden die dann mit Regierungen verhandeln? Miteinander
914 verhandeln? Wie würde dann die praktische Machtausübung funktionieren?
915

916 Julius: Sowohl als auch, also erstmal natürlich untereinander und dann sicherlich
917 auch mit den Regierungen, wobei die Regierungen da natürlich auch wieder
918 gefordert sind, auch gerade die- ja, die multinationalen- ähm ja, also die
919 supranationalen Institutionen also, sei es jetzt UN, EU etc., haben natürlich-
920 ja, wie ich es schon angedeutet habe, dann auch eine größere Bedeutung,
921 denk ich, zukommen. Und ja, die werden auch mehr Machtbefugnisse dann,
922 denk ich mal, haben. Insofern müssten die dann auch gefordert werden und
923 ja, diese Wirtschaft dann zu regulieren. Und das dann auf staatlicher Ebene,
924 das muss dann natürlich auch wieder umgesetzt werden. Die Wirtschaft hat
925 natürlich den Machtgewinn auch eine- mehr Macht gegenüber der Politik
926 und insofern wir da auch mehr- ja, zu mehr Verhandlungen kommen,
927 vielleicht dann auf die Wirtschaft Druck auszuüben, aber da muss man
928 natürlich dann auch Regelungen schaffen, dass die Wirtschaft keine
929 absolute Macht erhält. Kein zu großes Druckmittel gegenüber der Politik.
930

931 Johan: Also was würdest du sagen, was würde die Wirtschaft dann produzieren in
932 Zukunft? Also die haben diese Macht, aber die haben diese Macht gekriegt
933 wegen etwas- was hat ihnen diese Macht verschafft?
934

935 Julius: Die Globalisierung im Endeffekt.
936

937 Johan: Aber die muss ja trotzdem etwas sozusagen- also Macht, die Wirtschaft
938 besteht ja aus Firmen und Firmen produzieren etwas, deswegen haben sie
939 diese Geld gekriegt.
940

941 Julius: Klar.
942

943 Johan: Wie hat sie dieses Geld, diese Macht gekriegt? Was denkst du würde sie in
944 Zukunft produzieren?
945

946 Julius: Wie- ja, also ich denke mal, eigentlich ähnliche Dinge, wie jetzt. Ja, immer
947 eigentlich das, was halt auf dem Markt nachgefragt wird. Wie sich der Markt
948 eigentlich genau entwickelt- was in 20 Jahren oder in 10 Jahren auf dem
949 Markt dann da genau nachgefragt wird, das ist, denk ich mal- kann man
950 eigentlich kaum sagen, also-
951

952 Johan: Die Nachfrage ist dann ganz wichtig, oder?
953

954 Julius: Die Nachfrage ist enorm wichtig. Auf jeden Fall.
955

956 Johan: Wenn wir heute gucken, zum Beispiel IKEA ist ein schwedisches- es gibt
957 Microsoft, es gibt amerikanische General Electrics, es gibt Sony, es gibt so
958 große Firmen- da ist ja auch der Konsument? Was ist die Konsumentenrolle
959 dann? Weil wir haben ja geredet über die Arbeiter, wir haben geredet über
960 sozusagen immer nach der Arbeit sehen muss- was hat der Konsument da

961 für eine Rolle?
962
963 Julius: Also der Konsument natürlich dann auch eigentlich noch eine wichtigere
964 Rolle als jetzt, weil wenn die Wirtschaft mehr Macht hat, man gibt der
965 Wirtschaft ja im Endeffekt auch mehr oder weniger Macht durch die eigene
966 Nachfrage und- in sofern hat der Konsument dann auf jeden Fall auch- ja,
967 eine wichtige Rolle dieser Wirtschaft diese Macht eigentlich erst zukommen
968 zu lassen.
969
970 Johan: Mhm. So eigentlich würdest du sagen- also wie würde dann der Konsument
971 in Zukunft aussehen, was hat der für eine Rolle?
972
973 Julius: Im Endeffekt sieht der natürlich sehr ähnlich aus wie heute. Nur ist der
974 Konsument sich, denk ich mal, in Zukunft vielleicht mehr seiner Macht-
975 vielleicht auch mehr bewusst als jetzt. Und setzt sie dann vielleicht auch
976 zum Teil gezielter ein- (lachend) das könnt ich mir zumindest vorstellen. Ich
977 denk aber, die Rolle des Konsumenten an sich- ja, ist eigentlich eine
978 ähnliche wie jetzt. Nur halt, ich denke mal ein biss- vielleicht ein wenig mehr
979 Macht. Aber nach wie vor- was wollt ich jetzt eigentlich sagen?
980
981 Johan: @(.)@. Das war-
982
983 Julius: Jetzt hab ich gerade ein Blackout, was ich sagen wollte-
984
985 Tina: Macht nichts.
986
987 Johan: Wir können ja wieder zurückkehren zur der Frage ein bisschen später.
988
989 Julius: Genau, machen wir das.
990
991 Johan: Was würdest du sagen, bestimmen dann die Aufsichtsräte? Du schreibst
992 über Aufsichtsräte und Wirtschaftsweisen? Was ist ein Wirtschaftsweise
993 und die Aufsichtsräte?
994
995 Julius: Wirtschaftsweisen, schon- ja, in Anführungsstriche gesetzt- also die
996 Aufsichtsräte der großen Unternehmen haben natürlich dann im Endeffekt
997 mehr Macht, weil sie ja aktuell entscheiden, was in diesem Unternehmen
998 passiert. Und dadurch, dass die Unternehmen insgesamt mehr an Macht
999 gewinnen, durch einen globaleren Markt- das, was wir gerade schon alles
1000 angesprochen haben, haben natürlich auch diese Aufsichtsräte als
1001 Führungspos- als Führungskräfte dieser Unternehmen, oder als Führer
1002 dieser Unternehmen, haben natürlich dadurch auch mehr Macht auf sich
1003 vereint.
1004
1005 Johan: Und wer wird sitzen in diesen Aufsichtsräten? Wie kriegen sie ihre Rolle
1006 dann?
1007
1008 Julius: Also zurzeit ist es ja- ja, ist es ja etwas zwielichtig, wie man da reinkommt in

1009 diese Positionen, allerdings kann ich mir auch vorstellen, dass wenn man
1010 sich wirklich hocharbeitet in einem Unternehmen, dass man im Endeffekt
1011 selbst die Chance da hat, da auch mehr mit zu entscheiden und kriegt
1012 langfristig selbst in einem- in einen Aufsichtsrat gelangen kann. Zurzeit ist
1013 es ja auch oft so, dass die Politik in diesen Aufsichtsräten vertreten ist,
1014 insofern haben wir da auch wieder diesen Austausch zwischen Wirtschaft
1015 und Politik oder diese mehr oder weniger Verhandlungen zumindest.
1016 Allerdings muss man da natürlich aufpassen, dass das nicht zu sehr in
1017 Korruption übergeht und, dass die Leute sich nicht zu sehr von den
1018 Unternehmen beeinflussen oder bestechen lassen, sondern nach wie vor
1019 natürlich ihre- ja, Regierungsfunktion auch wahrnehmen.
1020

1021 Johan: Also denkst du, das wird in Zukunft mehr so sein, dass die Politik dort
1022 vertreten sein wird oder wird es weniger?
1023

1024 Julius: Ich denke, es wird ähnlich sein wie jetzt. Die Politiker werden natürlich nach
1025 wie vor in Aufsichtsräten vertreten sein und vielleicht- dadurch, dass die
1026 Wirtschaft mehr Einfluss gewinnt, sogar noch eher mehr, weil sie vielleicht
1027 auch mehr selbst das Interesse daran haben. Aber im Endeffekt gibt es ja
1028 eine Wirtschaft, die sie da drin haben wollen. Und wenn diese
1029 Zusammenarbeit gesucht wird, wird die sicherlich auch nach wie vor
1030 stattfinden. Aber ich denke mal, dass das vielleicht auch auf größerer Ebene
1031 ist. Also jetzt sind es ja oft Landespolitiker oder zum Teil auch sogar noch
1032 regionale Politiker, die in den Aufsichtsräten sind. Ich denke mal, dass wird
1033 dann vielleicht auch in einem größerem Rahmen stattfinden, dass vielleicht
1034 dann auch Politiker der EU verstärkt in diesen Aufsichtsräten dann zum
1035 Beispiel vertreten sind.
1036

1037 Johan: Man kann also sagen, es gibt zwei Wege rein in diese Macht-
1038

1039 Julius: Ja.
1040

1041 Johan: Es ist entweder durch Aufarbeiten (hocharbeiten) in der Firma oder durch
1042 die Politik rein.
1043

1044 Julius: Ja. Oder eben in der Wirtschaft allgemein. Also kann auch sein, dass man in
1045 verschiedene Firmen tätig ist, aber in der Wirtschaft allgemein.
1046

1047 Tina: Ich wollt noch mal auf die Konsumentenrolle zurückkommen. Also wenn du
1048 jetzt sagst, irgendwie, es kommt zwischen Wirtschaft und Politik immer
1049 stärker zu so einer Durchmischung, also zu Austauschprozessen dadurch,
1050 dass eben Positionen so parallel besetzt werden, glaubst du, dass das auch
1051 von politischer Seite her, der eigentlich Bürger immer stärker so mit
1052 wirtschaftlichen Augen gesehen wird? Also wirklich auch als Konsument
1053 gesehen wird, dass also der Bürgerbegriff sozusagen durch den
1054 Konsumentenbegriff im Grunde dann irgendwo komplett ausgetauscht
1055 wird?
1056

1057 (X1 öffnet kurz die Tür)
1058
1059 Tina: Hallo.
1060
1061 Julius: Das kann man jetzt schon beobachten, dass der Bürger eigentlich mehr
1062 oder weniger Konsument ist, dem verschiedene- ja, Wahlprogramme dann
1063 quasi angeboten werden, Also als Produkte im Endeffekt, und er muss sich
1064 dann zwischen diesen Produkten dann auch wieder entscheiden. Und ich
1065 denke mal die Veränderung wird noch offensichtlicher oder wird sich noch
1066 verstärken, also dass es dann wirklich ja mehr oder weniger Angebot- nicht
1067 Angebot und Nachfrage, sondern wirklich- ja, dass man wirklich versucht,
1068 das beste Angebot zu geben für die aktuelle Nachfrage, die der Bürger dann
1069 hat und wenn es in einem größeren Rahmen stattfindet der EU, dann
1070 werden sicherlich viele- ja, teilweise dann auch verallgemeinert oder unter
1071 einen Nenner mehr oder weniger gebracht. Also der Konsument auf jeden
1072 Fall- der Bürger wird mehr als Konsument auf jeden Fall gesehen. Das
1073 denke ich schon, ja.
1074
1075 Johan: Es wird ja so diesen liberalistischen Weltmarkt geben und dann würde man
1076 fragen, wie würde das aussehen, so der Weltmarkt? Jetzt in Beziehung zu
1077 den Konsumenten und sooo- wird es einen globalen Markt geben und einen
1078 regionalen Markt geben?
1079
1080 Julius: Ich denke, einen globalen Markt wird es auf jeden Fall geben, für die
1081 meisten Produkte. Es gibt sicherlich nach wie vor regionale Betriebe, also-
1082 ich mein, im Moment ist es ja auch so, dass es nach wie vor den
1083 Wochenmarkt gibt, wo dann die kleineren Geschäfte, die- ja, mehr oder
1084 weniger von regionalen Produzenten das auch beziehen, aber ich denke
1085 mal, dass wird sich insgesamt eher in einem größeren Rahmen mehr
1086 begeben. Also es wird- der globale Markt wird an Bedeutung auf jeden Fall
1087 gewinnen. Und der regionale Markt- oder der lokale oder nationale Markt
1088 wird auf jeden Fall an Bedeutung ein wenig verlieren. Aber er wird nach wie
1089 vor bestehen bleiben, also das denke ich schon. Gerade jetzt bei solchen
1090 Produkten, die irgendwie auch regional vielleicht produziert werden.
1091
1092 Johan: Was bedeutet das, dass man hat versucht heute- sozusagen vor 20 Jahren
1093 eher als Regel, eine Auge zugedrückt hat? Und, dass man versucht etwas
1094 dagegen zu tun?
1095
1096 Julius: „Die Augen zu verschließen“ hatte ich ja gesagt, aber (lacht). Ich würde
1097 sagen, dass vor 20 Jahren denke ich mal diese Globalisierung eigentlich
1098 dann in der Wahrnehmung noch nicht so sehr- ja, noch nicht so sehr drin
1099 war, obwohl sie da schon in den Anfängen natürlich war, und dass wir heute
1100 natürlich diesen Globalisierungsbegriff durch die Medien immer wieder
1101 hören, dass er zum Beispiel in der Schule auch- ja, den Leuten erklärt oder
1102 beigebracht wird, also dass wir eigentlich überall mit dieser Globalisierung
1103 mittlerweile konfrontiert sind und sie auch als solche wahrnehmen. Und ich
1104 denke einfach, dass vor 20 Jahren einfach die Wahrnehmung dafür noch

1105 gar nicht da war, weil- oder eben das mediale Interesse nicht so groß daran
 1106 war und auch der Einzelne es nicht unbedingt registriert hat. Und zwar,
 1107 vielleicht wurden die Sachen auch schon damals in China hergestellt, aber
 1108 man hat weniger drauf geachtet. Also jetzt mittlerweile gehört's mittlerweile
 1109 eigentlich schon fast zum Alltag und- ja, damals hat es eigentlich Einzug in
 1110 den Alltag gehalten, man hat es einfach noch nicht wahrgenommen.
 1111

1112 Tina: Also du meinst, der Weitblick, der hat sich auf jeden Fall verändert-

1113

1114 Julius: Genau, der Weitblick hat sich auf jeden Fall verändert.

1115

1116 Tina: Dass auch schon eben, was du gerade sagtest, auch in den Schulen schon
 1117 thematisiert wird, also dass das Bewusstsein dafür einfach da ist.
 1118

1119 Julius: Genau. Das Bewusstsein wird auf jeden Fall gestärkt durch die Medien,
 1120 durch die Schulen und- ja, gerade dadurch- mittlerweile verschließt man
 1121 eben nicht mehr die Augen davor, sondern nimmt diesen Markt oder diese
 1122 Globalisierung auch ganz bewusst war.
 1123

1124 Tina: Also glaubst du- dass das, ich sag mal deine Generation irgendwie- du
 1125 stehst jetzt kurz vor dem Schulabschluss, dass die mit Angst oder mit
 1126 Sorgen in die Zukunft gehen oder denkst du, dass die wirklich so gut
 1127 vorbereitet sind- also dadurch, dass sie halt über diese ganzen
 1128 Zusammenhänge Bescheid wissen?
 1129

1130 Julius: Also ich denke mal, sie füh- das gibt natürlich in gewisser Weise auch ein
 1131 Gefühl der Sicherheit, weil man zumindest die Sachen eher versteht oder
 1132 sich eher erklären kann, gleichzeitig schafft's natürlich auch viel mehr
 1133 Bereiche, in denen man sich überhaupt sorgen kann. Also weil- andere
 1134 Bereiche, die vielleicht von- ja, meinen Eltern sag ich mal oder meinen
 1135 Großeltern, gar nicht- die denen gar nicht bekannt waren- haben denen
 1136 natürlich auch dementsprechend keine Sorgen gemacht. Und jetzt gibt es
 1137 natürlich viel mehr Bereiche, die mir Sorgen machen könnten oder fast zum
 1138 Teil vielleicht auch müssen. Insofern hab ich natürlich in der Hinsicht schon
 1139 mehr Sorgen. Allerdings hab ich auch- ja, mehr Chancen oder mehr
 1140 Möglichkeiten, die ich natürlich auch hab. Also es ist eigentlich- im Endeffekt
 1141 hält es sich die Waage. Es verändert sich nicht wirklich viel dadurch. Auf
 1142 jeden Fall nicht von den Sorgen her.
 1143

1144 Johan: Was denkst du sozusagen ist die Rolle der Gesellschaft oder Deutschlands
 1145 in der Globalisierung?
 1146

1147 Julius: Ich denke, Deutschland als Land, oder?

1148

1149 Johan: Ja.

1150

1151 Julius: Also ich denke mal, Deutschlands Rolle an sich- des Staates wird auf jeden
 1152 Fall weniger werden und es wird- ja, mehr einen europäischen, eine

1153 Weltsicht geben eigentlich, und Deutschland an sich, also die Grenzen
 1154 verschwimmen, denk ich mal, und treten immer mehr in den Hintergrund-
 1155 also man denkt mehr in einem- ja, in einem ganz anderen Rahmen, man
 1156 denkt in einem größeren Rahmen als in Deutschland. Das kann man ja
 1157 eigentlich auch historisch schon fast beobachten. Vor 100 Jahren hat man
 1158 eigentlich mehr oder weniger in einem lokalen Rahmen gedacht und das hat
 1159 sich dann eigentlich immer mehr ausgeweitet, dass man dann mehr in
 1160 Regionen dachte, dann dachte man vielleicht an sein Bundesland oder- ja,
 1161 einem größeren Rahmen, jetzt vielleicht an Deutschland und ich denke mal
 1162 in Zukunft wird es dann immer mehr so sein, dass es dann- in einem
 1163 europäischen Rahmen denken und schließlich dann auch in einem
 1164 Weltraum.
 1165
 1166 Johan: Aber dieser Trieb- sozusagen, dieser globale Markt, mehr Wettbewerb- was
 1167 treibt alles eigentlich- also was ist sozusagen der Trieb, dass es in diese
 1168 Richtung geht? Es könnte ja auch in eine andere Richtung gehen, dass es
 1169 zum Beispiel geht in Nationalstaat, dass wir alle Firmen nationalisieren?
 1170 Wenn wir gucken nach Südamerika, die machen jetzt sehr viel, dass die
 1171 nationalisieren alles. Was treibt alles in die eine oder andere Richtung zu
 1172 gehen?
 1173
 1174 Julius: Im Endeffekt der Markt. Also der Markt und die Globalisierung, die diesen
 1175 Markt immer weiter transportieren, in immer mehr Bereiche bringen.
 1176
 1177 Johan: Die Firmen? Die Firmen, oder? Werden das treiben.
 1178
 1179 Julius: Ja, die Firmen und Markt.
 1180
 1181 Johan: Ja. Uns was treibt die Firmen dann? Also jetzt mach ich mal eine
 1182 Kausalkette, ja.
 1183
 1184 Julius: Ja, die Firmen treibt- ja, erstmal die Profitgier, könnte man sagen, aber in
 1185 gewisser Weise auch die Konsumenten.
 1186
 1187 Johan: Ja, also der Profit treibt. Das bedeutet, dass die Haben oder die Aktien- oder
 1188 wer treibt- wer verdient mit diesem Profit?
 1189
 1190 Julius: Ja, erstmal die Firmen, aber langfristig könnte man das auch so sehen, dass
 1191 dann auch die Arbeitnehmer natürlich davon profitieren, die dann auch
 1192 sichere Jobs haben, die auch vielleicht in Unternehmen bleiben können-
 1193 und ja, natürlich auch die Aktionäre. Das ist ganz klar. Im Moment ist es
 1194 zumindest so.
 1195
 1196 Johan: Man kann also sagen, dass eine Form von Suche nach Profit diese
 1197 Entwicklung steuert. Bei allen, oder?
 1198
 1199 Julius: Das ist ja im Endeffekt der Grundgedanke des Kapitalismus oder nicht?
 1200

1201 Johan: @(.)@.
1202
1203 Julius: Dass man versucht, immer mehr Gewinn zu erwirtschaften.
1204
1205 Johan: Und durch diese Profitsuche kommt es auch zu positiven Effekten?
1206
1207 Julius: Ja, also einmal- ich schätz, es gibt auch ein paar negative Aspekte
1208 sicherlich, aber auf jeden Fall auch positive. Das hatten wir ja im Endeffekt
1209 die ganze Zeit schon- darüber diskutieren ja aber im Endeffekt die ganze
1210 Zeit über die Effekte.
1211
1212 Johan: Ja, genau. Aber das würdest du sagen- oder würdest du sagen, es gibt
1213 einen anderen Grundtrieb dahinter?
1214
1215 Julius: Im Moment denke ich, das ist auf jeden Fall der maßgebliche- es gibt
1216 vielleicht noch ein- zwei Nebenströmungen, aber ich glaube nicht, dass die
1217 von zentraler Bedeutung sind.
1218
1219 ENDE SEITE 1
1220
1221 Julius: Also, ich denk mal, die Wirtschaft steht auf jeden Fall da schon im
1222 Vordergrund dann.
1223
1224 Johan: Also Profitsuche. Gibt es andere Motive, das weiterzubringen?
1225
1226 Julius: Für die Wirtschaft auch mehr oder weniger einen Selbsterhaltungstrieb.
1227 Also nicht nur den Profit, sondern auch, dass die sich auf dem Markt
1228 behaupten wollen, dass sie auf dem Markt bleiben wollen. Insofern würden
1229 sie, sagen wir, wenn sie sich auf ihr Region beschränken würden, dann
1230 wären sie insgesamt natürlich nicht mehr wettbewerbsfähig und dann hätten
1231 sie- ja, keine Chance auf dem Weltmarkt überhaupt weiter zu existieren.
1232
1233 Johan: So, es gibt auch einen Selbstüberlebens-
1234
1235 Julius: Ja, einen Selbsterhaltungstrieb im Endeffekt. Ja. Auch in der Wirtschaft.
1236
1237 Johan: Also ein Kampf, da zu sein.
1238
1239 Julius: Ja. Auf jeden Fall.
1240
1241 Johan: Und dazu, wie spielt die Rolle zwischen dieser Triebe, Selbsterhaltung und
1242 Profit? Wie würdest du das sehen?
1243
1244 Julius: Ja, der Profit soll natürlich vergrößert werden, damit man den Selbst- damit
1245 länger im länger im Endeffekt bestehen kann und sich einen Vorteil
1246 verschafft und dann auch nicht- ja, nicht eigentlich erst in die Gefahr kommt,
1247 dass man eben- ja, mehr oder weniger vom Markt verschwindet oder sich, ja
1248 Bankrot geht sag ich mal.

1249
1250 Johan: So ist Profit eigentlich nicht der Hauptgrund, sondern eher der Selbsterhalt.
1251
1252 Julius: Das denke ich schon, wobei der Prof- wobei zum Teil haben die
1253 Unternehmen ja, sagen wir mal, so viel Geld, dass man eigentlich nicht
1254 immer sagen kann, dass dient nur dem Selbsterhaltungstrieb, wenn sie- ja,
1255 gewisse Maßnahmen durchführen. Es ist auch sicherlich ein bisschen die
1256 Gier, das glaub ich schon, könnte man fast sagen.
1257
1258 Johan: So, man könnte sagen, dass also zwei der Hauptfunktionen Gier aber auch
1259 Selbsterhalt sind. (...) #00:01:28#.
1260
1261 Julius: Ja. Klar.
1262
1263 Johan: Hast du noch Fragen?
1264
1265 Tina: Ne, ich überlege gerade. Wir sind viel gesprungen. Deswegen- aber ich
1266 glaub, wir haben alles irgendwie mal angesprochen eigentlich, ne? Wir
1267 haben das ja jetzt nicht so strikt durchgehalten.
1268
1269 Johan: Also man könnte ja auch fragen- die Arbeit wird ja der Fokus des Lebens,
1270 das ist jetzt so-
1271
1272 Julius: Ja, die Arbeit gehört/geht auf jeden Fall in den Fokus. Ist auf jeden Fall der
1273 wichtigste Bereich, auch die Wirtschaft natürlich in- ja, ich- ja, strukturiert
1274 eigentlich das Leben.
1275
1276 Johan: Aber dann (ver-)stehst du auch so, dass es zwei Leben geben wird. Es wird
1277 erst-
1278
1279 Julius: Das Leben vor der Arbeit und das Leben nach der Arbeit geben.
1280
1281 Johan: Ja, und was ist der Unterschied?
1282
1283 Julius: Na ja. Das Leben nach Arbeit dann fährt man sicherlich wahrscheinlich nach
1284 Florida oder wohin auch immer (lacht). Das wird sicherlich- ja, nachdem
1285 man aus dem Beruf ausgeschieden ist, und sich auch entsprechende
1286 finanzielle Polster zurückgelegt hat, dann vielleicht einfach mehr oder
1287 weniger zu leben anfangen, sag ich mal, in Führungsstrichen. Und dann
1288 das Leben eben nicht mehr in den Sinn der Wirtschaft stellen, sondern dann
1289 auch vielleicht mehr Genuss, mehr Erholung, mehr Spaß- vielleicht einfach
1290 das zu machen, wozu man in der Zeit, wo man gearbeitet hat, nicht
1291 gekommen ist. Es ist ja im Endeffekt jetzt das Gleiche, aber ich denke mal,
1292 das wird sich dann vielleicht noch ein bisschen verstärken.
1293
1294 Johan: Ja, aber wir sind schon- oder?
1295
1296 Tina: Also ich hab eben noch mal drüber geguckt- also wir haben deine Blöcke

1297 alle angesprochen. Das hat sich überschritten zum Teil, aber- weiß ich
1298 nicht. Ich fand das schon ganz rund jetzt eigentlich so.
1299
1300 Johan: Ja, ich fand auch das war ein guter Abschluss. @(.)@.
1301
1302 ENDE SEITE 2

1 Johan: Gut. Du hast ja die Zukunft so als folgende Vision beschrieben. Und dann
2 frage ich dich: willst du dieses Bild ergänzen oder revidieren?

3
4 Franz: Also, ich denke schon, dass man das noch weiter ausbreiten könnte, aber
5 ich hab das versucht natürlich in möglichst kurzer Form alles darzustellen.
6 Ich versuch mich da auch grad wieder rein zu denken. Mein
7 Hintergrundgedanke war eigentlich- also ich bin echt fast von einem
8 anderen Hintergrundgedanken ausgegangen, nämlich ich hatte mir mal
9 Gedanken darüber gemacht, wie man eine Demokratie, wie sie heute
10 besteht, flexibler und schneller machen könnte. Also dass die
11 demokratischen Prozesse auch an die Geschwindigkeit der Gesellschaft
12 und der Wirtschaft orientiert sind. Nicht wie heute, dass es eben- ja, wenn
13 ein Gesetz beschlossen wird, ist es meistens schon zehn Jahre zu alt. Und
14 deswegen hatte ich versucht, es darüber darzustellen einfach. Und das
15 passt ja ziemlich gut auch auf Ihre Frage. Denn- ja, eben diese- unsere Welt
16 wird mobiler, unsere Welt wird einfach computergestützter, man kann
17 ständig und überall jetzt schon ins Internet oder sich- ja, kommunizieren.
18 Wenn das- ich denke mal, das wird weiter ausgebaut und- ja, ist die Frage,
19 inwieweit neue Technologien da eine Rolle spielen, aber selbst mit den
20 heutigen Technologien wäre so ein Bild, denke ich, wie ich es gezeichnet
21 habe, schon möglich.

22
23 Johan: Gut. Dann fang ich mal mit den Fragen an. Wie kehren zurück, zu dem was
24 du jetzt gesagt hast, ein bisschen später. Was- also wir fangen mit ein paar
25 grundlegenden Fragen an, so ganz grob, und dann gehen wir ein bisschen
26 mehr ins Detail. Was verstehst du dann unter Globalisierung?

27
28 Franz: @(.)@. Ja, Globalisierung. Globalisierung wird ja hauptsächlich benutzt so
29 im wirtschaftlichen Sektor, also dass eben alle Unternehmen vernetzt sind
30 und viel mehr global interagiert wird, das heißt zum Beispiel die Produktion
31 wird ausgelagert nach Spanien, die Verwaltung ist in Japan und
32 Vertriebsnetze sind in jedem einzelnen Land überall auf der Welt. Aber ich
33 denke, dass Globalisierung- es gibt diesen Begriff- diesen Begriff gibt es ja
34 auch eben im Hintergrund von gesellschaftlichen oder anderen Prozessen,
35 dass Globalisierung so allgemein einfach für die Vernetzung- ja, wirklich die
36 Vernetzung liegt nicht nur- ja, unter anderem auf globaler Ebene, sondern
37 auch unter den Menschen gelten sollte. Dass Globalisierung einfach eine
38 viel schnellere, viel- wie gesagt- das Menschen viel mobiler sind und sich
39 untereinander ob nun in Deutschland oder Frankreich und dann mit den
40 USA oder wie auch immer- ist ja relativ überflüssig. Dass sie einfach
41 vernetzt sind. In allen Bereichen des Lebens. Also wie ich hier geschrieben
42 hat, dass ein Mensch zum Beispiel gar nicht mehr in den Laden gehen
43 muss, sondern er steht davor, sieht ein paar Schuhe, tippt die Größe ein,
44 schickt das ab und bekommt sie dann zugeschickt vom Laden. Und muss da
45 gar nicht mehr rein. Also dass der Mensch überall im Prinzip alles erreichen
46 kann, was er möchte. Ob nun gesellschaftlich, ob er jetzt was kaufen
47 möchte, wie auch immer.

49 Johan: Was verstehst du dann unter dem Wort- also du benutzt das Wort
50 Globalisierung und du benutzt auch das Wort Gesellschaft. Was verstehst
51 du unter Gesellschaft?
52

53 Franz: Gesellschaft ist für mich ein Gebilde aus Menschen, die durch verschiedene
54 Werte, wie zum Beispiel Nationalität- ja, wie zum Beispiel Nationalität oder
55 bestimmte- ja, gesellschaftliche Werte, also zum Beispiel konservative
56 Werte oder liberale Werte, zusammengeha- ja, Zusammenhalt. Ein
57 Zusammenhalt von Menschen eben- ja, zu den nationalen Werten kommen
58 dann auch noch Vergangenheit- also diese Geschichte eben- ja, das gibt es
59 natürlich immer auf vielen Ebenen, wie zum Beispiel auch- es gibt ja auch,
60 dass man sagt- ja auch die deutsche Literatur- das ist ja auch ein Stück-
61 eine Art Zusammenhalt. Das ist etwas was verbindet, das ist ein Wert. Und
62 diese Werte formen, denk ich, eine Gesellschaft. Deswegen spricht man ja
63 zum Beispiel auch bei- ja, zum Beispiel Kreuzberg oder so spricht man ja
64 von islamischen Parallelgesellschaften. Weil sie eben über ihre Werte und
65 über ihre Nationalität eine Gesellschaft bilden.
66

67 Johan: Also kann man sagen, es gibt viele Gesellschaften in einem Land. Oder?
68

69 Franz: Ja, theoretisch so ja.
70

71 Johan: Und praktisch?
72

73 Franz: Praktisch ist es- ist Gesellschaft, denke ich, einfach der Oberbegriff für den
74 Zusammenhalt einer Nationalität.
75

76 Johan: Okay. Du redest über Globalisierung, aber ich habe manchmal den
77 Eindruck, dass, ich meine- oft benutzt du Technik. Also technische Begriffe,
78 wie zum Beispiel Internet und solche Dinge. Was denkst du, hat Technik für
79 eine Rolle in der Zukunft?
80

81 Franz: Ich denke, Technik wird unseren Lebensalltag bestimmen, dass wir- dass
82 der Mensch sich nach der Technik richtet und nicht andersrum.
83 Beziehungsweise die Technik wird sich natürlich sozusagen auf unsere
84 Bedürfnisse hinentwickeln, aber zum Beispiel- das Beispiel kann ich auch
85 wieder aufgreifen mit dem Schuhladen. Es würde ja- die Technik führt dann
86 dazu- das hat ja viele Vorteile für den Konsumenten an sich. Er muss nicht
87 mehr in den Laden rennen, er verliert keine Zeit mehr, er ist mobil. Aber
88 auch für das Unternehmen selbst. Es braucht keine Angestellten mehr, es
89 muss im Prinzip nur noch ein großes Schaufenster haben, ein Sender, der
90 empfängt und ein Mann oder vielleicht eine Maschine im Lager, die dann die
91 Sachen verschickt. Und Technik wird deshalb, denk ich, die Hauptrolle
92 vielleicht sogar spielen.
93

94 Johan: Wie würdest du das sehen? Also was treibt- was wäre diese Beziehung
95 zwischen Technik und Globalisierung? Wie würdest du das sehen?
96

97 Franz: Ich denke, dass Technik- ja, Technik ist der Motor der Globalisierung.
98
99 Johan: Okay. Du sagst also, die Technik treibt-
100
101 Franz: Mhm. (zustimmend) Die Technik treibt die Globalisierung voran, denn
102 Menschen können es an sich- in dem Sinne nicht sein, da sie- Menschen
103 haben ja immer- eigentlich einen lokalen Bezugspunkt. Aus denen sich ihre
104 Werte ableiten, ihr Freundeskreis, alles. Ihre Gesellschaft eben auch, in der
105 sie leben. Und Globalisierung, also wenn man sagt ein globalisierter
106 Mensch, wie sagt man, ein Kosmopolit, ist denke ich, insofern ein
107 schwieriger Begriff, da dieser Mensch entweder- ja, wenn der völlig
108 losgelöst ist von allen ursprünglichen Werten, ist es ja entweder so, dass er,
109 wenn man sich die menschliche Psyche anguckt, oder so denke ich mal,
110 wäre es verständlich, wenn dieser Mensch irgendwann so was wie
111 Burnout-Syndrom oder irgendwelche psychischen Probleme bekommt,
112 einfach weil er keinen Bezugspunkt mehr hat. Oder er ist so stark, dass er
113 es schafft, sich neue Werte zu bilden oder neue Werte zu suchen. Da ist ja
114 auch immer das- dieses- ja, da kann man auch Terrorismus- wo kommen
115 diese ganzen alten Gesellschaften- Klangesellschaften- werden die auf die
116 Globalisierung aufspringen wollen, müssten die sich ja von ihren Werten
117 lösen. Das wollen sie aber nicht.
118
119 Johan: Und wie läuft es dann?
120
121 Franz: Joa, entweder schaffen sie diesen Sprung- das hieße bei uns ja auch
122 teilweise Integration, dass sie diese neuen Werte adaptieren, dass sie sich
123 anpassen, dass sie sich an- in dieses System sozusagen eingliedern. Im
124 anderen Falle würde eben so eine totale Abschottung stattfinden. Wie es
125 zum Beispiel in diesen alten Klangesellschaften in Arabien größtenteils ist,
126 die eben zwischen Moderne und Historie stehen, deswegen spricht man ja
127 auch von Fundamentalisten, das heißt ja Rückbesinnung auf alte- ja, auf
128 Altes. Also wahrscheinlich auf alte Werte. Und diese bleiben dann eben in
129 ihren alten Wertekorsetten hängen- ja, und werden an der Globalisierung
130 nicht teilhaben und wenn es so weitergeht wie jetzt, werden diese auch
131 radikal. Weil sie eben ihre Werte in Bedrohung sehen.
132
133 Johan: Aber wie siehst du dann so- zum Beispiel so eine Bewegung wie Al-Kaida,
134 die auf der einen Seite einen Rückbesinnung auf alte Werte ist, auf der
135 anderen Seite ist es ja eine der meist High-Tech-Organisationen, die es gibt.
136 Ich meine, die sind extrem medial, immer auf Internet, immer- also-
137
138 Franz: Das ist- das fand ich immer sehr interessant, dass das so ein Zwiespalt in
139 dieser- in diesen- ja, wie sagt man das?- bei diesen Menschen- bei diesen
140 Leuten, dass sie einerseits verleugnen, dieser modernen Gesellschaft
141 angehören zu wollen, sie proklamieren eben eine islamische Gesellschaft,
142 einen islamischen Staat oder ähnliches, und gleichzeitig sich aber die
143 Errungenschaften dieser Moderne zu Nutzen machen. Man könnte es fast
144 Heuchelei nennen. Also es ist- ja-

145
146 Johan: Wie würdest du das erklären, dass es das so gibt?
147
148 Franz: Ganz einfach. Dieser- man könnte es, wenn man es, sagen wir mal,
149 simplifiziert, damit ausdrücken, dass sie einen gewissen Neid haben, dass
150 sie- sie haben zum Beispiel- wir haben ja eine Aufklärung gehabt. Das gab
151 es da hinten nicht, weil wir sie in der Kolonialzeit und auch nachfolgend
152 unterdrückt haben. Es gab eben in sofern keine Weiterentwicklung. Und
153 deswegen sind sie sozusagen theoretisch, rein theoretisch, 400 Jahre hinter
154 uns zurück. Gesellschaftlich, technisch, überall. Und das ist natürlich etwas,
155 was sehr frustrierend sein muss, was auch sehr- ja, was für manche
156 vielleicht schon beängstigend erscheinen kann. Und deswegen scheuen sie
157 sich nicht, unsere Technik zu nutzen, aber gleichzeitig- ja, ich denke mal,
158 das ist auch eine Form von Aufklärung, von Wandel, wie sie unterlaufen.
159 Auch diese- da gehört auch Terrorismus zu. Da muss man es ja auch
160 gewaltsam so in der Kirche irgendwann lösen. Und die sind jetzt gerade
161 eben dabei, dass sie sich erstmal drauf rückbesinnen. Deswegen denke ich,
162 ist es einfach nur so ein- ja, es ist ein Zwiespalt. Sie nutzen es, weil es eben-
163 es ist up to date, es hilft ihnen, es ist ein Mittel, es ist ein Zweck. Und
164 gleichzeitig verleugnen sie die Herkunft dieses Mittels.
165
166 Johan: Zu meiner Frage: was denkst du, treibt diese- also du hast gesagt, die
167 Technologie treibt die Globalisierung. Aber was treibt die Technologie, die
168 Entwicklung von Technologie?
169
170 Franz: Das ist eine schwierige Frage.
171
172 Johan: @(.)@.
173
174 Franz: An sich würde man ja sagen, der Mensch. Denn er entwickelt diese
175 Technologie ja. Nur was ich mich dann immer frage, wie es der Mensch
176 schafft- die Technologie macht ihn dann selbst ja überflüssig. Also er
177 entwickelt sie, aber er entwickelt eine Technologie, die ihn selbst überflüssig
178 macht.
179
180 Tina: Genau. Da hätte ich nämlich noch gefragt gleich.
181
182 Franz: Ja, das ist eine total- da hab ich auch lange drüber nachgedacht. Ich weiß
183 nicht, was es- was den Menschen dazu bewegt. Das ist ja eigentlich völlig
184 paradox. Aber man könnte vielleicht so argumentieren, dass es einfach
185 dieses- ganz ganz plakativ, der Kapitalismus ist. Das man sagt, der Mensch
186 ist durch seine Gewinnsucht oder sein Gewinnstreben dazu angehalten,
187 sich weiterzuentwickeln, seine Technologien weiter zu entwickeln und
188 dadurch eben neue Dinge zu schaffen, damit treibt er die Technologie voran
189 und die Globalisierung.
190
191 Johan: Was denkst du denn- also diese- du würdest sagen, der Kapitalismus ist
192 sozusagen die Treibkraft.

193
194 Franz: Ja, so ganz plakativ könnte man das sagen, aber ich weiß es nicht
195 unbedingt, wie man es beschreiben könnte, denn es ist wie gesagt paradox,
196 dass der Mensch es macht, aber ich denke mal, wenn man ganz direkt fragt:
197 „Wer treibt die Technik voran?“ Dann ist es im Prinzip der Mensch. Und es
198 ist gleichzeitig auch die Technik selbst. Sie entwickelt sich ja weiter. Sie wird
199 ja- hat ja einen Zwang, sich weiterzuentwickeln, wenn man das so sagen
200 kann. Und der Mensch steht eben dahinter, weil er sie im Prinzip antreibt,
201 weil er seine eigene Weiterentwicklung damit fördert.
202
203 Johan: Was in dem Mensch, denkst du- ich weiß, dass-
204
205 Franz: Das ist eigentlich fast schon wieder simpel, denn ich würde sagen, es ist
206 Egoismus. Es ist- ich weiß nicht. Thomas Fox ist bestimmt ein Begriff. Der
207 hat gesagt, es gibt immer einen Selbsterhaltungstrieb im Menschen, der mit
208 anderen Menschen kollidiert und es gibt so etwas wie ein fortwährende
209 Schnitzeljagd eben nach- man versucht immer der Beste zu sein, versucht
210 das Beste für sich rauszuholen, weil man eben überleben möchte. Und ich
211 denke, dass das irgendwie so als Grundform dessen gelten könnte, was die
212 Menschen heutzutage immer noch praktizieren. Eben sie versuchen, ob
213 wohl sie gar nicht mehr diese Zwänge haben, zu überleben, denn sie- in der
214 westlichen Gesellschaft, wir können uns, selbst wo es jetzt so lange trocken
215 war, wir werden trotzdem immer noch was zu essen haben. Es wird wohl
216 eine schlechte Ernte geben, aber werden trotzdem genug haben. Und
217 deswegen gibt es diesen Selbsterhaltungstrieb- ja, es ist vielleicht fast
218 schon so eine Abform, so eine- ja eben- es ist wahrschein- es ist, denk ich
219 mal, eine Abform oder irgendetwas anderes, was sich aber auf diesen
220 Selbsterhaltungstrieb, auf diese "fortwährende Schnitzeljagd", bezieht.
221 Dass der Mensch eben immer versucht, der Beste zu sein. Oder viele
222 versuchen, der Beste zu sein. Dass er versucht, für sich das Beste
223 rauszuholen und so was.
224
225 Tina: Kann das vielleicht sein, dass das ganz schiere Neugier einfach ist? Also-
226
227 Franz: Mhm?
228
229 Tina: Neugier. Also dass der Mensch einfach so eine Neugier irgendwo mit sich
230 bringt-
231
232 Franz: Natürlich hat der Mensch auch eine gewisse Form von Neugier, aber ich
233 denke, dass dieser- ich fand diesen Begriff immer sehr schön, fortwährende
234 Schnitzeljagd, weil der immer das auch beschreibt. Weil der Mensch
235 versucht immer immer einen Schritt weiter zu gehen. Das ist natürlich- eine
236 Neugier spielt da mit rein, dieser Zwang etwas Neues herauszufinden, was
237 Besseres für sie/ sich zu finden, die anderen abzuhängen. Das ist, denke
238 ich- spricht alles in diesem Gedanken fortwährende Schnitzeljagd mit rein.
239
240 Johan: Aber was würdest du sagen, ist dann trotzdem der Haupttrieb?

241
242 Franz: Der Haupttrieb- ja, der Haupttrieb ist dieser Egoismus.
243
244 Johan: Wie funktioniert dann der Egoismus so, weil ich meine du redest doch von
245 der Community. Ist nicht Egoismus in der Community irgendwann-
246
247 Franz: Ja, das ist eigentlich eine ganz interessant Sache, dass Egoismus und diese
248 Community oder diese- ja, ich wollte ein anderes als Gesellschaft benutzen,
249 weil das schon so ein bisschen-
250
251 Johan und Tina: @(.)@.
252
253 Franz: Community und Gesellschaft spricht ja- ist an sich sprachlich, also literarisch
254 das gleiche, aber der Sinn ist ja eben ein bisschen ein anderer. Community
255 mein ich einfach, dass- ja, Egoismus und Community. Community ist ein- ich
256 würde Community dann im Gegensatz zu Gesellschaft eher als eine Art
257 Zweckzusammenschluss definieren. Dass eben Community eine Form von
258 Zusammenschluss von Gleichgesinnten ist, die einem bestimmten Ziel
259 nachjagen. So dass sie sozusagen- das ist ja auch so der- ich meine, heute
260 ist ja auch ein ganz großes Thema immer Kooperation, man soll teamfähig
261 sein und so was. Dass eben dieser Egoismus so lange zurücktritt hinter
262 einer sozusagen Community oder Team, das Vorteile bringt, temporäre
263 Vorteile bringt, aber ich denke, sobald diese Community oder dieses Team
264 an ihre Grenzen geraten, wird der Egoismus wieder zu 100 Prozent da sein.
265 Weil dann der Mensch wieder versucht, als erster das Beste rauszuholen.
266 Heißt, es werden welche von dieser Community abspringen und sich was
267 Neues suchen. Und dadurch bricht sie zusammen.
268
269 Johan: Ahh. Okay. Dann kommen wir zu einer Frage und dann verlassen wir das
270 Egoismus-Thema, aber ich fand das trotzdem sehr interessant. Wie würdest
271 du dann zum Beispiel so einen Krieg erklären? Wo zum Beispiel der
272 Nationalstaat, lass uns so sagen Deutschland, 1918, ne 1914, so erster
273 Weltkrieg, und der Kaiser sagt: Jetzt müssen alle in den Krieg gehen. Und
274 dann gehen sie alle in den Krieg und die sterben für den Krieg. Kann da der
275 Egoismus Trieb sein?
276
277 Franz: Dass die Menschen für den Krieg sterben?
278
279 Johan: Ja.
280
281 Franz: Dass Menschen an einem Krieg zwischen Nationalstaaten teilnehmen?
282
283 Johan: Ja. Und dafür sterben.
284
285 Franz: @(.)@.
286
287 Johan: Oder verletzt wird- so dass du unbrauchbar bist.
288

289 Franz: Das sind so- das sind so Sachen, wo ich denke, dass einfach- das ist ja
 290 dieser Egoismus- den würde ich als eine Art Grundtrieb, also wirklich als
 291 einen Trieb, bezeichnen. Und dass über diesen Trieb eben bestimmte
 292 Werte bestimmt werden können. Zeitweise. Wie zum Beispiel eben, dass
 293 man sagt: "Zusammenhalt. Wir müssen die Franzosen besiegen." Der Hass
 294 auf Frankreich war damals, denk ich mal schon, ein verbindender Wert.
 295 Dann hat man gesagt: "Wir besiegen Frankreich." Da hat ja- ich denke mal,
 296 dass keiner der Soldaten sich darüber großartig- also jedenfalls am Anfang
 297 des Krieges nicht darüber nachgedacht hat, ob er sterben wird oder nicht.
 298 Es ging sicher darum- für das Kaiserreich, für Deutschland.

299

300 Johan: Warum kann man trotzdem sagen- ich mein trotzdem, dass die Gegner- in
 301 einem Krieg gibt es ja ein Risiko.

302

303 Franz: Ja, ich denke mal, wenn sich der-

304

305 Johan: Die können ja auch desertieren.

306

307 Franz: Ja, genau, deswegen gibt es das ja, dass Menschen desertieren, da sie ihre
 308 persönliche Sicherheit oder ihre persönliche- dieser Selbsterhaltungstrieb,
 309 eben diese Lust zu leben, dem widerspricht. Diesem im Krieg widerspricht
 310 und- vielleicht auch ihrer Haltung einfach grundsätzlich widerspricht und sie
 311 deswegen desertieren oder nicht an diesem Krieg teilnehmen. Gleichzeitig
 312 kann aber auch darüber wieder so ein Pflichtgefühl stehen, dass das dann
 313 verhindert.

314

315 Johan: Wie erklärst du dir dann so ein Pflichtgefühl? Weil das muss ja gegen
 316 Egoismus sein, oder?

317

318 Franz: Ja, ob ich das noch wieder zusammenkriege?

319

320 Johan: @(.)@. Kein Problem.

321

322 Franz: Nee, nee, das ist so ein- es gab ja mal bei- Kant hat ja unterschieden
 323 zwischen der Handlung aus Pflicht und einer Pflichthandlung. Ich versuch
 324 das grad hier zusammenzukriegen. Das sind immer so Sachen, die ich
 325 immer sehr interessant fand und auch verständlich. Ja, so ein Pflichtgefühl-
 326 ein- ich denke mal, ein Mensch handelt aus Pflicht, wenn er- er nimmt an
 327 diesem Krieg teil, weil er eine- an sich- vielleicht eine Aufgabe sieht oder er
 328 sieht also die Verantwortung in sich, dieses- zum Beispiel Deutschland zu
 329 neuen Größen oder Frankreich zu besiegen, etwas zu etwas Neuem zu
 330 führen. Also etwas, das allen, auch ihm, einen Vorteil bringt. Deswegen
 331 könnte diese Pflichthandlung- ja, diese Pflichthandlung dazu führen, dass er
 332 sich auch im Krieg opfern wird. Und die Handlung aus Pflicht wäre dann
 333 eben eher das, was diesen Gedanken des Desertierens im Hintergrund
 334 haben könnte. Eben dass diese Handlung gemacht wird aus Pflicht, man hat
 335 diesen Befehl bekommen, aber immer noch dieser- im Hintergrund dieser
 336 Selbsterhaltungstrieb da ist und man deswegen desertieren könnte, um

337 nicht zu sterben. Deswegen ist, denke ich, Pflicht ein- ja, sozusagen ein
338 Wert, der zeitweise über diesem Egoismus stehen könnte. Also genauso
339 wie- sieht man ja bei den Terroristen, dass sie sagen, sie bekommen im
340 Himmel oder im Paradies 77 oder 75, was weiß ich wie viele, Jungfrauen.
341 @(.)@. Und deswegen denken sie, sie werden zum Märtyrer und leben dort
342 dann ein zweites Leben. Das ist zum Beispiel für sie ein Grund, warum sie
343 das jetzige Leben nicht so wichtig nehmen, da diese- ja, im Prinzip wird ja
344 dieses System ja vom Selbsterhaltungstrieb ja ausgehebelt, da man sagt:
345 "Du lebst im zweiten Leben weiter, und zwar im Paradies."
346

347 Johan: Okay. Dann gehen wir weiter. Also- wie würdest du das alltägliche Leben
348 dann in dieser Zukunft im Vergleich zu heute beschreiben?
349

350 Franz: Also viel viel viel viel schneller. Dass eben- was, man sagt ja, einen
351 modernen Menschen ausmacht, dass er ständig- heutzutage ist das ja so:
352 er läuft durch die Stadt und telefoniert eben mit dem Handy mit einem
353 Freund und trifft sich im Café mit dem nächsten und geht noch kurz shoppen
354 oder ins Internet oder sonst irgendwas im Café. Nur dass das eben- dass
355 man dafür gar nicht mehr- eben sich so einen Laptop, der ist ja relativ groß,
356 da kann man ja schlecht mit rumlaufen, sondern dass man wirklich alles-
357 man kann gehen und währenddessen macht man seine Geschäfte oder
358 man kriegt einen Anruf vom Chef oder so, macht irgendein Gespräch,
359 während man gerade was Neues bestellt. Man alles wirklich gleichzeitig
360 machen, dass es eine viel höhere Geschwindigkeit ist, dass die Flexibilität
361 ins Unendliche steigt, da man- ja, man kann alles zu gleich machen. Die
362 Frage ist dann natürlich wie weit so eine physische Mobilität auch da ist. So
363 dass man eben von jetzt mal eben fix nach Hongkong- kann man jetzt ja
364 auch schon fliegen, aber das dauert ja auch schon mehr als zehn Stunden
365 oder noch mehr. Und inwieweit das dann damit nachzieht- also dass man
366 nicht nur flexibel ist, sondern auch mobil, ist die Frage. Weiß ich nicht,
367 inwieweit sich da was entwickeln wird. Da im Hintergrund ja immer noch
368 dieser Gedanke steht, dass wir die Welt gerade ökologisch zugrunde
369 richten.
370

371 Johan: @(.)@.

372

373 Franz: Und deswegen weiß ich nicht, inwieweit neue Technologien- ja, die gleiche
374 Kraft wie heutige Technologien aufweisen im Endeffekt, inwieweit das sich
375 weiterentwickelt. Aber ich denke mal, dass einfach die wichtigen Fakten
376 sind: Mobilität, Flexibilität und eben- ja, Flexibilität wird, denke ich mal, der
377 Hauptwert- auch Grund sein, warum das alles so dermaßen schnell wird.
378

379 Johan: Was wäre dann so der Unterschied zwischen zum Beispiel einer
380 Gesellschaft heute und einer Community in der Zukunft?
381

382 Franz: Gesellschaft ist nur noch- wäre wirklich, glaub ich, nur noch dieser
383 allgemeine Begriff für eine Gruppe von Personen oder für eine Menge,
384 wirklich für eine Menge von Menschen in einem Nationalstaat oder in einem

385 Staat einfach. Das ist eine Gesellschaft. Und Community wäre dann die- ja,
386 dieses- ja, Community wäre für mich so das- so eine Weiterentwicklung von
387 diesem lokalen Bezug. Also dass im Prinzip jetzt- es heißt ja- früher hieß es
388 ja immer so, was weiß ich, Hansens Peter. Dann sagte man erst den
389 Nachnamen, dann wusste jeder, um welche Familie es geht und dann um
390 den Kerl. Dann wusste man meistens auch sein Vater ist Tischler also wird
391 er das auch. Weil er der Erstgeborene ist. Und dass so eine Community
392 eben im Prinzip ein mobiler lokaler Bezug ist. Dass diese Community sich
393 eben mit diesen Menschen mitbewegt, da sie- sie ist jetzt nicht unbedingt
394 bezogen oder begrenzt auf Oldenburg Stadt, sondern sie ist vielleicht- einer
395 lebt in Hong Kong, der andere in Tokyo, der andere Schweden und der
396 andere in Deutschland. Aber: es sind vier Freunde, die sich ständig sehen
397 können, die telefonieren können, die sich, was weiß ich, per Videokonferenz
398 sehen, was weiß ich was. Wenn es zum Beispiel neue Technologien gibt,
399 dass es eben eine Art neue Gesellschaft, neue Community ist, die mobil ist.
400 Und sie hat eben- sie wahrt Werte, indem sie einerseits- deswegen meinte
401 ich ja- mobil und lokal- ist eigentlich auch paradox, aber dass die eben
402 Werte, diese, was weiß ich, wie es jetzt zum Beispiel ein lokaler Bezug ist
403 und dann Werte verbindet und ein Wertekorsett ist, dass diese Community
404 ausmacht, aber diese Community ist trotzdem mobil, nicht irgendwie örtlich-
405 also regional oder lokal bezogen, sondern es kann sich frei bewegen, kann
406 überall auf der Welt leben und kann ständig den Standort wechseln.

407
408 Johan: Gut, aber wie würdest du sagen, was würde das für Nachteile und Vorteile
409 bringen mit so einer Entwicklung?

410
411 Franz: Ja, Vorteile- ich fang erst mal mit Nachteilen an. Nachteile so einer
412 Entwicklung können natürlich- wären natürlich, denke ich mal, Menschen,
413 die diese Geschwindigkeit gar nicht mitnehmen können, wie zum Beispiel
414 ältere Menschen. Aber es gibt natürlich immer 50, 60 Jährige, die trotzdem
415 noch die Mobilität besitzen und eben mit so was mithalten können, aber
416 noch ältere Menschen wären wahrscheinlich nicht in der Lage überhaupt
417 daran teilzunehmen. Da diese Entwicklung- man sagt ja, das Wissen
418 verdoppelt sich zurzeit alle drei Jahre. Ich denke mal, dass wird sich dann
419 noch viel viel weiter beschleunigen, so dass- eben Technologien kommen
420 noch schneller auf den Markt, werden noch- die Sprünge werden noch
421 stärker sein- Quantensprünge in Technologien. Und- ja, dass deswegen
422 zum einen eben ältere Menschen dem nicht folgen könnten, dass sozial
423 schwächere Menschen dem vielleicht nicht folgen könnten. Ich weiß ja nicht,
424 inwieweit dieses Medium so zum Massenmedium wird, dass es sich jeder
425 leisten kann.

426
427 Tina: (niest).

428
429 Franz: Gesundheit. Und was noch? Ich denke mal, es werden schwere
430 psychologische Probleme bei den Menschen anstehen, trotz dieser
431 Community, im Sinne von: man hat Werte, man muss sich jetzt nicht von
432 diesen alten Werten unbedingt lösen, aber trotzdem- dieser Bezug jetzt zum

433 Beispiel jetzt ich sitze Ihnen gegenüber, dass das wegfallen könnte und
434 deswegen das ja was halt Angestammtes für Menschen ist. Dass so was
435 dann wegfällt und dass der Mensch eben so einen Großteil seiner Realität
436 verliert.

437

438 Johan: Und was würden Vorteile sein?

439

440 Franz: Vorteile wären dann- ja, hab ich ja gesagt, so Flexibilität, Mobilität und viel
441 mehr Möglichkeiten, sich selbst- ich könnte- also kann ich auch jetzt, mich
442 mit jemandem aus Moskau unterhalten, aber jetzt ist es so teuer. Ich könnte
443 da wohl anrufen, das würd mir aber reichlich wenig bringen, ich würd ihn
444 wahrscheinlich nicht verstehen. Also ich müsste schon an meinem PC sein
445 und das ich irgendeinen über einen Chatroom oder so was das mache.
446 Dass so was eben- das ist wie- im Prinzip die Welt wie ein großer Chatroom
447 wird. Dass man überall mit jedem sprechen kann. Kann man jetzt an sich
448 auch, aber dass es wirklich zugänglich für jeden wird. Und was noch? Wie
449 gesagt, höhere Mobilität. Das ist natürlich- kann man sehen, ob's positiv
450 oder negativ ist. Also ich würde es schon als eine Art Gewinn sehen. Höhere
451 Flexibilität, man kann vielleicht auch arbeiten, wann man möchte. Kann man
452 auch sagen: "Ich arbeite jetzt zwei Stunden, dann mach für zwei Stunden
453 Pause und heute Nacht arbeite ich noch mal." Je nach dem, weil, die Welt ist
454 eben, wenn es hier zehn Uhr ist, ist es in Moskau wahrscheinlich, weiß ich
455 nicht, vier oder fünf Uhr, und wenn man so eine eng vernetzte Welt halt,
456 könnte es auch sein, dass viele Menschen eben nachts arbeiten müssen.
457 Also zu lokaler Zeit. Was könnte es noch Schönes geben? Man könnte dann
458 ganz idealistisch sagen, eine bessere Entwicklung für die gesamte Welt-
459 also auch für die Dritte Welt, und andere- wenn sie daran teilnehmen bzw.
460 wenn sie daran teilhaben dürfen- ist ja die Frage, ob diese Technologie
461 dann überall Einzug findet. Ist natürlich- wahrscheinlich läuft es eh wieder
462 so, dass wir die kriegen werden und die anderen nicht. Joa. Das wären doch
463 Vorteile.

464

465 Johan: Aber es ist ganz interessant, oft wenn du sagst zum Beispiel diese
466 Community, das hört sich an so ein bisschen wie ein Dorf.

467

468 Franz: Ja, das ist eben dieses- was ich meinte, dass so- was ich so interessant an
469 diesem Gedanken der Community fand, eben so ein- im Prinzip ein Dorf,
470 dass aber gar nicht- Dorf heißt ja, es ist ein Ort, es ist eine regionale Stätte.
471 Es ist ein Haufen von Häusern, die nebeneinander stehen. Aber Dorf wäre
472 dann eher im Sinne von einem Zusammenhalt von- was weiß ich? Man
473 muss immer von so einem geistigen Zusammenhalt sprechen, also von
474 einem geistigen Dorf. Weil die Community kann ja leben, wo sie möchte. Sie
475 ist eben ein mobiles Dorf. Sie ist- egal wo sie ist- sie sind untereinander
476 vernetzt, sie können untereinander reden, wie in- wie als wären sie
477 verbunden in einem normalen Dorf.

478

479 Johan: Aber man sagt so, ein Dorf- zum Beispiel ein praktisches Dorf ist ja in
480 Wirklichkeit so, dass Leute investieren, in einen Hof und sind geographisch

481 gebunden.

482

483 Franz: Genau, geographisch gebunden.

484

485 Johan: Aber wenn- das ist ja auch so dieser Einsatz. Die sind beständig, weil ich

486 meine, du hast einen Hof dann und du wohnst in einem Dorf, dann verkaufst

487 Du das nicht nächstes Jahr. Wie würde die Community beständig sein,

488 wenn nicht diese-

489

490 Franz: Ja, Community- das ist natürlich ein schwieriger Gedanke, aber zum

491 Beispiel dass man- man kann genauso in so eine Community rein geboren

492 werden. Wie ich jetzt mich in einem gesellschaftlichen Umfeld bewege,

493 auch unter den Bekannten von meinen Eltern oder so was, die auch einen

494 bestimmten gesellschaftlichen Rang einfach haben, also wahrscheinlich

495 den gleichen wie meine Eltern, werde ich auch in so eine Community

496 sozusagen rein geboren. Die wird sich in ihrer Art selbst nicht viel

497 verändern. Sie wird genauso jetzt ein paar Juristen, ein paar Beamte und

498 ein paar Banker da drin haben, aber die- es ist eben nicht mehr, dass die

499 jetzt halt in Oldenburg leben oder vielleicht noch mal bis Münster oder sonst

500 wo hoch, sondern dass die zufällig vielleicht- die einen kommen aus

501 Minnesota in den USA, der andere ist ein Inder oder so was oder

502 wahrscheinlich hauptsächlich dann aus Europa. Natürlich, denke ich, wird

503 das auch gewisse lokale Bezüge noch geben, dass jemand in der Nähe

504 wohnt, "wohnt" in Führungsstrichen, denn es gibt in Japan so

505 interessante- oder noch viel besser: haben Sie „Das 5. Element“ mal

506 gesehen?

507

508 Johan: Hab ich. Aber ich kann's nicht erinnern so.

509

510 Franz: Ja, das ist- da fliegen die in so einem Weltraumschiff, ist das glaub ich- da

511 haben die so Schlafräume im Prinzip, da legst du dich rein. Das ist so ein

512 kleiner Container. So könnte man sich das im Prinzip vorstellen. Oder ich

513 denk- oder das Wohnungen ähnlich werden. Das sie im Prinzip nur noch

514 eine Übergangslösung sind. Man lebt da drin ein paar Monate, dann hat

515 man schon wieder einen neuen Job oder eine neue Gegend, wo einen der

516 Arbeitgeber hinschickt. Aber die Community bleibt eben die ganze Zeit, weil

517 man eben nicht diesen lokalen Bezug hat. Wenn ich jetzt- ich wollte jetzt

518 auch in Schweden studieren wahrscheinlich und da verliere ich ja alle

519 Bezüge hier. Ein paar Freunde von mir gehen in die USA und so was. Also

520 die bin ich dann im Prinzip alle los. Die werde ich wohl- da werde ich

521 vielleicht Kontakt halten können, aber es wird nicht mehr dieser alte Bezug

522 da sein. Dass man auch mal in der gleichen Gegend gelebt hat.

523

524 Johan: Wird es genauso beständig sein?

525

526 Franz: Ich denke, dass eine Community einerseits beständig sein kann, wenn es

527 diesen, wie zum Beispiel bei älteren Leuten, wenn sie dann zum Beispiel

528 damit aufgewachsen sind mehr oder weniger, und auch mitgegangen sind

529 diese Technologien, dass sie ihre Freundeskreise behalten, eben weil sie im
530 Alter einfach nicht mehr die Lust haben, das noch zu wechseln oder auch
531 die Zeit, oder wie auch immer. Und dass es gleichzeitig aber auch völlig
532 unbeständig sein kann, in – was weiß ich? - jüngeren Gemeinden oder so
533 was. Man lernt ja jetzt auch schon Leute auf einer Party kennen, ob man die
534 wieder sieht ist was anderes. Da macht man drei Wochen was mit denen
535 und nachher sind sie futsch. Das kann passieren und dass es da eben noch
536 viel stärker und schneller geht.

537

538 Johan: Du denkst jetzt, auch die Freundschaft wird viel schneller?

539

540 Franz: Ja.

541

542 Johan: Man schließt Freundschaften schneller und sie gehen schneller vorbei.

543

544 Franz: Ja, das kann sehr gut sein.

545

546 Tina: Gibt es denn da noch irgendwie überhaupt so ein Gefühl von Heimat oder
547 von Zuhause oder das überhaupt nicht mehr?

548

549 Franz: Ja, das war eben- das ist eben dieser Punkt von Nachteilen, die da
550 entstehen können. Einfach, dass – was ich meinte - mit psychologischen
551 Problemen da eben so zum Beispiel so ein Wert- Heimat ist ja ein Wert.
552 Dass der nicht mehr besteht. Dass der nicht mehr da ist. Und dass es auch
553 keinen neuen Wert gibt, der diesen alten Wert Heimat adäquat ersetzen
554 könnte. Je nach dem. Also rein theoretisch, denke ich mal, ist es schon
555 möglich, dass dieser Wert Heimat gar nicht mehr von Nöten ist, wenn man
556 nur sich lange genug entfremdet hat von diesem Wert. Also wenn- sagen wir
557 jetzt in 200 Jahren kann es ja sein, wenn wir jetzt 100 Jahre keinen- diesen
558 Bezug schon nicht mehr haben, dass diese neuen Generationen diesen
559 Wert gar nicht mehr kennen und gar nicht mehr brauchen.

560

561 Tina: Ne, ich hab jetzt auch so ein bisschen daran gedacht jetzt- ich komm jetzt
562 meinetwegen noch mal ganz traditionell aus dem Dorf XY und habe aber
563 jetzt im Alter oder eben wenn ich selber halt so mobil bin und mein Leben
564 irgendwie anderweitig gestalte später, gar nicht mehr den Bezug dazu und
565 auch gar kein Interesse mehr, vielleicht mich auch für Heimat irgendwo zu
566 engagieren. Also solche Aktionen wie, was weiß ich, „unser Dorf soll
567 schöner werden“ oder- also dass da überhaupt keiner mehr da ist, der das
568 auch irgendwo aufrecht erhält, so diese regionalen- ja,
569 Charaktereigenschaften, sag ich mal.

570

571 Franz: Das könnte sehr gut sein, deswegen meint- hatte ich auch vorhin
572 angesprochen, dass ich nicht so weiß, wie diese Mobilitätstechnologien sich
573 mitentwickeln. Weil wenn das theoretisch so ist- wenn man zum Beispiel
574 vom Beamen spricht, dass man in Nullkommanichts überall auf der Welt
575 sein kann, dann kann es natürlich so sein, dass eben eine Community einen
576 noch besseren Zusammenhalt hat, weil man kann eben ein Abendessen mit

577 Freunden machen oder so was. Wenn es das nicht gibt, denke ich, wird es
578 ganz ganz große Probleme eben geben mit dem- es gibt ja keine regionalen
579 Bezüge mehr, es wird sich ja keiner mehr drum kümmern. Jeder lebt nur
580 eben da, wo er gerade ist für ein paar Monate. Und wenn es da nicht
581 irgendwelche, sagen wir mal, Regelmechanismen oder irgendwelche
582 Restriktionen gibt, die dafür sorgen, dass sich auch jeder um den Ort
583 kümmert, wo er gerade ist, dann sieht es ganz düster aus für unsere Umwelt
584 in den nächsten 100 Jahren.
585

586 Johan: Oder könnte man das umgekehrt sehen? Weil, ich meine dieses "Unser Dorf
587 soll schöner sein". Und dieses- solche Dinge zum Beispiel wie die
588 Frauenkirche in Dresden-
589

590 Tina: Genau, also Architektur, so was-
591

592 Johan: Ja, die sind gesteigert, in den letzten Jahren. Ich meine, wo könntest du dir
593 vorstellen nach dem Krieg, dass man über 100.000 Millionen Euro aus
594 Spenden zusammenstellt für Dresden. Wo kommt das dann her? Das
595 konnte man sich vor 50 Jahren nicht vorstellen.
596

597 Franz: Richtig. Ja, das ist, denke ich mal, man könnte es vielleicht ein
598 Übergangsstadium nennen, denn jetzt haben Menschen ja immer noch
599 diesen regionalen Bezug- sie haben den ja noch. Es gibt ja nicht- ich denke,
600 es gibt nicht viele Kosmopolit oder was- wenn man das nennen darf. Oder
601 Menschen, die bereit sind, ihren regionalen Bezug aufzugeben. Und
602 deswegen gibt es halt noch in Deutschland, auch wegen dieser Alterstruktur
603 natürlich auch, sehr viele Menschen, die einen Regionalbezug haben, aber
604 gleichzeitig durch diese globale Vernetzung viel mehr Informationen auch
605 von völlig anderen Stellen bekommen. Und deswegen auch bereit sind, in
606 einem größeren Rahmen zu denken. Wie zum Beispiel- in ganz
607 Deutschland. Dass sie dann sagen, so was schönes, wie die Frauenkirche,
608 da fahr ich mal hin. Das guck ich mir an und dann bin ich auch bereit, dafür
609 zu spenden. Auch wenn das früher gar nicht denkbar gewesen wäre. Weil
610 jetzt alte Leute sind ja heute in der Lage mit dem Zug zu fahren oder sonst
611 irgendwas und diesen Teil der Vorteile eben zu nutzen. Sie also nicht mehr
612 in der Lage so schnell zu agieren, wie ich jetzt zum Beispiel- wie Sie es zum
613 Beispiel sind.
614

615 Johan: Du denkst, dass das- dieser Regionalbezug oder diese Neue, dass das ein
616 Effekt der Globalisierung ist.
617

618 Franz: Mhm, es ist der Effekt von diesem- einerseits von der- ja, es ist eigentlich zur
619 Zeit noch ein Effekt der Globalisierung, dass man- dass regionale Bezüge
620 bestehen können oder beziehungsweise bestehen und gleichzeitig aber
621 mehr oder weniger global nachgedacht wird oder mehr oder weniger
622 gehandelt wird. Also was ich zum Beispiel- ich hatte eine sehr interessante
623 Erfahrung in den USA, da war ich auch relativ- ja, auf dem Land muss man
624 einfach so sagen. Die gucken keine überregionalen Nachrichten. Die

625 gucken nicht weiter als ihr zweites Dorf. Und da schert das natürlich total ab,
626 also da prallt das völlig ab. Da geht- die werden auch nicht für eine kaputte
627 Kirche ein paar hundert Kilometer weiter spenden. Das werden die nicht tun.
628 Weil sie diesen Bezug nicht haben. Da wir in Europa aber wirklich- ich denk
629 mal, das ist auch ein Unterschied zwischen Europa und USA größtenteils-
630 man sagt ja auch: "Diese einfältigen, dummen Amerikaner." Das ist ja so,
631 dass in den Großstädten oder Metropolen der USA orientiert man sich ja
632 nach so seinen Wurzeln nach Europa. Also europäische Mode wird
633 getragen und so weiter- oder wird dann auch eben überregional gedacht.
634 Und das ist, denke ich mal, in Europa einfach so, dass es da überall oder
635 fast überall so ist, dass wir nicht diese- einfach auch weil wir viel mehr
636 Menschen auf kleinem Raum sind, dass wir nicht diese so extrem ländlichen
637 Situationen haben, so dass eben- dass man- ja, man, Person XY wohnt
638 noch an bestimmten Ort und das seit 30 Jahren, denkt aber gleichzeitig
639 auch ganz deutschlandweit- oder vielleicht europaweit sogar.

640

641 Johan: Mhm. (zustimmend) Interessant. Was denkst du diese- zum Beispiel- was
642 denkst du wirklich, treibt diese Globalität und diese Vernetzung voran?

643

644 Franz: Wie sie voranschreitet oder was sie antreibt?

645

646 Johan: Was sie vorantreibt.

647

648 Franz: Ja, das ist, denk ich mal, gar nicht mal ein- das ist so ein- ja, auch wieder so
649 ein bisschen paradoxes System. Der Mensch treibt- ja, zum Beispiel sich
650 technologisch voran, treibt damit seine Wirtschaft voran, weil er ja auch
651 selbst einfach mehr Geld haben möchte. Gleichzeitig treibt er damit dann
652 auch- dieser wirtschaftliche Zwang, der dadurch entsteht, also diese
653 Weiterentwicklung die ganze Zeit, treibt eben, denke ich, diesen Mobilitäts-
654 und Flexibilitätsgedanken, weil der da ja damit eingeschlossen wird, weil
655 man sich ja- weil man sich weiterentwickelt, muss man schneller sein. Man
656 muss besser sein. Und über diese Weiterentwicklung entsteht eben so ein
657 Zwang, der dann- ein Zwang zur Flexibilität und zur Mobilität und dass sich
658 diese dadurch immer weiterentwickelt. Und immer schneller und immer
659 stärker wird. Also dass der Mensch das gar nicht mit bedenkt und das ist
660 einfach im Prinzip eine Folge von- oder eine Nebenwirkung könnte man
661 vielleicht sogar sagen von- ja, eine Hauptnebenwirkung von diesen
662 technologischen oder wirtschaftlichen Weiterentwicklungen.

663

664 Johan: Wie würdest du diese Zwänge beschreiben? So Beispiele davon?

665

666 Franz: Zwänge- ja, das ist- das sind ja, würd ich sagen, eigentlich relativ einfache
667 Beispiele. Es ist ja so, dass sich- zum Beispiel man kann ja angucken
668 bestimmte Systeme, wie zum Beispiel- just- früher hieß es just in time. Da
669 gab's immer so einen ganz tollen Begriff in den 90er Jahren. Das ist
670 heutzutage just in sequenz. Heißt, das muss um 9:34 Uhr und zwar- ja, zur
671 Zeit noch in Minuten, vielleicht später sogar in Sekunden, punktgenau an
672 dem Ort und der Stelle sein, damit es da verarbeitet werden kann, dass

673 eben- Flexibilität heißt, man muss auch, wenn dieser LKW, der das da
674 hinbringen sollte- oder was es auch immer später ist, verunglückt ist, man
675 muss innerhalb von Minuten einen Ersatz parat haben, der da hinkommt.
676 Man muss in der Lage sein- der Fahrer muss in der Lage sein, aus dem
677 kaputten LKW zu springen, den ADAC anzurufen und auf den nächsten
678 aufzusteigen und schon weiter zu fahren. Der muss es schaffen, alles
679 gleichzeitig zu machen. Er muss es schaffen- ja, der Mensch muss im
680 Prinzip mit seiner Technologie mithalten.
681

682 Johan: So du meinst, es wird so ein Wett- wird so ein Rennen, oder?
683

684 Franz: Ja.
685

686 Johan: Man kann sagen, es ist ein Wettbewerb zwischen der Technologie und dem
687 Mensch.
688

689 Franz: Ja, denn der Mensch ist, denke ich mal, langsam so weit, dass die
690 Technologie den Menschen überholt. Also vielleicht, wir sind ja noch nicht in
691 der Lage jetzt ein menschenähnliches Gebilde zu bauen, wir kriegen es ja
692 nicht mal richtig hin, dass man ein- ein Gerät baut, dass so läuft, wie ein
693 Mensch oder so was. Sieht man ja in Japan. Diese Roboter, die kriegen- da
694 sind die natürlich noch am Besten, aber die kriegen das ja immer noch nicht
695 richtig hin, Treppen zu steigen. Gerade mal. Aber trotzdem ist der Mensch-
696 hat der Mensch die Technologie so weit vorangetrieben, dass sie fast schon
697 schneller wird als er. Dass eben- dass er eben versuchen muss, mit der
698 Technologie mitzuhalten, um überhaupt noch mit ihr klar zu kommen.
699 Deswegen entstehen ja auch eben solche- ja, gesellschaftlichen Probleme,
700 dass eben bestimmte Gesellschaftsschichten nicht mehr in der Lage sind,
701 damit mitzuhalten, weil sie erstens nicht die Voraussetzungen besitzen
702 oder- ja, einfach nicht die Möglichkeiten, weil sie in den falschen Schichten
703 sind.
704

705 Johan: Wir kommen dazu später zurück. Was denkst du, hat das für
706 Konsequenzen? Die erhöhte Entscheidungsgeschwindigkeit für das private,
707 öffentliche und wirtschaftliche Leben? Es sind drei Fragen in einer. Aber du
708 kannst beantworten, was du willst.
709

710 Franz: Ja, einerseits- also, wie gesagt, das wirtschaftliche Leben hab ich gerade
711 schon so ein bisschen, denke ich mal, beschrieben. Also dass man extrem
712 flexibel sein muss- was war das? Wirtschaftlich-
713

714 Johan: Öffentliche und private Leben.
715

716 Franz: Ja, öffentlich hab ich, glaub ich, im Text relativ stark auch beschrieben, dass
717 man zum Beispiel neue Möglichkeiten eröffnet, wie zum Beispiel eine Art
718 Direkte Demokratie. Also dass man- über eine neue Abstimmung- da
719 brauch man jetzt eh nicht- da muss nicht das Parlament ewig debattieren,
720 da gibt es eben- was weiß ich?- eine Staatsemail und dann kann man eben

721 abstimmen, wenn man stimmberechtigt ist. Das wäre so der öffentliche
722 Sektor, so dass alles- ja, eben dass jeder an diesem Staat ganz anders
723 teilhaben kann. Und dass vielleicht auch dann- hatten wir auch vorhin das
724 Problem. Eben wer kümmert sich noch um was? Also wer kümmert sich
725 noch darum, dass die Straße in Oldenburg noch sauber ist? Das- kann ich
726 jetzt keine Antwort darauf geben, dass muss man eben sehen, was daraus
727 wird, also dass vielleicht irgend jemand das dann- dass man dann ganz klar
728 sagt: "Der, der da wohnt, der macht das auch." Im wirtschaftlichen Sektor,
729 wie gesagt, dass man in Verbindung mit dem Privaten, dass man im
730 Privaten zurückstellen muss. Der Private ist nicht mehr so wichtig. Ich
731 meine, es ist vielleicht nur noch eine Lebensgemeinschaft oder eben eine
732 Community, auch im Bereich verheiratet sein, oder so was. Man ist nur noch
733 zeitweise- man sieht sich mal vielleicht abends oder so, aber sonst muss
734 man arbeiten- man muss seinen Beitrag zur Wirtschaft leisten. Man muss
735 eben alles dahinter zurückstellen.

736

737 Johan: Was ich interessant finde, ist das Wort Beschleunigung. Das ist ja nicht so,
738 dass es sich weiterentwickelt, also es beschleunigt sich auch. Erklär mir
739 bitte die Logik dieser Beschleunigung?

740

741 Franz: Ja, einerseits eben aus dem Zwang, der entsteht, dass der Mensch sagt-
742 dass der Mensch versucht, sich immer weiter zu entwickeln und
743 Technologie immer weiter entwickelt, und Weiterentwicklung ist
744 andererseits fast gleich Beschleunigung, denn Weiterentwicklung hieße ja-
745 ja ein Gerät wird leistungsfähiger und dadurch, dass es leistungsfähiger
746 wird, schafft es mehr Dinge in der gleichen Zeit wie das alte Gerät und damit
747 beschleunigt es die Vorgänge und damit ist auch der Mensch gezwungen,
748 sich dieser Beschleunigung anzupassen.

749

750 Johan: Ist das also ein Teufelskreis?

751

752 Franz: Ja. Deswegen sag ich ja, es ist eigentlich völlig paradox und schwachsinnig,
753 was der Mensch hier fabriziert, aber es ist eben so. Weil der Mensch treibt
754 die Entwicklung voran, aber das eigentlich Fatale sind diese
755 Nebenwirkungen, wie zum Beispiel, dass der Mensch viel flexibler und
756 mobiler sein muss und dass es sich eben nicht mehr- also wir Europäer
757 haben ja immer gesagt: "Wir arbeiten, um zu leben." Und nicht: "Wir leben,
758 um zu arbeiten." Und dass das immer mehr in den Hintergrund gerät- dass
759 das einfach nicht mehr möglich ist. Deswegen kann es auch sein, denke ich,
760 dass es später mal so etwas wie- ja, wir werden uns nicht mehr über unser
761 politisches System aufregen, sondern darüber- es wird Demonstrationen
762 geben, weil die Menschen nicht mehr Lust haben, 24 Stunden am Tag- ja,
763 bereit sein zu müssen für irgendwas.

764

765 Johan: Wie wird denn das mit Nachdenken? Wird das möglich sein, nachzudenken,
766 oder werden die Leute einfach schneller denken? @(.)@.

767

768 Franz: Ich denke mal- also, ich denke mal, es gibt ein ganz einfaches Beispiel.

769 Wenn ich mir jetzt angucke, wenn mein Vater tippt auf dem PC- der ist
770 schnell, der muss das jeden Tag machen. Also der wird seine
771 Leistungsfähigkeit fast voll ausgereizt haben, weil es wirklich- der macht der
772 viel mehr als ich. Trotzdem bin ich schneller, da ich damit aufgewachsen bin.
773 Und ich denke mal, der Mensch wird sich insoweit auch einfach immer mit
774 weiterentwickeln. Wenn- ich weiß nicht, wie man das begründen kann, aber
775 wenn ich jetzt ein Kind bekommen würde, ich würde trotzdem die
776 Geschwindigkeit nicht erreichen, die mein Kind erreicht, weil es einfach eine
777 viel höhere Grundflexibilität hat. Weil es immer- weil es da hineingeboren
778 wird und sich deswegen schon von Anfang an daran orientieren muss, dass
779 der Mensch so in einer gewissen Weise immer mitgehen kann. Aber es ist
780 eben die Frage, ob sich diese- das- der Mensch kann sich ja, denke ich mal,
781 nur linear dann mehr oder weniger linear steigern, dass diese Entwicklung,
782 diese wirtschaftliche, technologische Entwicklung vielleicht aber so
783 exponentiell ist, dass der Mensch eben irgendwann nicht mehr
784 hinterherkommt. Dass selbst dieser höhere Grund- die höheren
785 Grundvoraussetzungen, die höheren Möglichkeiten, die mein Kind schon
786 hat, gar nicht mehr ausreichen, um trotzdem noch da hinterherzukommen.
787

788 Tina: Ein Staffellauf.

789

790 Franz: Ja, genau, das ist im Prinzip ein Staffellauf. Der Mensch versucht hinter
791 seiner eigenen Entwicklung herzukommen. Deswegen Schnitzeljagd.
792

793 Johan: Aber trotzdem- manchmal ist es so, ich merke es selbst bei mir, dass ich
794 sehr schnell denke und es dann nachher vielleicht bereue, zum Beispiel.
795 „Ahh, vielleicht war es blöd- vielleicht war es ein bisschen schlecht, die
796 Atombomben zu werfen.“ Das ist mein zweiter Gedanke, mein erste
797 Gedanke, ich tue und dann denke ich nach. Kann das so kommen in Zukunft
798 oder was denkst du? Oder wird es einfach so, dass das Nachdenken viel
799 schneller geht?

800

801 Franz: Nee, das nicht. Der Punkt ist- das ist ein ganz großes Problem dieser
802 Entwicklung. Dass man- wofür man früher in der Aufklärung Zeit hatte,
803 nämlich nachzudenken und über- ja, seine moralischen Werte
804 nachzudenken und über alles- dazu wird man nicht mehr die Möglichkeit
805 haben. Es wird, denke ich mal, eine Form von Automatismus werden, dass
806 man- dass die Abläufe eine automatisierte Form bekommen, so dass man
807 gar nicht mehr nachdenken muss. Das ist eben auch ein Fortschritt der
808 Technologie. Dass eben dem Menschen bestimmte Prozesse-
809 Gedankenprozesse abgenommen werden. Gleichzeitig ist das aber dann-
810 führt es dann aber gleichzeitig- führt gleichzeitig dazu, dass der Mensch
811 wahrscheinlich oder vielleicht überhaupt gar keine Möglichkeiten mehr hat,
812 diese neuen Gedankenprozesse anzustoßen oder eben über alles Mögliche
813 noch mal nachzudenken. Dass er überhaupt nicht mehr nachdenken muss,
814 ob er die- er muss wahrscheinlich gar nicht mehr nachdenken, ob der
815 Atombombe jetzt eben auf den Iran schmeißt oder so oder nicht- das wird
816 einfach gemacht. Das ist- es wird dann ein Teil unserer- zum Beispiel NATO

817 Response Force, deswegen bomben wir sie jetzt weg und dann gehen wir
818 weiter. Das ist völlig normal. Und es wird dann wahrscheinlich vielleicht so
819 sein, dass es eben- da gibt es ja so einen sehr interessanten Film
820 "Equilibrium", da gibt es einen- da hat der Mensch angefangen, seine
821 Gedanken zu kontrollieren. Er versucht Emotionen- also der hat irgendwie
822 so einen Stoff entwickelt, der seine Emotionen unterdrückt. Und dann gibt
823 es da so verschiedene Klassen und da gibt es Kleriker, das sind die
824 Höchsten, die dafür sorgen, dass Sinnestäter, also Menschen, die ihren
825 Stoff, den sie sich spritzen, abgesetzt haben und damit wieder fühlen- ja, zur
826 Strecke bringen. Und dieser- ich denke mal, dass diese- ist vielleicht ein
827 ganz schönes Abbild von dem, was passieren könnte. Eben dass der
828 Mensch versucht, seine- diese Gedanken, die er eigentlich, selbst wenn er
829 sie nachher hat oder im Nachhinein denkt: "Verdammt, den Iran hätten wir
830 nicht mit einer Atombombe platt machen sollen. Das ist moralisch nicht
831 vertretbar, das ist auch den und den und den Gründen nicht vertretbar. Das
832 dürfen wir einfach nicht machen." Dass dieser Gedanke vielleicht entweder
833 unterdrückt wird oder einfach gar nicht mehr kommt. Also das könnte die
834 Negativentwicklung sein.

835
836 Johan: Aber kann diese Entwicklung auch scheitern?

837
838 Franz: Ja, ich denke mal, das ist ein ganz großes- ja, ein ganz ganz großes
839 Problem dieser Entwicklung, dass wenn die Lücke zwischen der
840 menschlichen Geschwindigkeit und dieser technologischen
841 Geschwindigkeit immer größer wird, dass der Mensch irgendwann nicht
842 mehr bereit ist, sie mitzugehen. Also dass er- es ist die Frage, ob die-
843 inwieweit dann die Technologie schon das Ruder übernommen hat. Weil
844 eigentlich ist es ja immer noch der Mensch, der sagt wo es hingeht- wo es
845 lang geht. Also er könnte natürlich die Entwicklung ja auch stoppen. Und so
846 lange er dieses Ruder noch in der Hand hat, denke ich mal, wird es nicht
847 direkt Probleme geben. Es wird, denke ich mal, einfach nur Probleme geben
848 mit Klassen, die da nicht mithalten können oder Terrorismus- es wird alles
849 noch viel stärker und noch viel schlimmer. Oder von Ländern, die daran
850 nicht teilhaben können. Aber sobald der Mensch das Ruder zu 100 Prozent
851 in der Hand hat, denke ich mal, wird es ganz- wird diese Entwicklung sich
852 selbst auflösen irgendwie. Weil der Mensch eben keine Lust mehr da
853 mitzugehen, weil er es nicht mehr kann.

854
855 Johan: Und was kommt danach?

856
857 Franz: Was danach kommt?

858
859 Johan: Ja.

860
861 Franz: Je nachdem, wie weit wir schon sind- Chaos.

862
863 Johan: Okay.

864
18

865 Franz: Oder die Frage ist- ich denke mal, diese Entwicklung können wir
866 wahrscheinlich gar nicht mehr erreichen, da wir ja bis dahin die Welt eh
867 schon zugrunde gerichtet haben.
868

869 Johan: Es ist sehr interessant. Ich dachte immer so, wenn Du das beschrieben
870 hast, dachte ich teilweise an NASA. Und dann dachte ich an diese
871 Challenger. Weil ich meine, das ist ja wahrscheinlich eine der
872 hochtechnologischsten Organisationen, die es gibt und teilweise klappt das
873 auch nicht immer.
874

875 Franz: Richtig. Ich denke mal, dass- ja, dass man ja- ja, das ist echt ein ganz
876 schönes Beispiel- viele Menschen versuchen jetzt ja auch im privaten
877 Sektor zum Beispiel zum Mond zu fliegen. Es gibt ja-
878

879 ENDE SEITE 1
880

881 Franz: Mond geben oder so dass wir den besiedeln- ich denk mal, das ist ein
882 utopischer Gedanke, der keine Lösung beinhaltet. Weil wir würden unsere
883 Probleme ja mit darüber tragen. Also- vielleicht kann es- es mag vielleicht
884 sein, dass es wie in Star Wars möglich ist, von Planeten zu Planeten zu
885 reisen, aber ich denke mal, wir werden nichts anderes tun, als die Planeten
886 nach und nach zu zerstören.
887

888 Johan: @(.)@.
889

890 Franz: Ja, ist so. Das ist- wenn der Mensch irgendwo eine Möglichkeit findet, sich
891 von der Sonnenenergie, die er ja eigentlich braucht zum Leben,
892 abzukapseln- ja, kann sein, dass er es schafft, aber ich glaube- ich denke
893 mal so in der Geschwindigkeit, wie wir es schaffen, die Welt zu zerstören,
894 wir schaffen es, glaube ich, trotzdem nicht, Möglichkeiten zu finden, uns- ja,
895 woanders hinzugehen oder so was. Ich meine, wir werden in 400 500
896 Jahren einfach- "Hupp, das war's".
897

898 Johan: @(.)@.
899

900 Franz: Ja.
901

902 Johan: Gut, dann gehen wir weiter. Hier gibt es ein bisschen Überschneidungen.
903 Wir haben uns sehr viel überschritten. Musst auch nicht ausführlich reden,
904 aber du wirst schon merken, ich werde das trotzdem ein bisschen abhaken.
905 Was verstehst du so ganz unter Wirtschaft?
906

907 Franz: Wirtschaft ist eben die inzwischen, muss man ja sagen, globale- ja, eine Art-
908 Wirtschaft ist im Prinzip eine Menge von Betrieben an ein System von zum
909 Beispiel Zulieferern, Dienstleistern- alles eben diese drei Sektoren, die
910 zusammenlaufen und ein bestimmtes Gut produzieren. Das ist eine
911 Wirtschaft. Also da verschieden- eine Wirtschaft ist etwas- das ist eine
912 Menge von sich gegenseitig ergänzenden Unternehmen, die bestimmte

913 Güter produzieren. Das ist eine Wirtschaft.

914

915 Johan: Und wie sieht die Wirtschaft in Zukunft aus?

916

917 Franz: Ich denke mal, dass die Wirtschaft in der Zukunft- ich denke mal, da wird es
918 verschiedene Entwicklungen geben. Einerseits, dass sie eben viel flexibler
919 sind. Es ist die Frage, ob kleinere Unternehmen das mitgehen können.
920 Dass- ich denke mal, eine weitere Entwicklung ist, dass eben- wie grad
921 schon angedeutet, dass eben viel mehr größere Unternehmen überhaupt
922 noch in der Lage sind, diese Geschwindigkeit mitzugehen. Also das ist
923 wahrscheinlich ein- so was wie früher diese Trusts in den USA. Also so
924 große Verbände, große Zusammenschlüsse von riesigen Firmen gibt. Und
925 ich denke mal, die Wirtschaft wird immer weiter abgekoppelt vom
926 Menschen. Also sie wird vielleicht- sie wird gar nicht mehr- sie wird auch gar
927 nicht mehr direkt zugeschnitten sein auf seine Bedürfnisse, sondern sie wird
928 einfach das produzieren, was sie für richtig hält. Das ist ja zum Beispiel auch
929 jetzt so, dass ich bestimmte Dinge nicht bekomme, obwohl ich mit hoch
930 gelobtem Kapitalismus lebe. Mir fällt jetzt natürlich passender Weise nichts
931 ein, aber es sind immer so Situationen, wo ich denke: "Das möchte ich
932 gerne haben. Aber ich krieg's nicht." Ich weiß nicht warum, aber es wird
933 nicht produziert. Oder zum Beispiel diese Schuhe. Die sind völlig kaputt. Die
934 sind total abgeranzt. Ich würde sie aber gerne noch mal haben. Wird aber
935 nicht mehr produziert. Kann ich nichts gegen machen.

936

937 Johan: Wie wird dann die Beziehung zwischen Konsumenten und Produzenten in
938 Zukunft sein?

939

940 Franz: Ich denke mal, die Beziehung wird relativ zwiegespalten sein. Einerseits
941 versucht der Produzent auf den Konsumenten einzugehen, aber ich denke,
942 dass er es- dass der Produzent- ja, dass er versucht, auf den Konsumenten
943 einzugehen, aber sich im Endeffekt immer weiter von ihm entfernt. Also
944 dass er immer weiter vorgibt, was der Konsument überhaupt schön zu
945 finden hat. Oder was er zu konsumieren hat. Dass er das vorgibt, weil es
946 bestimmte wirtschaftliche Zwänge gibt, wie zum Beispiel billiger
947 produzieren, wettbewerbsfähiger sein- ja dazu führen, dass der Konsument
948 sich eben nach dem Produzenten richten muss. Ich muss mich ja heute
949 auch schon nach Adidas richten oder nach Puma. Ich hätte es auch lieber,
950 wenn die hier in Deutschland produziert würden und ein bisschen Qualität
951 besitzen und nicht so auseinanderfleddern würden, aber das kann ich nicht
952 machen.

953

954 Johan: Aber das ist ein bisschen widersprüchlich.

955

956 Franz: Ja.

957

958 Johan: Weil du sagst auf der anderen Seite höhere Flexibilität in der Gesellschaft in
959 der Zukunft, ist dann möglich eine flexible- alles geht viel schneller, dass
960 man dann die Schuhe geben/ das es dann die Schuhe gibt, die du haben

961 willst.

962

963 Franz: Ja, die Frage- das ist eben wieder so ein Paradox, was denk ich mal entsteht

964 einfach. Entweder, wie schon angedeutet, der Mensch wird flexibler, aber er

965 muss sich eben nach diesem wirtschaftlichen System richten, er muss sich

966 viel mehr- es kann eben sein, dass er - was weiß ich - um 12 Uhr nachts mal

967 eben raus muss, noch eben was bestimmtes abwickeln oder so was. Also

968 dass so was entstehen kann. Und gleichzeitig ist es aber auch so, dass

969 diese Entwicklung, dass- also ich denke, dass die Entwicklung so ablaufen

970 wird, das kann natürlich auch anders sein- dass eben, wie ich gerade schon

971 sagte, dass sie die Unternehmen auf Dauer vorgeben, obwohl sie es im

972 Prinzip gar nicht selbst wollten, sondern vorgeben, was der Konsument zu

973 konsumieren hat. Und dass dieser Gedanke der Flexibilität, der eigentlich-

974 was ja eigentlich paradox ist, aber der Mensch- wär ja zum Beispiel möglich,

975 dass die im Unternehmen sagen: "Mach mir mal eben den Schuh. So sieht

976 der aus." Dass das Unternehmen das aber gar nicht macht, da sie ja mir

977 vorgeben, was ich schön zu finden habe, was ich zu kaufe habe und dass

978 ich es kaufen kann. Ist ja heute schon so, dass ich nur bestimmte Dinge

979 kaufen kann. Das wäre theoretisch möglich. Um mal zu sagen: "Hier, ich

980 möchte die aber noch mal haben", aber die Stückzahlen sind ja viel zu

981 niedrig, deswegen machen sie es nicht. Und dass deswegen einerseits

982 vorgegeben wird, andererseits aber wird ein Grad an Flexibilität mitgehen

983 müssen, damit dieses Unternehmen überhaupt funktionieren kann. Damit

984 dieses ganze System funktionieren kann. Aber dass diese Flexibilität nicht

985 zu persönlichen Besserungen führt im Prinzip.

986

987 Johan: Wie funktioniert dann der Wettbewerb?

988

989 Franz: Ich denke mal, nicht viel anders als heute. Das ist nur, dass er noch viel

990 radikaler wird. Dass jetzt so Sozialstaat ist- ja gut, ist jetzt schon ein

991 bisschen ausgedientes Modell- dass auch diese staatlichen Restriktionen,

992 wie zum Beispiel Angela Merkel mit ihrem Elterngeld- das ist wirtschaftlich

993 gesehen ein großer Schwachsinn. Denn das Geld, dass zu diesen- also die

994 Gedanken, die dahinter stehen, sind ja schon wieder interessant, dass man

995 versucht, mehr Kinder zu produzieren, weil wir eine immer ältere

996 Gesellschaft bekommen. Deswegen eigentlich ist hinter diesem Elterngeld

997 ein sehr wirtschaftlicher- ein sehr wirtschaftsfokussierter Gedanke. Aber im

998 Endeffekt fließt dieses ganze Geld ja nicht nach unbedingt nach

999 Deutschland- es fließt wie alles andere- oder wenn man das Keynesche

1000 Wirtschaftssystem, dass man antizyklisch Geld in die Wirtschaft einpumpt

1001 vom Staat her, das funktioniert heute ja gar nicht mehr. Das fließt ja was

1002 weiß ich wohin ab. Da bleiben ja zwei drei Prozent in Deutschland. Der Rest

1003 fließt wirklich in den globalen Markt ab. Und das dies- dass das noch eben

1004 viel stärker und krasser wird, einfach weil die Unternehmen auch nicht mehr

1005 in- selbst Unternehmen haben ja einen gewissen regionalen Bezug.

1006 Mercedes kommt aus Deutschland und hat ihren Hauptsitz in keine Ahnung

1007 wo. Stuttgart. Das wird, denk ich mal, auch wegfallen, dass eben Firmen an

1008 einen- ja, wie sie jetzt schon größten Teils sind- man spricht ja von global

1009 playern, dass sie supernational sind, dass sie wirklich über dem
1010 Nationalstaat stehen, dass sie einen- ja, einfach was völlig- man könnte
1011 schon sagen Abgedrehtes, in dem Sinne- eben so was wie so ein Trust
1012 früher. War ja auch was undenkbares, das waren riesige Firmen, die sich
1013 monopolartig zusammengeschlossen haben und- ja, völlig damit über den
1014 Konsumenten geherrscht haben. Ich denk mal, das wird später nicht anders
1015 sein. Vielleicht in ein bisschen abgewandelter Form, aber ich denke mal, es
1016 wird darauf hin und wieder hinauslaufen.
1017

1018 Johan: Aber- wie würde man das erklären? Ich fand noch interessant, was du da mit
1019 Angela Merkel und dem Elterngeld gesagt hast. Man könnte ja sagen, das
1020 Elterngeld ist ja auch für Frauen und Männer, beide- also können sich um
1021 die Kinder kümmern. Dass wir die Dinge vielleicht nicht nur unter (...)
1022 #00:07:27#, auch so eine Gleichberechtigungs-
1023

1024 Franz: Ja, natürlich. Ich denke mal, der Gedanke spielt da auch mit rein, aber
1025 Gleichberechtigung später. Na ja, ich denke mal, das wird sich insofern
1026 klären- denn wie schon- ich denke, das wird so laufen, wie gesagt, dass die
1027 Wirtschaft den Ton angibt. Dass solche Zwänge- dass wirtschaftliche
1028 Zwänge den Ton angeben. Und deswegen- zum Beispiel
1029 Gleichberechtigung in dem Sinne kein Thema mehr ist, weil der Mann und
1030 die Frau eine gleichberechtigte Arbeitskraft sind. Die sind beide in der Lage
1031 bestimmte Dinge zu produzieren, gleich schnell oder verschieden schnell
1032 und deswegen werden sie dadurch eingesetzt. Und dadurch werden eben
1033 auch so gesellschaftliche Unterschiede einfach untergraben. Also ich denke
1034 mal, die Frage, ob ein Mann oder eine Frau später- in Zukunft
1035 unterschiedlich ist, wird gar nicht mehr gestellt werden. Also vielleicht wird
1036 das wirklich soo abartig werden, dass man auch einfach nur sagt, die
1037 Menschen sind nur noch dazu sich zu reproduzieren und ihrer Wirtschaft zu
1038 dienen. Das kann sein.
1039

1040 Johan: Aber das ist interessant. Du sagst, die Politik wird dann sozusagen der
1041 Wirtschaft dienen-
1042

1043 Franz: Ja.
1044

1045 Johan: Aber was ist eine Wirtschaft? Ich meine, für mich ist Wirtschaft nur ein (...)
1046 #00:08:34# von verschiedenen Firmen. Aber die wollen alle verschiedene
1047 Dinge. Wie kann man dann der Wirtschaft dienen? Weil, was gut für die eine
1048 Firma ist, ist schlecht für die andere Firma.
1049

1050 Franz: Das ist eben das Interessante
1051

1052 Johan und Tina: (husten).
1053

1054 Franz: Deswegen meinte ich Trust, weil die Firmen sich untereinander abstimmen
1055 und sagen: "Das ist mein Interessensgebiet, das ist dein Interessensgebiet."
1056 Wie es früher Nationalstaaten gemacht haben. Und dass sie sagen: "Das

1057 und das mach ich, das und das machst du." Damit haben die beide unseren
1058 garantierten Profit. Der wird sich irgendwo auf gleicher Höhe einpendeln.
1059 Und selbst, wenn sie sagen: "Ich bin mächtiger. Du kriegst weniger Profit,
1060 aber ich garantiere ihn dir trotzdem, da du ja- da ich das Feld nicht
1061 übernehmen möchte." Und sie deswegen- ja, im Prinzip Nationalstaaten
1062 ersetzen, da sie ja völlig über ihre Grenzen handeln. Auch wenn es in
1063 Deutschland verboten ist, bestimmte Dinge zu machen, interessiert
1064 Mercedes in dem Fall nicht, dass sie dann einfach ihre Produktion einstellen
1065 oder zum Beispiel auslagern und fertig ist die Sache.
1066

1067 Johan: (...) #00:09:30# Ich habe irgendwo mal gelesen, dass in der Zukunft Ideen
1068 produziert werden.
1069

1070 Franz: Ja, wir leben heute ja schon in dieser Wissensgesellschaft und das ist noch
1071 ein schöner Gedanke, der mir noch gar nicht- jetzt gerade entfallen war. Das
1072 wird vielleicht noch eine weitere Aufgabe des Menschen, dass er nur noch-
1073 also sich in dieses System eingliedert und nur noch eine Art Ideengeber
1074 wäre. Er ist nur noch der, der bestimmte technologische Vorgänge
1075 vorantreibt. Eben durch Ideen. Aber ich denke an sich, dass das
1076 Gedankengut, dass der Mensch besitzt, viel weiter in den Hintergrund tritt-
1077 hinter Zwängen, die entweder- wie auch immer wirtschaftlich bedingt sind-
1078 gesellschaftlich bedingt sind. Wie auch immer. Also dass so eine Art
1079 Ideengesellschaft ist ja eigentlich schon ein passender Begriff. Der Mensch
1080 hat nur noch kurz eine Idee, gibt die an und dann muss er wieder arbeiten.
1081 Er hat gar nicht- hat gar keine andere Aufgabe mehr als- ja, so ein System
1082 voranzutreiben.
1083

1084 Johan: Jetzt gehen wir weiter. Du redest dann über Realität und virtuelle Welt. Wie
1085 würdest du die beschreiben?
1086

1087 Franz: Ja, das hatte ich vorhin schon einmal angedeutet, dass eben die Realität
1088 sich immer- oder beziehungsweise- also die virtuelle Welt, wie sie es ja auch
1089 jetzt schon tut, sich immer mehr der Realität annähert und dass Menschen
1090 eben dadurch, dass sie zum Beispiel durch die Oldenburger Innenstadt
1091 laufen, aber alles nur noch online oder wie auch immer über welche
1092 Systeme bestellen, dass sich Realität und virtuelle Welt sehr stark
1093 vermischen. So dass Menschen eben- was auch ein Problem ist eben von-
1094 sie haben keine reellen Bezüge mehr. Dadurch können sie auch schwere
1095 Probleme mit ihrer Psyche bekommen. Also dass virtuelle Welt und Realität
1096 sich stark angleichen, vielleicht sogar, dass die virtuelle Welt einen viel
1097 größeren Anteil an unserem Leben haben wird.
1098

1099 Johan: Wie würdest du dann so ein virtuelles- also kann man dann Virtuelles und
1100 Reales unterscheiden?
1101

1102 Franz: Nee. Ich denke mal nicht. Ich denke mal, dass sich das- dass zum Beispiel
1103 vielleicht auch so lustige Sachen entstehen, wie die Fassade vom Haus ist
1104 kaputt und dann sind die Handwerker dahinter, aber vorne ist so ein

1105 Projektor, der dann einfach eine schöne heile Fassade projiziert. Das wird
1106 einem ja nicht auffallen.
1107

1108 Johan: Aber du machst trotzdem eine Trennung? Ich meine, du schreibst die
1109 virtuelle Welt und die reale Welt werden sich angleichen. Bei dir ist es also
1110 immer noch so, dass es nicht das Gleiche ist.
1111

1112 Franz: Richtig. Ja, ich wechsel ja auch immer so ein bisschen-
1113

1114 Johan: @(.)@.
1115

1116 Franz: Aber im krassesten Fall entsteht so was wie Matrix. Das würde jetzt nicht in
1117 20 Jahren schaffen, aber- die Welt ist kaputt, aber wir laufen in eine- wenn
1118 zum Beispiel jetzt sich die Fassade von diesem
1119

1120 Tina: Waschbeton.
1121

1122 Franz: Ja, dieses potten hässliche Waschbeton wird dann einfach von- man hat
1123 kein Geld es zu sanieren oder schön mit Stuck zu verzieren und dann wird
1124 einfach eine Art Projektor, ich weiß ja nicht, was für eine Technologie es
1125 dann gibt, die dann einfach: "Zack. Wunderschön. Weiß getüncht." Oder wie
1126 auch immer. Dass man das dann alles virtuell eben darstellt. Der Mensch
1127 sieht es, aber es ist eben nicht Realität.
1128

1129 Tina: Also es ist eine Verschmelzung- also in dem das einfach integriert wird.
1130

1131 Franz: Genau. Es wird integriert. Ja, genau. Die virtuelle Welt wird in die Realität
1132 integriert. Und ist deswegen dann auch schwer zu unterscheiden. Und wenn
1133 die Technik einfach so gut wird, dass es auch visuell nicht mehr zu
1134 unterscheiden ist, dann brauch ich vor dem Kino nicht mehr groß
1135 ankündigen diese- mit so einem großen Plakat oder so was, sondern es wird
1136 einfach irgendwie dargestellt. Das wird dahin projiziert. Und das fällt mir
1137 nicht mehr auf, da die Projektion so gut ist, dass es wie ein echtes aussieht.
1138 Also Windbewegung und alles wird mit einberechnet. Ist ja nicht das
1139 Problem.
1140

1141 Johan: Ja, das ist interessant. @(.)@. Was denkst, womit diese Entwicklung
1142 vorangetrieben wird? Diese Verschmelzung zwischen Realität und
1143 Virtuelles?
1144

1145 Franz: Wie was wie vorantreibt?
1146

1147 Johan: Ja.
1148

1149 Franz: Ich denke, dass diese Verschmelzung von virtueller und reeller Welt ist
1150 eigentlich- ist nur ein Zwang. Es treibt im Prinzip- vorangetrieben wird sie
1151 eben so wieder von einer Nebenwirkung. Weil der Mensch sich
1152 technologisch weiterentwickelt.

1153
1154 Johan: Okay.
1155
1156 Franz: Und für höhere Flexibilität- da kommt das eben auch mit rein, da er viel
1157 flexibler ist, wenn er bestimmte virtuelle- bestimmte Teile virtueller Welt in
1158 seine Realität eingliedert.
1159
1160 Johan: Dann gehen wir weiter zu Politik. Weil du hast ja auch ein bisschen über
1161 Politik geredet. Und was verstehst du dann unter Politik?
1162
1163 Franz: Politik ist eigentlich ein Feld der Erörterung von- ja, gesellschaftlichen,
1164 wirtschaftlichen, allen mög- im Prinzip eigentlich eine- ist das Politik? Kann
1165 man schwer ausdrücken. Eine Art Oberbegriff für ein riesen
1166 Diskussionsthema, für alles was eben im aktuellen Leben oder überhaupt
1167 entsteht- was da besteht oder das zu bewerten, zu analysieren. Wie auch
1168 immer. Das ist Politik. Dass man eben versucht, alle- sagen wir mal
1169 Themen, die mehr als eine Person betreffen, so zu entwickeln oder zu
1170 analysieren und zu behandeln, dass man es auch eben auf eine
1171 Gesellschaft oder so übertragen kann. Dass man gucken, ist es für die
1172 Gesellschaft gut oder nicht oder wie auch immer.
1173
1174 Johan: Das ist, was Leute teilen, das ist so ein Thema, dass Leute- mehr als eine
1175 Person berührt, oder?
1176
1177 Franz: Vereint.
1178
1179 Johan: Ja.
1180
1181 Franz: Ja, eben das Themen- das ist etwas schwierig auszudrücken. Politik ist
1182 dann eben- ich stell's mir vor wie eine- im Endeffekt vor wie eine große
1183 Diskussionsrunde über alle Themen, die bestimmte Leute oder viele Leute
1184 betreffen. Genauso wie im- ja, man könnte sagen, das ist so wie ein großes
1185 Rätssystem. Einfach jeder- rein theoretisch könnte jeder daran teilhaben.
1186 Politik ist eben so dieses: jeder kann seinen Senf dazugeben und daraus
1187 kann eben ein Konsens entstehen, der für alle gültig oder für einen Großteil
1188 gültig sein kann.
1189
1190 Johan: Wie sieht die zukünftige Politik aus?
1191
1192 Franz: Ich denke mal, die zukünftige Politik wird sich, wenn sie sich- ja, wie ich
1193 schon sagte, so ein bisschen an die wirtschaftlichen Gegebenheiten
1194 anpassen muss, so wie- ähnlich im Text gehalten, dass Politik wird es eben
1195 immer noch dieses- dieses Parlament und so wird es alles noch geben, aber
1196 dass es viel mehr zu einer Direkten Demokratie werden kann, weil eben die
1197 Möglichkeiten der Entscheidungsfindung viel schneller sind. Also wenn es
1198 die Demokratie überhaupt schafft, sich diesem Fortschritt abzupassen,
1199 dann denke ich mal, wird es so aussehen, dass eben jeder, wenn er möchte,
1200 mal eben an einer Abstimmung teilnehmen kann und dass es zwingende

1201 Abstimmungen gibt, die man mitmachen muss. Was weiß ich, um 12 Uhr
1202 mittags kommt immer eine oder so, so dass eben die Demokratie viel
1203 schneller ist und sich immer Politik an- auch mit der Wirtschaft und mit der
1204 Globalisierung und all diesen plakativen Begriffen mithalten kann.
1205

1206 Johan: Du redest auch von Bürger. Was bedeutet Bürger für dich?
1207

1208 Franz: Bürger ist in dem Fall ein- ja, das ist fast schon ein ironischer Begriff, finde
1209 ich. Denn in dem Zusammenhang gibt es ja keine Bürger mehr. Bürger bist
1210 du ja dadurch, dass du bestimmte Rechte innerhalb eines Staates besitzt
1211 und darin geboren bist. Das ist ein Bürger. Aber da es das- ja, es ist die
1212 Frage, ob es Nationalstaaten dann noch geben wird. Wenn es die
1213 Nationalstaaten noch gibt, und neben ihnen eben Communities, die ja fast
1214 eine Parallelgesellschaft darstellen, so würde man das heute nennen, ist der
1215 Bürger an sich- ja, nicht mehr existent. Er ist ja nur noch ein- man könnte
1216 eben nur noch vom Weltbürger sprechen, dass er ein Mitglied einer im
1217 Endeffekt riesigen Gesellschaft ist, die bestimmte- ja, Grundwerte, wie es
1218 zum Menschenrechte besitzt. Das, denk ich mal, wird ja immer bleiben. Ein
1219 Bürger ist jemand, der dann- da gibt es dann auch so was wie
1220 Bürgerstrafrecht und Feindstrafrecht. Also dass Bürger auch durch
1221 bestimmte Dinge einfach ausgezeichnet sind, dass sie ein bestimmtes
1222 Recht besitzen, dass sie an bestimmte Dinge gebunden sind.
1223

1224 Johan: Aber was zeichnet- so zum Beispiel ein Bürger hat ja Rechte, aber auch
1225 Pflichten. Zum Beispiel kann man- also man bezahlt ja auch Steuern zum
1226 Beispiel.
1227

1228 Franz: Ja.
1229

1230 Johan: Das ist eine Pflicht. Wird die abfallen oder wird die bleiben?
1231

1232 Franz: Wenn- es gibt ja heutzutage schon so was wie die USA, die sagen: "Wenn
1233 du in den USA geboren bist, zahlst du hier Steuern. Egal, wo du lebst. Ist mir
1234 völlig egal. Du bezahlst bei mir Steuern." Das ist ja in den USA so. Und wenn
1235 die Nationalstaaten sich entscheiden würden so etwas zu tun, gäb es eben
1236 nun mal eine bürgerliche Pflicht, dass man da und da seine Steuern zahlt,
1237 dass man- oder eine bürgerliche Pflicht wäre zum Beispiel, dass man an
1238 dem speziellen Ort, wo man jetzt gerade mal seit zwei Monaten wohnt, sich
1239 auch um die Sauberkeit kümmert oder was weiß ich was eben diesen
1240 temporär benutzten regionalen Ort auszeichnet.
1241

1242 Johan: Wie siehst du Zukunft dann? Deine Vision. Wie denkst, wird das in Zukunft
1243 damit?
1244

1245 Franz: Meine? Wie ich mich in der Zukunft-
1246

1247 Johan: Ja. Wie stellst du dir das vor mit der Zukunft mit dem Bürger- wird es wie in
1248 den USA, dass du da geboren bist und immer Amerikaner sein wirst, egal

1249 was du machst, oder wirst du regional bezogen, dass ich eine kurze Zeit
1250 hier wohne und da bin ich Bürger und wenn es sich ändert, dann bin ich da
1251 Bürger.

1252
1253 Franz: Also ich denke mal, wenn man es ganz restriktiv auf Ihre Frage bezieht, in
1254 den nächsten 20 Jahren zum Beispiel, denke ich mal, wird es sich nicht viel
1255 ändern im Gegensatz zu heute, dass man- es sind vielleicht noch
1256 Technologien, die es noch schneller machen, aber man wird noch einen
1257 regionalen Bezug haben. Deswegen wird es auch noch Amerikaner geben,
1258 Deutsche, Franzosen- da wird es auch noch, weil ich ja damit auch geboren
1259 bin, werde ich diesen Bezug auch noch haben. Ich habe diesen Bezug ja
1260 noch viel stärker als zum Beispiel mein Vater, denn der ist kurz nach dem
1261 Krieg geboren. Der sagt sich: "Hier in Deutschland- mhm." Und ich hab kein
1262 Problem damit die Fahne zu schwenken. Das ist ja mit meiner Generation
1263 so, dass- deswegen denke ich mal, wird es noch- auch in 20 Jahren noch so
1264 einen Bezug geben, selbst wenn ich- ich hab kein Problem damit, in
1265 Schweden zu studieren und in den USA zu arbeiten und dann nach
1266 Frankreich zu ziehen. Oder so was. Hab ich kein Problem mit. Aber ich
1267 denke mal, dass wir diesen Bezug immer noch geben, dass ich sage: "Ich
1268 bin Deutscher." Da komm ich her und da werd ich auch bleiben. Ich werde
1269 auch bestimmt keine andere Staatsbürgerschaft annehmen. Aber wenn
1270 man das jetzt noch viel weiter- eben dieses etwas abstraktere System, wie
1271 ich es auch vorhin beschrieben habe, dann denke ich mal, wird es so sein-
1272 Communities- wenn es die Nationalstaaten noch gibt und wenn man dann
1273 auch noch Steuern zahlen muss, das ist auch das einzige, was man noch
1274 als- ja, vielleicht wird dann eine Wertung was völlig anderes ein. Man wird
1275 dann sagen- da gibt es bestimmt irgendwelche internen Wertungen, wo man
1276 nach schließen kann, der Typ ist- gibt es irgendwelche neue Begriffe.
1277 Kleriker oder sonst irgendwas. Dass man die nach völlig anderen Dingen-
1278 dass man die- es gibt ja jüngere Nationen, die einen eher danach beurteilen,
1279 was man tut als das, was man ist. Also es gibt ja auch heute keine
1280 Adelsgesellschaft mehr. In dem Sinne. Und dass deswegen- dass man
1281 deswegen sagt- in so einer Community wird man, oder auch in anderen
1282 Communities: "Die haben dann gleich ein einheitliches System, die den
1283 Menschen bewerten. Und dann sagt, der ist soundso, der ist soundso und
1284 der hat solche und solche Fähigkeiten." Und deswegen- da erhöht sich dann
1285 auch die Flexibilität, weil eben jemand aus aus ner anderen Community gibt
1286 irgend nen Suchbegriff ein das und das will ich und findet einen Menschen.
1287 Wie eine Ware.

1288
1289 Johan: @(.)@. Okay. Du schreibst auch so, in dieser Zukunft dann wird es auch so-
1290 oder auch in 20 Jahren also, werden die Bürger mehr partizipieren. Und wird
1291 es dann möglich sein. Wird es so, denkst du?

1292
1293 Franz: Tja, ich denke nur, das ist die große Frage. Entweder schafft es die
1294 Demokratie, wie sie es heute zum Beispiel nicht schafft bisher, an einem
1295 schnelleren Leben teilzuhaben, indem sie sagt: "Wir verschlanken den Staat
1296 jetzt so extrem, dass er im Prinzip nur noch ein Dienstleister ist und vorgibt,

1297 in welchem Rahmen sich die Menschen zu bewegen haben."
1298 Beziehungsweise dass er nur noch Rahmengeber ist und nicht mehr
1299 Dienstleister. So dass er nicht mehr der ist, der den Müll wegräumt oder so
1300 was. Der nur noch sagt: "Das musst gemacht werden." Und dafür sorgt,
1301 dass es eingehalten wird. Dann kann es sein, dass der Staat es schafft,
1302 eben in so einer Welt zu bestehen- eben wie zum Beispiel die Direkte
1303 Demokratie, wie ich es angesprochen habe. Ich denke mal, wenn er es nicht
1304 schafft, wird er in der Bedeutungslosigkeit versinken. Also dass er- die
1305 Unternehmen werden so oder so, denke ich, eine größere Macht besitzen
1306 als der Staat, wie sie es jetzt schon größtenteils besitzen, denn sie können
1307 einen Staat ganz schön ins Schwanken bringen, wenn sie einfach mal so
1308 sagen: "Die 100.000 Mitarbeiter, die ich in Deutschland haben, die kann ich
1309 auch abstoßen. Das ist für mich kein Problem." Das ist für den Staat eher
1310 fatal, weil der muss diese 100.000 Leute ja verköstigen. Das ist sch- wirklich
1311 toll.

1312

1313 Johan: Aber du sagst dann- du stellst das so dar: wenn der Staat überleben will,
1314 dann wird es die staatliche Aufgabe, wie sagt man?- Rahmen zu setzen.

1315

1316 Franz: Ja.

1317

1318 Johan: Kannst du das ein bisschen mehr erklären?

1319

1320 Franz: Ja, also ich denke mal, dass- ich hab mir mal überlegt, wie ein Staat- wie es
1321 einem Staat möglich wäre, in der heutigen Geschwindigkeit, also wie er am
1322 effizientesten arbeiten würde. Und ich denke, das würde er tun, wenn er
1323 seine ganzen- ja, Dienstleistungsaufgaben aufgibt und nur noch Rahmen
1324 setzt. Heißt: er hat nur noch Polizei, Militär, Feuerwehr und Krankenhäuser,
1325 die hat er jetzt ja leider Gottes schon verkauft. Er hat bestimmte, sagen wir
1326 mal- ja, sein Recht ist absolut bindend. In dem Sinne zum Beispiel, warum-
1327 also ich hab mir mal Gedanken gemacht, warum so Versicherungen Profit
1328 abwerfen? Muss ja nicht. Sie kann sagen, meinen garantierten- also sie darf
1329 von ihrem Gewinn, den sie macht, zehn Prozent behalten, die anderen 90
1330 Prozent müssen wie in den 70er Jahren wieder ausgeschüttet werden. Das ist
1331 ja heute nicht so. Man hat ja- es gab ja früher tolle Tarife. Gibt es heute alles
1332 nicht mehr. Das kostet alles nur ein Schweinegeld. Jetzt zum Beispiel- das
1333 ist eben dieses Problem des Staates. Er häuft, dadurch dass er ein
1334 Dienstleister ist und an sich ein schlechter Dienstleister, da er nicht
1335 gezwungen ist, effizient zu arbeiten, häuft er Schulden an. Wenn
1336 Unternehmen so viele Schulden haben würden wie unser Staat, das wär
1337 doch schon längst in der Insolvenz. Aber man doch einen Staat keine- ja,
1338 keine Insolvenz anmelden. Da ist ein ganz schönes Beispiel: Pferdemarkt.
1339 Gibt es ja jedes Jahr in Oldenburg treffen sich da alle Abiturienten. Musste
1340 einen Euro bezahlen, damit der Kram weggeräumt wird. Finde ich an sich
1341 okay, weil wir da einen Schweinedreck machen. Aber wofür hab ich die
1342 Müllabfuhr? Wofür hab ich die denn? Die werden doch nicht nur dafür
1343 bezahlt, dass sie einmal die Woche vorbeikommen und meinen grünen Müll
1344 abholen- meinen gelben Sack abholen. Sondern auch dafür, dass die

1345 Straßen sauber sind. Jetzt soll ich noch mehr dafür bezahlen, dass die jetzt
1346 auf einmal einen bisschen außergewöhnlichen Dreck wegmachen. Finde
1347 ich eigentlich- also an sich ist das ein Unding. Deswegen sollte der Staat
1348 sich, wenn er es schaffen würde zu überleben- jetzt selbst so ein Staat kann
1349 nicht ewig Schulden machen. Das geht einfach nicht. Wenn ihm keiner mehr
1350 Geld gibt, dann- tja, tut mir leid. Dann war's das.
1351

1352 Johan: So, wie sieht so eine zukünftige Stadt dann aus?
1353

1354 Franz: Ja, entweder wie- entweder wenn er es geschafft hat wie- ähnlich heute,
1355 dass sie nur eben viel kleinere Wohnparzellen und dass eben so eine Art-
1356 dass es überall einheitlich wird. Ist ja heute schon so. Der H&M hier ähnlich
1357 dem in New York. Nur der in York hat die besseren Klamotten. Ist einfach so.
1358 Zufälligerweise weiß ich das. Aber wenn das alles überall gleich ist, ich kann
1359 hier im Penny Markt- nicht im Penny Markt, im Aldi. @(.)@. Und ich kann
1360 auch - was weiß ich wo, wenn sich die Unternehmen so weit ausbreiten.
1361

1362 Johan: Aber der Staat? Wie sieht der Staat dann aus?
1363

1364 Franz: Der Staat?
1365

1366 Johan: Ja.
1367

1368 Franz: Der Staat wird- ja, wie gesagt- entweder so klein und er schafft es sich
1369 anzupassen oder er wird so ein- wie sagt man? Raceland. Ja, so was wie in
1370 Russland. So ein riesiger maroder Haufen überflüssiger Dreck.
1371

1372 Johan: Aber was wird die Hauptaufgabe des zukünftiges Staates?
1373

1374 Franz: Ja, die Hauptaufgabe für einen zukünftigen Staat wird, denke ich- also wenn
1375 sich das so entwickelt, wird es sein, den Rahmen zu setzten, dass der
1376 Mensch es- äh, dass die Unternehmen nicht damit anfangen irgendwie die
1377 Menschen zu versklaven oder so etwas. Dass bestimmte Dinge einfach
1378 Gesetz sind. Oder zum Beispiel, dass dieses Problem gelöst wird, wenn
1379 Menschen nur noch ganz kurz wo leben. Wer hält die Ecke dann sauber?
1380 Dass so was gelöst wird. Oder das auch staatliche Ordnung
1381 aufrechterhalten wird. Das wird ja nicht so sein, dass es auf einmal keine
1382 Kriege mehr gibt. Es wird vielleicht mehr multinationale Truppen geben,
1383 aber die müssen ja auch irgendwie verwaltet werden. Dass der Staat eben
1384 noch- ja, vielleicht macht man das dann so, man bezahlt dem Staat
1385 bestimmte- also ganz klar, ich zahle dem Staat 70 Euro von meinem Lohn
1386 monatlich dafür dass er Militär aufrechterhält und dafür sorgt, dass in
1387 Afghanistan Ruhe ist. So was zum Beispiel. Also dass der Staat nur noch
1388 ganz klar, auch strukturiert, bestimmte Gelder bekommt wie eben ein
1389 Dienstleister dann- im Endeffekt wie ein Dienstleister, der dann bestimmte
1390 Aufgaben, die kein Unternehmen übernehmen kann, weil es eben nicht die
1391 moralische Integrität besitzt, diese Aufgaben zu lösen und zu machen. Dafür
1392 bekommt er dann Geld vom Staat- quatsch von den Bürgern und von den

1393 Unternehmen. Weil die Unternehmen haben ja auch ein Interesse daran,
1394 dass da Ruhe ist, also dass der Bürger sich nicht auflehnt oder so was.
1395

1396 Johan: Gut. @(.)@. Dann gehen wir weiter zu den Letzten. Oder hast du noch
1397 Fragen dazwischen?
1398

1399 Tina: Ja, ne, ich find das ganz spannend irgendwie. Also ich denke mir die ganze
1400 Zeit, wie kann irgendjemand eigentlich der Rahmengesetzgeber sein, der
1401 doch, wie du's beschrieben hast, so abhängig ist eigentlich? Also der
1402 abhängig davon ist, dass er Geld bekommt aus anderen Quellen, dass
1403 andere Leute ihm das überhaupt zugestehen Rahmengesetzgeber zu sein. Also-
1404

1405 Franz: Dafür- der Staat. das ist eben das Problem des Staates. Er muss es
1406 schaffen- er muss sich rar machen, also er muss sich genauso wie ein
1407 Unternehmen, muss er etwas bieten. Das ist das Problem des Staates.
1408 Heute bietet er was völlig uneffizientes, was viele Menschen zum Beispiel
1409 gar nicht interessiert. Ich möchte, dass- ganz ehrlich, ich möchte jetzt nicht-
1410 ich möchte nicht, dass mein Staat für die Dritte Welt spendet oder da sein
1411 Weizen hinverschickt. Das möchte ich nicht. Weil das kann ich auch selber.
1412 Und dann kann ich auch selbst darüber bestimmen, wie viel sie bekommen,
1413 wie viel ich für richtig halte. Und ich denke mal, dass der Staat es schaffen
1414 muss, sich so weit rar zu machen, also bestimmte Aufgaben nur übernimmt,
1415 die dafür sorgen, dass zum Beispiel ein innerer sozialer Frieden herrscht für
1416 die Unternehmen, auch für die Menschen, dass er dafür sorgt- wenn wir
1417 davon ausgehen, dass Afrika und Russland und so was nicht daran
1418 teilnehmen werden an diesem großen sozialen Wandel oder an dieser
1419 gesellschaft- quatsch, dieser wirtschaftlichen Weiterentwicklung- dass da
1420 Ruhe ist, dass da jetzt nicht noch mal so eine riesige Terrorismuswelle
1421 rüberkommt. Gut, wird kommen, so oder so. Aber dass er es schafft,
1422 Sicherheit zu garantieren, denn so ein Söldnerbetrieb oder so was kann das
1423 nicht, da er keine moralische Integrität besitzt und von völlig anderen- er
1424 wird von wirtschaftlichen Gedanken getrieben. Der Staat nicht. Dass der
1425 Staat sein Geld bekommt, ganz genau weiß, was er damit machen muss,
1426 dass er es ganz genau einsetzen kann und er als einziger die moralische
1427 Integrität besitzt, etwas zu tun. Der muss es auch gleichzeitig schaffen, sich
1428 so rar zu machen, dass er nicht unter ständigem Druck der Unternehmen
1429 steht. Er muss ganz klar- ja, er muss ganz klar sagen: "So, wenn ihr mir das
1430 Geld nicht geben wollt, dann kann ich euch auch keinen Schutz
1431 garantieren."
1432

1433 Johan: Was passiert dann mit dem Sozialstaat?
1434

1435 Franz: Den gibt es nicht mehr.
1436

1437 Johan: Ne.
1438

1439 Franz: Also es ist- ich- deswegen- also ich hatte jetzt für die- jetzt mir schon mal
1440 Gedanken gemacht über so eine jetzige Form von Staat, der einerseits so

1441 klein ist, aber gleichzeitig in einen Sozialstaat integriert. Und welche
 1442 Systeme sich natürlich total ausschließen, ist das Schwedische und das
 1443 Deutsche. Also das über Steuern finanzierte oder das über dieses- wie heißt
 1444 das noch mal?- nee das Angelsächsische ist ja das Englische- eben dieses
 1445 deutsche System, dass das über Beiträge macht, sondern eher so eben,
 1446 dass der Staat- ja, dass der Staat nur noch sagt: "Das und das." Oder
 1447 vorgibt: "Das und das muss gemacht werden." Und das System im
 1448 Endeffekt vorgibt, wie es verläuft, aber er sich selbst da nicht mehr drum
 1449 kümmern muss. So dass es keine staatliche Rentenversicherung gibt,
 1450 sondern dass er sagt, so jeder zahlt jetzt von seinem Lohn 50 Prozent in die
 1451 Rentenkasse ein. Das ist so. Das wird auch gemacht. Die Rentenkasse ist
 1452 aber privat. Gleichzeitig ist die Rentenkasse gebunden. Sie darf ihre
 1453 Gewinne- darf sie nicht irgendwie in eine neue Goldverkleidung für ihren
 1454 Hauptsitz investieren, sondern die müssen zurückfließen. Sie darf aber
 1455 zehn Prozent behalten, um neu investieren zu können. Neue Gebäude zu
 1456 bauen zu können und zu expandieren. Das darf sie. Aber dass der Staat
 1457 eben so eine Art Restriktions-(...) #00:29:07#, sondern dass er auch die
 1458 polizeiliche Gewalt besitzt, es durchzusetzen.
 1459
 1460 Johan: Aber ich finde trotzdem sehr interessant, wie- das ist sozusagen ein
 1461 Widerspruch, ich meine sieht man Schweden an. Ich meine, das ist eine
 1462 wahnsinnige- und niemand würde sagen, dass es in Schweden schlechter
 1463 läuft als zum Beispiel hat eine viel- also kleinere Staat wie in den USA. USA
 1464 hat ja- ist ja mehr, wie du beschreibst, wo Dienstleistung und der Staat
 1465 macht nur ein paar Regeln. Warum denkst- warum ist es so, dass es in
 1466 Schweden auch gut läuft. Man merkt auch, dass es gut läuft. Dass beide-
 1467 dass man nicht sagen kann, dass der eine besser ist als der andere.
 1468
 1469 Franz: Also die USA ist, denke ich mal, noch ein- na ja, also Schweden ist eben
 1470 dieses System, was ich zurzeit auch noch am Schönsten finde. Einfach weil
 1471 es auch auf die Menschen an sich eingeht. Nur wenn ich davon ausgehe,
 1472 dass in 20 oder mehr Jahren dieser Bezug- dieser persönliche Bezug selbst
 1473 an die Staaten- man kann ja einen persönlichen Bezug dazu haben, dass
 1474 der wegfällt. Jetzt also nur noch wirtschaftliche Zwänge zum Beispiel
 1475 bestehen mit ihren Nebenwirkungen, dass es dann eben eher so läuft, dass
 1476 der Staat sich so arrangieren muss, da er sonst völlig in der
 1477 Bedeutungslosigkeit versinken würde. Weil- ich sag mal die USA ist ja auch
 1478 nicht das- im Endeffekt nicht das, was ich beschreibe, denn die USA ist ja
 1479 auch ein System, dass nicht wirklich funktioniert.
 1480
 1481 Johan: Okay.
 1482
 1483 Franz: Weil sie ist ja- sie schwankt ja zwischen einem Staat der einerseits eben so
 1484 handelt, wie ich das beschreibe, dass er versucht, nur noch bestimmte
 1485 Dinge- Aufgaben zu übernehmen, andererseits bauen die sich einen immer
 1486 größeren Beamtenapparat auf. Wofür braucht der Staat 400 Milliarden
 1487 US-Dollar für sein Militär? Das ist- der US amerikanische Staat
 1488 unterscheidet sich insofern, dass er selbst es nicht geschafft hat, sich "rar zu

1489 machen", sondern dass er geleitet ist von Interessen. Deswegen gibt es ja in
1490 den USA auch diesen ganz schönen Begriff von Lobbyismus. Dass der
1491 Staat- der Staat muss eben gleichzeitig - was ich vorhin versucht habe auch
1492 damit auszudrücken - muss versuchen zu verhindern, dass Unternehmen
1493 so einen Einfluss auf ihn haben. Der Irak-Krieg war ja nicht- waren ja keine
1494 moralischen Gründe im Endeffekt, das waren rein wirtschaftliche
1495 Erwägungen. Dass man rein wirtschaftliche, Sicherheitspolitische und
1496 insbesondere eben- und Erwägungen von Unternehmen. Und es war auch
1497 ein sozial- es waren auch sozialpolitische Erwägungen dahinter, denn wenn
1498 die gerade wieder- wenn die USA vielleicht gerade wieder eine
1499 wirtschaftliche Regression und das ist das beste Wahlprogramm für Bush,
1500 es ist das beste Refinanzierungsprogramm, es ist ein wunderbares
1501 Programm, um die Wirtschaft anzukurbeln, es ein- ja, es schlug alle Fliegen
1502 mit einer Klappe, die Bush haben konnte. Abgesehen von der moralischen.
1503

1504 Johan: Aber das ist ein ganz teurer.

1505

1506 Franz: Das ist Schweineteuer. Aber wie gesagt, der Staat kann scheinbar ja nicht
1507 Pleite gehen. Der Staat scheint ja in der Lage zu sein- ist die Frage, wann er
1508 zusammenbricht. Also ich fand es ja schon ein Wunder, dass Russland das
1509 überlebt hat.

1510

1511 Johan: Du meinst-

1512

1513 Franz: Ja, dass eben ein Staat- ein Staat bricht ja- bei irgendeiner Schuldlast muss
1514 er zusammenbrechen. Es geht gar nicht anders, denn irgendwann wird
1515 auch keiner mehr ihm Geld geben wollen. Für die Banken ist das ja zurzeit
1516 noch ein lukratives Geschäft. Die kriegen wahnsinnig hohe Zinssätze, die
1517 kriegen ihr Geld garantiert vom Staat. Der Staat ist ein sehr sehr guter
1518 Schuldner. Der zahlt sein Geld immer, seine Zinsen zahlt er. Aber da er
1519 irgendwann die Zinsen nicht mehr- wenn er die Zinsen nicht mehr zahlen
1520 kann, dann werden auch die Banken irgendwann erkennen, dass es für sie
1521 nur ein Fass ohne Boden ist. Und auch kein lukratives Fass ohne Boden
1522 mehr. Und spätestens dann wird der Staat ganz ganz schwere Probleme
1523 bekommen. Ich bin nicht bereit, meinem Staat 16.000 Euro zu geben, weil er
1524 es nicht hingekriegt hat, ordentlich zu wirtschaften.

1525

1526 Johan: Kann es nur so- wie sagt man? (...) #00:32:51# zu spielen. Könnte man die
1527 totale- dieses totale Gegenteil sich in Zukunft vorstellen. Dass der Staat
1528 sagt: "Ne, ich kann nicht die Schulden bezahlen, aber ich komme ich mit den
1529 Waffen und übernehmen deine Firma." @(.)@. Also ich denke-

1530

1531 Franz: Nein, nein. Das könnte auch passieren. Nur ich denke, das ist in derart, da
1532 der Mensch- früher war es ja so, dass der Mensch eben abhängiger war
1533 gewissermaßen. Er ist ja abhängig von diesen Sozialleistungen oder
1534 bestimmten anderen Dingen. Weil er ihm das- ihm das anvertraut- sein Geld
1535 anvertraut. Aber der Punkt ist eben, dass der Staat, da er ja regional
1536 begrenzt ist, später gar nicht mehr die Macht haben wird. Weil er ist der

1537 einzige, der bewegungsunfähig ist. Er ist der Einzige, der sich nicht mal
 1538 eben von hier nach Libyen verlegen kann, weil er Steuern- weil er
 1539 Arbeitsgeld sparen will, weil er weniger für seine Leute zahlen will. Kann er
 1540 nicht machen. Und deswegen wird der Staat immer mehr an- ja, er will
 1541 immer mehr auch an regressiven Mitteln verlieren, weil er nicht so flexibel ist
 1542 wie die Unternehmen jetzt schon, und auch wie die Menschen dann später.
 1543 Und deswegen sagen machne ja auch, dass er sich rar machen muss, damit
 1544 er überhaupt noch handlungsfähig bleibt. Und wenn er dann nicht effizient
 1545 ist, dann kann das- ja, dann ist es vorbei. Dann wird er eben wahrscheinlich
 1546 in die Bedeutungslosigkeit versinken.
 1547
 1548 Johan: Aber Bolivien zeigt das Gegenteil.
 1549
 1550 Franz: Bolivien?
 1551
 1552 Johan: Bolivien mit Chávez, oder?
 1553
 1554 Tina: Ist das Bolivien?
 1555
 1556 Johan: Ne, oder ist es- ne, Venezuela, oder? Venezuela. Ja, Venezuela ist es. Ja,
 1557 die verstaatlichen es.
 1558
 1559 Franz: Ja, ich weiß. In Venezuela werden ja auch zum Beispiel die Ölfirmen
 1560 verstaatlicht und so was. Na ja, das ist eben das, was ich jetzt- was jetzt
 1561 noch nebenher läuft. Eben was- das ist eigentlich im Endeffekt nichts
 1562 anderes als der Terrorismus. Dass der Staat beziehungsweise eine Gruppe
 1563 von Personen versucht, so viel Macht an sich zu reißen, dass sie diesen-
 1564 dass sie nicht diese neuen Werte- sich dieser Globalisierung anschließen.
 1565
 1566 Johan: Ah, okay. Okay.
 1567
 1568 Franz: Sondern, dass sie versuchen, sich an alten Dingen festzuhalten. Und das
 1569 ist- das ist- ja, im Endeffekt das Gleiche. Ob sie nun sich zu einer stark
 1570 restriktiven Gruppe verschließen, die gegen die Globalisierung "kämpft" in
 1571 Anführungsstrichen, oder sich eben versucht, wirtschaftlich dagegen
 1572 abzuschotten. Hat er da ja auch versucht. Der hat auch versucht, Autarkie
 1573 zu erreichen. Hat er nicht geschafft. Im Endeffekt ist- im Endeffekt ist das
 1574 wirklich das Gleiche.
 1575
 1576 Johan: Jetzt zu was du vorher drüber geredet hast. Wie siehst du so die Elite oder
 1577 die Verlierer in der Zukunft? Wie sehen die aus?
 1578
 1579 Franz: Die Elite der Zukunft sind- ja, ist im Endeffekt- im Endeffekt unterscheiden
 1580 die sich nicht großartig von unserer jetzigen. Insofern- das gilt auch nur
 1581 insofern, dass die Elite- Elite kann- ich denke mal, dass, Juristen und so sind
 1582 das gar nicht mehr- und Beamte oder was weiß ich, wird es ja sowieso nicht
 1583 mehr geben, aber dass so diese Bildungselite, die wir zurzeit noch haben,
 1584 dass die ganz stark abnehmen wird. Und dass es nur noch eben so eine

1585 Elite der Reichen geben wird, die ganz klar bestimmt sind. Weil ihnen
1586 gehören die Konzerne, sie haben die familiären Verknüpfungen, sie haben
1587 die wirtschaftlichen Verknüpfungen. Und ich denke mal, es wird dann als
1588 zweite Gruppe eben diese Arbeitenden geben, die eine gewisse wertvolle
1589 Arbeit abliefern oder eine wertvolle Arbeit noch liefern, die auch noch relativ
1590 hoch honoriert werden muss- also materiell. Und genauso wie jetzt- aber
1591 einen viel größeren Raum von unwichtigem Abfall. Also wirklich- es gibt ja
1592 auch diesen- in den USA nennt sich das auch - zum Beispiel gibt es ja auch-
1593 was es hier nicht gibt zum Beispiel, White Trash. Sagt man ja so. Es gibt
1594 nicht nur- es gibt auch Slums für Weiße. Also das ist dann wirklich so ein-
1595 eine Gruppe oder- Menschen gibt, die ihre- ja, keine Bedeutung haben.
1596 Keinen Wert. Und deswegen.
1597

1598 Johan: Warum- warum haben sie keinen?
1599

1600 Franz: Weil sie erstens nicht in der Lage sind- also erstens sie besitzen nicht die
1601 Voraussetzungen überhaupt sich so- ja, so gebildet zu sein, dass sie an
1602 diesem technischen Fortschritt teilhaben können. Also sie sind
1603 gesellschaftlich schon mal überhaupt nicht akzeptabel, dass sie richtig
1604 teilhaben können. Sie sind eben eine einzelne Gruppe. Dann haben sie
1605 wirtschaftlich keinen Wert, weil sie eben die Voraussetzungen nicht
1606 besitzen- vielleicht auch nicht intelligent genug sind und auch einfach nicht
1607 die Bildungsmöglichkeiten besitzen an diesem wirtschaftlichen System
1608 teilzuhaben. Also werden sie da auch unwichtig sein. Und da die Wirtschaft
1609 so technisiert sein wird, wird sie auch diese Menschen wahrscheinlich auch
1610 gar nicht mehr brauchen. Also es nichts anderes als Konsumenten. Und das
1611 ist eben das nächste große Paradox: wie schafft es so ein System, was ja so
1612 etwas, was ich beschrieben haben, wie die Welt funktioniert dann- wie
1613 schafft es dann überhaupt noch, seine Konsumenten zu erreichen, wenn ein
1614 Großteil der Konsumenten überhaupt unwichtig ist. Also weil wenn sie nicht
1615 mehr beschäftigt werden- je technisierter wir werden, desto weniger
1616 Konsumenten haben wir. Je mehr wir produzieren- also wir haben- wir
1617 produzieren immer mehr, aber haben immer weniger Leute, die es kaufen
1618 können.
1619

1620 Johan: So du meinst, dass das System selbst einläuft zu einem Zusammenbruch?
1621

1622 Franz: Ja. Weil im Endeffekt ist der Kapitalismus ein sich selbst zerstörendes
1623 System. Im Endeffekt ist das so- Also in der Grundkonzeption ist das so.
1624 Und das ist- das wundert mich ein bisschen. Aber es ist nun mal so. Das ist
1625 nur eine Frage der Zeit- also bis es- ich weiß nicht, wie viel später wir einen
1626 extremen Effizienzgrad erreichen wollen- ja, wir können im
1627 Nullkommanichts unheimlich viel produzieren- also ich denke mal, das wird
1628 dann im Endeffekt vielleicht sogar drauf hinauslaufen, dass der Staat eine
1629 ganz andere Rolle bekommt, nämlich- also als dritte Möglichkeit als
1630 Instrument der Wirtschaft, nämlich dass er zwanghaft Märkte öffnet. Dass er
1631 diesen unterentwickelt-. Dass er das, was wir an Zuviel-Produktion haben,
1632 in zum Beispiel Dritte Welt Länder spült. Und wenn die nicht wollen, werden

1633 die eben gewaltsam über Militärinterventionen geöffnet.
1634
1635 Johan: Ja, aber weil das war die große Fangfrage, dass es oft so Leute bringt, dass-
1636 ja, viele Leute sagen- dann werden die Leute ärmer und ärmer- und dann
1637 sagen: "Aha, und wie funktioniert der Massenkonsum dann?" Aber du
1638 würdest dann antworten, dass ist, ja warum funktioniert es nicht.
1639
1640 Franz: Es ist- wie gesagt, da gibt es im Endeffekt drei Möglichkeiten, wenn man es
1641 mit dem Staat verknüpfen kann. Also entweder ist es so, dass sich die
1642 Wirtschaft so spezialisiert- also das wäre das Undenkbare, dass die
1643 Wirtschaft sich so spezialisiert, dass sie es auch schafft, ihre Produktion so
1644 weit runter zu fahren, dass es auch wieder auf ihre Konsumenten
1645 zugeschnitten ist. Das wird aber nicht passieren. Zweite Möglichkeit wäre
1646 eben, dass sie in so einen- im Prinzip mit Vollgas in so einen leeren Raum
1647 rast in so ein Vakuum wo sie nichts mehr los wird. Und dann
1648 zusammenbricht. Und zwar richtig zusammenbricht, dass also nichts mehr
1649 von übrig ist. Oder die dritte Möglichkeit ist, dass sie zum Beispiel den Staat
1650 benutzt, um Märkte zu öffnen und ihre Überschüsse, wie sie es ja schon
1651 immer getan haben- ja, der Irak-Krieg war ja im Endeffekt auch nichts
1652 anderes. Der Irak ist überschwemmt von amerikanischen Waren. Das war
1653 eine gewaltsame Marköffnung. Dass es dann so ablaufen wird.
1654
1655 Johan: Gut, du redest dann so über- auch über eine Spaltung in der Gesellschaft in
1656 Zukunft und dann redest du zum Beispiel über eine Spaltung in den
1657 Märkten. Wie-
1658
1659 Franz: Ja, das- ich denke mal, der Ausdruck ist so ganz gut für diese Communities,
1660 da sie- also es ist die Frage, ob es überhaupt noch so Grundwerte wie
1661 Menschenrechte gibt. Deswegen sagt ja auch- dieser Staat sollte einfach so
1662 bestimmte Grundwerte vereinen, die dann für alle gelten. Wirklich für alle.
1663 Also diese Communities sind dann im Prinzip Zusammenschlüsse-
1664 Wertezusammenschlüsse. Sie sind eben nicht wie ein Dorf, das
1665 geographisch zusammenhängt, sondern sie- sie ein Zusammenschluss von
1666 Werten. Sie ein Zusammenschluss von Dingen, die verbinden. Genauso wie
1667 sich- ja, wie man- wie der Mensch dann- das hatten wir ja schon ganz am
1668 Anfang, dass der Mensch zuerst kooperiert, weil es ein Vorteil erbringt und
1669 danach wieder egoistisch wird. Aber dieser Zusammenschluss ist eben ein
1670 Zusammenschluss von Werten, weil es Vorteile bringt. Gut, vielleicht auch,
1671 weil man sich auch persönlich mag. Das kann natürlich auch sein, aber da
1672 hängen ja zum Beispiel bestimmte Werte auch dran. Ich hab nichts gegen
1673 Penner, aber ich werde mich bestimmt nicht mit denen anfreunden. Das
1674 glaub ich nicht. Das ist einfach so. Das wird- ja, man bewegt sich in einer
1675 bestimmten sozialen Schicht.
1676
1677 Johan: Können diese Werte auch übersteigen den Egoismus? Oder-
1678
1679 Franz: Ja, das meine ich eben. Dass sie Egoismus so lange übersteigen, bis sie
1680 keinen Vorteil mehr besitzen- also solange sie einen besitzen, einen Vorteil,

1681 werden sie Egoismus übersteigen.
1682
1683 Johan: Wie wird so ein Bildungsverlierer aussehen? Reden wir über
1684 Bildungsverlierer.
1685
1686 Franz: Das ist die Frage, wie weit man da geht. Also, ich denke mal, in der nächsten
1687 Zeit wird es noch so sein, dass er ähnlich wie jetzt von einem staatlichen
1688 System aufgefangen wird und er- ja, seinen Lebtage vor sich hindümpelt oder
1689 sich vielleicht auch irgendwann dann mit Drogen den goldenen Schuss setzt
1690 und das war's. Also so, dass sie- ich denke mal, Bildungsverlierer werden
1691 viel größere, viel krassere Probleme haben, da- Südamerika ist ein gutes
1692 Beispiel, oder Südafrika ist ein ganz ganz gutes Beispiel. Da gibt es riesige
1693 Slums. Die werden untereinander eine neue Gesellschaft, einen neuen
1694 Verbund, auch im wirtschaftlichen ein Verbund vielleicht ein bisschen
1695 gründen oder bilden. Aber der wird- ja, der wird sich vielleicht- der wird
1696 vielleicht- wird bei denen so sein, dass ihre Lebenserwartung so stark sinkt,
1697 dass sie nach- wie früher im Mittelalter mit 40 spätestens sterben.
1698
1699 Johan: Es wird Parallelgesellschaften geben, oder?
1700
1701 Franz: Ich denke mal, es wird auch in späteren Communities noch
1702 Parallelgesellschaften geben, weil diese Menschen- weil sie
1703 Bildungsverlierer sind, sie sind Globalisierungsverlierer. Sie haben alles
1704 verloren. Sie haben nichts und sie werden auch nie etwas besitzen. Und
1705 gerade das macht das- gerade das ist ja ein sehr starker Wert, dieser
1706 Zusammenhalt. Also man könnte es dann vielleicht auch wieder als
1707 Community bezeichnen, aber sie hat ja noch ganz andere- weil sie haben
1708 dann ja auch, denke ich mal, eine regionale Bindung. Weil sie haben ja gar
1709 nicht die Möglichkeit, sich fortzubewegen. Ja, es ist die Frage, inwieweit
1710 diese gesellschaftlichen- also auch organisationsfähig ist. So das ist ja
1711 heute schon so, dass- es gibt ja- wie nennt sich das noch?- es gibt ja diese
1712 bestimmte zum Beispiel- bestimmte Gruppen sind ja unterrepräsentiert.
1713 Kinder. Wer repräsentiert Kinder. Irgendwelche Erwachsenen vielleicht,
1714 aber ansonsten? Die Interessen von Kindern werden nirgendwo explizit
1715 genannt. Oder von Arbeitslosen. Das sind Gruppen, die- beziehungsweise
1716 speziell Arbeitslose sind Gruppen, die - so makaber es klingt - aber aufgrund
1717 ihrer weniger- ja, sie sind entweder nicht so intelligent oder einfach nicht so-
1718 sie haben einfach nie die Möglichkeiten gehabt, irgendwelche
1719 Organisationstalente oder so zu entwickeln, dass sie eine wirkkräftige
1720 Gruppe bilden. Kein Arbeitsloser- es gibt keine Arbeitslosengruppe. Gibt es
1721 nicht. Das wären 7 Millionen Mitglieder, und zwar garantiert. Aber gibt's
1722 nicht, weil sie eben nicht dieses Organisationspotenzial besitzen. Und
1723 genauso, denke ich, werden diese späteren Bildungsverlierer- falls die- also
1724 entweder werden sie kein Organisationspotenzial besitzen und dahin
1725 vegetieren oder es wird so, dass die einfach unterdrückt werden. Das ist ja
1726 nicht so kompliziert. Das haben wir ja jahrhunderte lang gemacht.
1727
1728 Johan: Aber ist das so, dass in der Zukunft so radikale Strömungen in der

1729 Gesellschaft geben wird?

1730

1731 Franz: Oh ja, ich denke mal, dass eben genauso wie die- ja, wie die

1732 Anforderungen, die gesellschaftlichen Anforderungen, die wirtschaftlichen

1733 Anforderungen sich radikalieren werden, sich auch gesellschaftliche- in

1734 diesem Fall ja auch- sind ja auch Werte- werden sich gesellschaftliche

1735 Strömungen polarisieren, dass sie eben wirklich viel krasser nach links, viel

1736 krasser nach rechts- dass sie sich viel stärker abgrenzen. Es gibt eben nicht

1737 mehr eine Volkspartei wie die CDU oder SPD, sondern das ist ganz klar

1738 Abgrenzungen gibt. Das ist aber auch viel mehr am linken und am rechten

1739 Rand gibt. Also dass es viel mehr- Terrorismus wird ein ganz anderes

1740 Problem sein dann später, denke ich. Es wird vielleicht auch wieder so eine

1741 Wiederbelebung vom alten nationalstaatlichen Terrorismus der RAF oder

1742 IRA geben. Das kann auch gut sein. Also dass eben Strömungen viel

1743 radikaler- auch liberale Strömungen sozusagen in Anführungsstrichen "viel

1744 radikaler" werden und ihre Werte viel radikaler vertreten müssen.

1745

1746 Johan: Und was wird das für einen Einfluss von der Gesellschaft fordern? Auch für

1747 das Leben?

1748

1749 Franz: Ja, dass das Leben- ja, deswegen- das passt auch wieder sehr gut zu

1750 diesen Communities. Da gefiel mir dieser Begriff einfach so gut, da

1751 Communities genauso eben sich viel radikaler abgrenzen können. Das ist

1752 eine Gruppe von Leuten, die bestimmte Werte adaptieren. Heißt, es kann

1753 sein, dass sie liberal sind. Und sich ganz- ja, dass sie dann auch bestimmte

1754 liber- Partei wählen, die liberal ist. Es gibt immer bestimmte Werte, die sie

1755 zusammenhalten. Dazu gehören eben auch solche Strömungen. Auch

1756 gesellschaftliche Strömungen.

1757

1758 Johan: Wie siehst du dein eigenes Leben in dieser Gesellschaft?

1759

1760 Franz: Mein eigenes?

1761

1762 Johan: Wo wirst du da sein in diesem System?

1763

1764 Franz: Da kann man nur noch von Hoffnung sprechen.

1765

1766 Johan: @(.)@.

1767

1768 Franz: Ja, das ist die Frage. Also sagen wir mal so. Da ich diese ganz krasse,

1769 spätere Gesellschaft wahrscheinlich nicht erleben werde, würde ich sagen-

1770 ich denke mal, ich werde entweder- entweder werde ich zu den normalen

1771 Bildungseliten, falls sie in Anführungsstrichen "noch bestehen"- also ich

1772 denke mal, sie werden die nächsten 20 30 Jahre noch bestehen, werde ich

1773 zu denen gehören. Oder ich zu der absoluten Elite gehören. Das ist die

1774 Frage, inwieweit ich mich da entwickle oder inwieweit ich da Glück habe.

1775 Man muss zur richtigen Zeit am richtigen Ort sein.

1776

1777 Johan: Aber man kann auch Pech haben. Man kann auch Pech haben.
1778
1779 Franz: Ich kann auch Pech haben. Aber rein statistisch gesehen, kann man sagen,
1780 werde ich bestimmt nicht irgendwie- ja, zu den Bildungsverlierern-
1781 Globalisierungsverlierern gehören. Auch ganz einfach- einerseits- gut, mein
1782 Abschluss wird nicht der Beste sein- einfach weil das System- weil ich mir
1783 gesagt habe, das System bringt mir nichts- das System honoriert nicht das,
1784 was ich tue, also strenge ich mich dafür auch nicht an. Aber einfach nur-
1785 aufgrund meiner- oder bestimmter Werte, die ich persönlich halte oder dass
1786 ich zum Beispiel auch sage ganz klar: "Ich habe kein Problem aus
1787 Deutschland zu gehen." Oder bin sogar- ich sage ganz klar: "Ich möchte
1788 Kosmopolit sein später." Habe ich, denke ich mal, große Vorteile und
1789 deswegen werde ich entweder zur ersten oder zweiten Riege gehören.
1790 Sagen wir's so.
1791
1792 Johan: Was ganz interessant ist, du redest von einer Lücke zwischen Arm und
1793 Reich, aber du sagst auch psychische Lücke zwischen den
1794 Globalisierungsgewinnern und den Verlierern. Wie willst du den-?
1795
1796 Franz: Ja, ich denke mal, dass ich eben neben dieser Lücke, die man ja heute- es
1797 gibt ja im Englischen gap, das ist ja, glaub ich, noch ein bekannteres Wort
1798 dafür, dieses- zwischen Reich und Arm eben noch eine psychologische
1799 Lücke auch bilden wird. Denn heutzutage ist ja im Endeffekt so- wie gesagt,
1800 alle sagen noch: "Ich bin Deutscher." Ob er nun reich ist oder arm ist.
1801 Werden sie alle tun. Aber dass eben auch so ein- ja, das ist auch- ja, es ist
1802 nicht nur eine Art Statusunterschied gibt, sondern auch wahrscheinlich
1803 einen Unterschied gibt, dass- ja, wie gesagt, Psychologie in den
1804 Krankheiten, dass zum Beispiel irgendwie irgendwelche Epidemien bei den
1805 Armen ausbrechen können, aber die die Reichen gar nicht erreichen. Dafür
1806 hat ein Reicher ein Burnout-Syndrom oder so was, weil er so viel arbeiten
1807 muss. Und dass eben so eine- auch eine Gesellschaft-
1808
1809 ENDE SEITE 2
1810
1811 Tina: Lücke.
1812
1813 Johan: Die psych-
1814
1815 Franz: Ach ja genau, dass- also dass eben- im Endeffekt wird es dann ein- es ist ja
1816 so ein System von Paradoxien, das entsteht- einfach dass diese Menschen,
1817 ob sie nun- wenn sie reich sind, haben sie ganz andere Probleme als die
1818 Armen und dass sie eben auch so ein- nicht nur eine Statuslücke entsteht,
1819 sondern auch, dass man trotz dieser starken Vernetzungen- ja, als Paradox-
1820 man steht sich gar nicht mehr nahe. Man kann- in dieser Vernetzung ist man
1821 doch völlig abgegrenzt. Weil sie entweder die Möglichkeit nicht haben, so im
1822 System- daran teilzuhaben, die Armen- oder weil sie ganz klar davon
1823 abgegrenzt werden. Dass man ganz klar sagt: "So, mit denen möchte ich
1824 nicht zu tun haben, weil sie haben nicht das wirtschaftliche Potenzial, sie

1825 haben keinen Sinn für mich, Sie sind überflüssig, ich bezahle sie noch mit."
 1826 Und so was. Und wenn der Staat weiter an Bedeutungslosigkeit verlieren
 1827 wird, wird er auch später kein Geld mehr haben für Sozialleistungen. Sie
 1828 werden einfach- sie werden dann von der Mildtätigkeit der Eliten abhängen.
 1829 Und damit kriegen sie einen völlig neuen Stellenwert.
 1830

1831 Johan: Aber interessant mit der Psyche. Was hast du Psyche- weil ich meine
 1832 normal man hat Ideen, Intelligenz und Geld, aber jetzt bringst du Psyche
 1833 rein. Was hat das für ein Faktor in dieser Gesellschaft?-

1834

1835 Franz: Ja, Psyche ist, denk ich mal, so eine Sache, dass sie sich verändern
 1836 werden. Ganz einfach weil sie nicht so wie- heute ist es ja immer noch
 1837 möglich, obwohl je nach System unterschiedlich schwer, aber man kann
 1838 immer noch als von arm zu reich werden. Es gibt ja diesen Tellerwäscher
 1839 zum Millionär- das geht. Die heißen wohl Neue Reiche, aber sie besitzen
 1840 trotzdem einen gewissen Stellenwert, denn sie haben Geld. Das wird, denke
 1841 ich, in dem Fall einfach gar nicht mehr möglich sein. Deswegen werden sie
 1842 einer- sich einer- ja, wird es einen gesellschaftlichen, also auch einen
 1843 psychischen Wandel bei diesen Menschen geben. Dass sie auch völlig- ja,
 1844 dass sie einen völlig anderen Lebenswandel und völlig andere- nicht nur aus
 1845 wirtschaftlichen, sondern auch einfach aus- wie sagt man? Das ist schwierig
 1846 zu beschreiben. Dass- sie haben nicht mehr die Möglichkeit, sie werden- sie
 1847 haben auch psychisch ganz andere Probleme. Für- sie werden sich in eine
 1848 völlig andere Richtung entwickeln und- ja, vielleicht sogar so, dass falls sie
 1849 irgendwann mal schaffen, sich dann zum Beispiel wieder so aufzulehnen
 1850 oder so was- man spricht eben auch gerne von Arbeitern oder so, aber das,
 1851 denke ich mal, wird es dann ja nicht mehr geben, dann werden sie von der
 1852 Elite, die ja- die im Prinzip diese Bildungsverlierer nur noch als ein Problem
 1853 oder als ein- vielleicht nicht mal mehr als einen Klotz am Bein, denn die
 1854 finanzieren sie wahrscheinlich ja nicht mal- ja, werden sie ganz einfach
 1855 wieder unterdrücken und das war's. Deswegen wird sich ein völlig- eine
 1856 völlig andere Form Mensch dabei heraus entwickeln.
 1857

1858 Johan: Aber davor auch- das fand ich ganz interessant. Du hast gesagt, so die
 1859 Psyche- also dass du psychische Probleme unterscheiden willst. Aber es
 1860 wird psychische Probleme auch bei der Elite geben?

1861

1862 Franz: Ja klar. Das meine ich auch so ein bisschen mit Krankheiten. Dass zum
 1863 Beispiel- vielleicht haben die- bei uns gibt es keine Pest mehr. Es gibt auch
 1864 kein Malaria mehr hier oder kaum. Einfach- gut, weil es die Tiere ja auch
 1865 nicht gibt, aber na ja. Ich denke mal, dann wird es einfach so sein, dass
 1866 diese Verlierer wieder solche Probleme bekommen können. Also solche fast
 1867 schon profanen Krankheiten, weil sie dann- sie haben- sie nehmen ja nicht
 1868 mal mehr an der staatlichen Versorgung teil. Da es die nicht mehr gibt. Und
 1869 dass die Reichen eher so das Problem haben, dass sie psychologische
 1870 Probleme bekommen. Weil sie sind medikamentös gegen alles- können sie
 1871 sich gegen behandeln, aber eben so Sachen wie Burnout-Syndrom oder
 1872 eine Psychose- das ist etwas, das kann man ja auch medikamentös nicht

1873 behandeln. Das ist einfach so ein Problem, was wir jetzt schon haben.
1874 Burnout-Syndrom ist ja im Prinzip nur so was: ein Mensch hat so viel
1875 gearbeitet, dass er nicht mehr kann. Und es ist ja eigentlich schon
1876 widerwärtig, wenn man- wenn er zum Psycho-Doktor geht, denn er wird
1877 einfach nur wieder fit gemacht für die nächsten 50 Kilometer, bis er wieder
1878 zusammenbricht. Das ist ja so- das ist ja- ein Burnout-Syndrom ist ja
1879 eigentlich etwas wo man sagen sollte: "So, jetzt ist Schluss. Jetzt arbeitest
1880 du kaum noch. Und machst da erstmal schön einen auf Ruhe." Aber im
1881 Prinzip wird ja nur wieder fit gemacht für die Wirtschaft. Er ist ja damit fast
1882 schon zur Ware degradiert, wenn er- ja, er wird repariert und wird wieder ins
1883 Rennen geworfen.
1884
1885 Johan: Du sagst, der Mensch ist so wie eine Ware.
1886
1887 Franz: Ja, der Mensch- ja, das hatte ich vorhin ja auch schon gesagt, das ist- der
1888 Mensch wird eine Ware sein. Der Mensch wird, wenn die Unternehmen so
1889 ganz ganz ganz spät in der Zukunft wird er zur absoluten Ware degradiert.
1890 Der wird ja keinen anderen Wert mehr haben. Der wird auch eben- diese
1891 Form, dass man nachdenkt, dass der Mensch- ja, diese Idee hatten wir ja
1892 vorhin als Begriff, dass der Mensch noch höchstens Ideengeber ist und das
1893 ist der einzige Wert, der die Ware übersteigt, der seinen Wert als (...)
1894 #00:04:17# übersteigt. Weil sonst ist er nichts als ein wirtschaftliches- eine
1895 Fabrik oder ein Stück, eine Maschine. Ist er ja nicht. Mehr Wert hat er auch
1896 nicht. Da er ja nur bestimmte Dinge produzieren kann und das wird dann
1897 eben abgerufen, wann immer man möchte.
1898
1899 Johan: Gut. Hast du Fragen?
1900
1901 Tina: Nö.
1902
1903 ENDE SEITE 3

1 Johan: Gut. Dann fangen wir an. Du hast ja die Zukunft als folgende Vision
2 beschrieben. Willst du dieses Bild ergänzen oder etwas revidieren dazu?
3

4 Anna: Also ich hab gerade versucht, das mit der Solarenenergie und dem
5 Argument, dass das die Leute von der Klimapolitik- die Gegner von der
6 Klimapolitik machen, noch mal versucht nachzuvollziehen. Das hab ich nicht
7 mehr ganz verstanden, mein Argument. Das möchte ich so ein bisschen
8 ausschließen, weil ich mit dem Argument nicht so ganz klar komme
9 irgendwie- gerade im Moment.
10

11 Johan: Was die?
12

13 Anna: Das- ich hab ja- ich hab geschrieben, dass diese Solarenergie nur von
14 Privatleuten genutzt wird bzw. von den Gegnern der Klimapolitik.
15

16 Johan: Ah ja.
17

18 Anna: Und da- bei den Gegnern der Klimapolitik, weiß ich grad nicht mehr, wie ich
19 das gemeint habe. Deswegen- das lieber erst mal raus fallen.
20

21 Tina: Mhm. Okay:
22

23 Johan: Okay. Die Frage kommt irgendwann. @(.)@.
24

25 Tina und Anna: @(.)@.
26

27 Johan: Gut. Was verstehst du unter dem Wort Markt?
28

29 Anna: Also im Zusammenhang, was wir bis jetzt in Politik gemacht haben- Markt ist
30 für mich rein wirtschaftlich gesehen- also Import Export zum einen, dann der
31 Verbraucher, also das Volk als Verbraucher und große Firmen, die
32 produzieren und auf den Markt bringen, was die Verbraucher kaufen.
33

34 Johan: Mhm. Was ist Familienpolitik für dich?
35

36 Anna: Ja, Familienpolitik hab ich jetzt drauf wegen dem was im Moment alles so im
37 Schwung ist, mit der „von der Leyen“ und was die da alles planen- und das
38 ist halt vielleicht Kindergelderhöhung und auf jeden Fall, dass man
39 kinderfreundlicher wird, mehr Krippen und so- dass das alles halt
40 eingebunden wird. Was alles im Moment in Planung ist eigentlich.
41

42 Johan: Und was ist Politik?
43

44 Anna: Politik ist ziemlich allumfassend, würd ich mal-
45

46 Johan: Probier mal. / Mach mal Probe / Kein Problem.
47

48 Anna: Politik hat eigentlich mit jedem was zu tun, jeder ist irgendwie inbegriffen-

49 benutzen das aber nicht alle so. Also nicht jeder nutzt die Macht, die er in der
50 Politik hat. Nicht jeder nimmt das so wahr, dass er da mit inbegriffen ist. Und
51 Politik umfasst- also zum einen den Staat, die Wirtschaft und bindet
52 eigentlich das ganze Leben irgendwie, weil das auf das ganze Leben
53 Einfluss hat. Mit den gerechten- Gesetzen und was das alles aufstellt. Weil
54 es uns- so in einen Rahmen bildet- formt.
55

56 Johan: Wie würdest Du dann, das greift an so zum Beispiel im Privatleben oder so?
57

58 Anna: Ja, allein durch die Gesetze schon- was man darf und was man nicht darf,
59 da ist man ja schon gewisser Weise eingeschränkt und hat nicht mehr die
60 Freiheiten. Also in Beispielen bin ich immer ganz schlecht, deswegen fällt
61 mir jetzt natürlich auch nichts ein.
62

63 Johan: Ne ne. Wie würdest du sagen, schränkt es ein?
64

65 Anna: Ja, wenn man so- jetzt mal als Jugendlicher schränkt es natürlich ein. Wenn
66 ich sag, ich möchte gerne Alkohol trinken, ich darf es nicht. Dann schränkt
67 es mich ein in meinem Verlangen. So. Wenn man das jetzt mal so ganz
68 einfach plausibel sieht. Ja, und ansonsten- dass man gewisse Sachen
69 einfach nicht machen darf. Wenn ich jetzt- es gibt ja viele Sachen, die
70 verboten- also illegal- wenn ich jetzt CD's brennen will, ist es ja auch illegal,
71 auch wenn es das vielleicht gar nicht böse meine, oder- ich weiß nicht also.
72 Es schränkt irgendwie in dem ein, wie man sich entwickeln möchte teilweise
73 auch, weil es einem einfach nicht die Möglichkeiten bietet.
74

75 Johan: Mhm. Gibt es andere Perspektiven als Einschränkungen, so als Politik?
76

77 Anna: Pfff (atmet aus). @(.)@. Ja, eigentlich ist Politik ja schon was positives,
78 wenn man sich daran irgendwie beteiligt. Wenn man sich nicht beteiligt,
79 nimmt man es meistens auch eher negativ wahr, weil einem das alles nicht
80 gefällt. Weil man es gerne anders hätte.
81

82 Johan: Aber wenn man teilnimmt, sieht man das positiv. Oder?
83

84 Anna: Ja, wenn man sieht, dass auch Teile von dem, was ich gerne möchte,
85 irgendwie verwirklicht werden, dann nimmt man das schon irgendwie positiv
86 wahr. Oder wenn man dann eigentlich sieht, welche Erfolge, welche Schritte
87 durch die Politik erzielt werden, finde ich's schon alles positiv, dass man
88 somit Einfluss auf das ganze Geschehen irgendwie nehmen kann.
89

90 Johan: Was bedeutet Gleichberechtigung für dich?
91

92 Anna: Ja, Gleichberechtigung- im ersten Sinne halt Mann und Frau- ist ja immer
93 ein wiederkehrendes Thema eigentlich- und sonst Gleichberechtigung jetzt
94 auch zwischen Arm und Reich finde ich auch sehr wichtig. Und- aber auch-
95 wenn man jetzt mal so die Kontinente- Afrika ist ja nun wirklich ziemlich
96 unterdrückt von den- gerade von Amerika bzw. USA und Europa, würde ich

97 mal sagen- da sind da schon allgemein ziemlich unterdrückt- da müsste
 98 man vielleicht auch eine Gleichberechtigung herstellen zwischen den
 99 verschiedenen Kontinenten, Staaten, Wirtschaftsmächten. So.
 100
 101 Johan: Wie würdest Du diese Unterdrückung dann beschreiben? Auf die Du gerade
 102 eingegangen bist.
 103
 104 Anna: Ja, Afrika ist ja schon- oh Gott, ist ja schon lange her, dass da überhaupt
 105 Einflüsse genommen worden sind auf die Entwicklung der Länder- dadurch,
 106 dass es Kolonien waren, hat man ja viel- eine eigene Entwicklung eigentlich
 107 genommen. Und jetzt sind die ja total verschuldet und man versucht ja mit
 108 diesen ganzen Geldern, die man den Ländern halt gibt- versucht, das ganze
 109 wieder in Schwung zu bringen oder zu retten, sag ich mal. Aber- die sind ja
 110 halt schon nicht so weit entwickelt, wie jetzt Europa oder die USA und
 111 können da einfach nicht mithalten. Haben also gar nicht die gleichen
 112 Chancen.
 113
 114 Johan: Warum?
 115
 116 Anna: Da würd ich sagen, dass das geschichtlich mit den Kolonien
 117 zusammenhängt, von damals. Dass da halt- denen das einfach fehlt. Also
 118 da haben die einfach nur aus- also mehr oder weniger ausgebeutet und
 119 haben nicht wirklich da was aufgebaut, worauf die jetzt aufbauen könnten.
 120
 121 Johan: Und was ist dann die Rolle der westlichen Welt heute gegenüber Afrika?
 122
 123 Anna: Ja, heute- auf jeden Fall ist sie mächtiger als Afrika und sie versucht Afrika
 124 zu unterstützen. Also irgendwie die Schuld so ein bisschen wett zu machen.
 125 Aber wirklich- also so wirklich ernst zu nehmen, scheint sie es, glaub ich,
 126 nicht mit der Unterstützung. Weil- nur weil man denen dann Gelder gibt-
 127 davon hilft's auch nicht. Also man müsste ja schon Afrika vielleicht irgendwie
 128 besser mit einbinden und da noch mehr Kraft und Energie reinsetzen.
 129
 130 Johan: Jetzt gehen wir dann weiter. Du schreibst so- warum kann nur ein Eltern-
 131 also jetzt gehen wir dann in die Zukunft- warum kann nur ein Elternteil mit
 132 dem Kind und den Kindern zu Hause bleiben?
 133
 134 Anna: Ich hab, glaub ich, auf die Mutter jetzt hier bezogen im Text-
 135
 136 Tina: Mhm. (bestätigend)
 137
 138 Johan: Ja, genau. Aber du kannst beides machen.
 139
 140 Anna: Ja, also gerade speziell die Mutter- das kam jetzt, weil ich auch- es gibt ja
 141 dieses Buch "Das Eva-Prinzip". Das diskutiert das ja. Und @(.)@.
 142
 143 Johan: Leuchtet nicht ein. Ich kenn das Buch nicht. Ich bin Schwede.
 144

145 Anna: Ja, da gab es ganz heiße Diskussionen.
146
147 Tina: Kennst du wirklich nicht?
148
149 Johan: Ne.
150
151 Anna: Das geht halt darum, dass die Frau wieder ihre Rolle zurück an den Herd
152 nehmen/ legen soll und so sich um die Kinder kümmern sollte.
153
154 Johan: Ja.
155
156 Anna: Und, gut, ob's jetzt gerade die Mutter ist, finde ich jetzt nicht so wichtig, aber
157 das einer von beiden schon sich ein biß- sehr intensiv mit den Kindern
158 eigentlich beschäftigen sollte, weil- also ich selber hab eine gute Kindheit
159 genossen, meine Mutter war immer zu Hause und ich weiß daher, was das
160 für Vorteile hat. Und, also ich finde das für eine Entwicklung schon wichtig,
161 wenn ich immer einen Ansprechpartner habe und diese Zugehörigkeit da
162 raus kommt und also- ich halt auch nicht viel von diesen Kinderkrippen in
163 dem Sinne, weil- also es ist so ne Ausweichlösung - einen halben Tag okay,
164 aber den ganzen Tag mein Kind sozusagen abschieben, find ich irgendwie
165 nicht gut. Also wenn es sich gar nicht anders regeln lässt, also wenn ich jetzt
166 arbeiten müsste, um irgendwie durchzukommen und ich hab keinen
167 Partner, dann ist- dann muss das halt so sein. Aber wenn das sich irgendwie
168 anders regeln lässt, würde ich schon gucken, dass das Kind entweder einen
169 halben Tag bei mir ist oder zumindest eher bei Oma untergebracht ist, und
170 nicht in einer Krippe. Also-
171
172 Tina: Aber das würde jetzt aus deiner Sicht keine Rolle spielen, ob es jetzt der
173 Vater oder die Mutter ist. Also (...) #00:07:18#
174
175 Anna: Ne, also die Mutter ist natürlich immer so typisch, dass sie halt- Mutterrolle
176 und bleibt zu Hause, aber wenn das der Vater macht, das wär auch nicht so.
177
178 Tina: Es geht nur darum, dass wirklich ein Ansprechpartner da ist. Oder ein
179 Elternteil.
180
181 Anna: Ja, das ist die Hauptaussage eigentlich.
182
183 Johan: Aber wie würde man dann sagen- was hat es da für Funktionen- also-
184 zurück zu der Frage. Wie würdest du dann sagen, ist zum Beispiel die- was
185 bedeutet- (lachend) ich hab den Faden verloren. Ne, also aber du sagst
186 schon, es gibt einen Unterschied zwischen Mann und Frau in dieser
187 Beziehung. Schon, oder? Also wird, glaub ich, angedeutet.
188
189 Anna: Ja, aber- ja, es gibt einen Unterschied, aber so groß würde ich ihn jetzt nicht
190 beschreiben.
191
192 Johan: Aber wie würdest du den Unterschied beschreiben?

193
194 Anna: Also gerade in der ersten Zeit ist ja die Mutterliebe schon noch was anderes,
195 weil die Mutter halt neun Monate lang da- das schon mit sich rum getragen
196 hat und dann schon eine ganz andere Liebe für das Kind entwickelt hat und
197 ja auch erstmal das Kind in gewisser Weise von der Mutter abhängig ist
198 durch Muttermilch oder solche ähnlichen Dinge halt. Und der Vater muss
199 sich halt erstmal in diese Rolle reingewöhnen, der fängt ja jetzt erst an, das
200 Kind wirklich so in dem Sinne wahrzunehmen. Muss erstmal vielleicht richtig
201 lernen damit umzugehen und dann muss man sich ja noch koordinieren und
202 wenn man jetzt mal so nimmt- Männer sind ja meistens sowieso eher
203 unerfahren im Haushalt oder nicht so wie Frauen und in dem Sinne wäre die
204 Frau halt eher prädestiniert dafür. Weil der Mann halt noch mehr zu lernen
205 hätte, als eine Frau.
206
207 Johan: Okay. Und-
208
209 Tina: Das wäre aber ja auch die Chance eigentlich. Also wenn der Mann so ins
210 kalte Wasser geworfen wird und eigentlich gar keine Wahl hat- also er muss
211 es in dem Moment ja irgendwie alles reißen, also-
212
213 Anna: Müsste er ja auch nicht.
214
215 Johan: Ja, aber bleiben wir trotzdem- wie würdest du dann sagen, dass- hat es eine
216 Einwirkung, würdest du sagen, in diesem Unterschied? Also zum Beispiel
217 auf die Familie. Also ist es sozusagen natürlich so prädestiniert- wie du das
218 erklärt hast- also dieses-
219
220 Anna: Dass die Mutter eher diese Rolle spielt oder was jetzt?
221
222 Johan: Ja, genau. Was hat das für eine Einwirkung, dass es gibt diese sozusagen
223 Rollen? Du hast vorher auch darüber gesprochen, dass Männer eher
224 unabhängig- was hast du gesagt?
225
226 Tina: Unerfahren.
227
228 Johan: Unerfahren. Ja.
229
230 Anna: Also, das ist ja jetzt erstmal so ein gesellschaftliches Bild, was sich
231 eigentlich ja schon immer so entwickelt hat, dass die Mutter zu Hause vor
232 dem Herd steht sozusagen. Das ist dieses typische Bild, was man von der
233 Frau hat eigentlich.
234
235 Johan: Ja.
236
237 Anna: Und ob das jetzt Einwirkung auf das Kind hat, das glaub ich jetzt eher
238 weniger. Also, klar, eine Mutter hat irgendwie eine sensiblere, emotionalere
239 Seite, die das Kind dann vielleicht eher wahrnimmt und, dass- ich weiß
240 nicht, da könnte man sich-, ich kann mir nicht vorstellen, dass ein Junge jetzt

241 deswegen schwul wird, nur weil er jetzt rein von der Mutter erzogen wird,
 242 oder dass ein Mädchen jetzt total das Mannsweib wird, nur weil der Vater
 243 halt nur zu Hause ist. Also das glaub ich nicht. Ich meine, da gibt es solche
 244 Mutmaßungen, aber ich glaube nicht, dass das jetzt so große Einflüsse auf
 245 das Leben oder das Verhalten des Kindes hat.

246

247 Johan: Mhm. Was denkst du bedeutet das? Also ich meine, das Hauptprinzip ist
 248 sozusagen, dass einer von den Eltern zu Hause bleiben soll. Und oft ist es
 249 so, dass- was würde das bedeuten für den Mann und für die Frau auf dem
 250 Markt sozusagen eigentlich?

251

252 Anna: Ja, auf jeden Fall müsste die andere Hälfte- also je nachdem wer zu Hause
 253 bleibt, der andere müsste schon die ganze Familie dann versorgen können.
 254 Also müsste einen relativ guten Job haben und müsste eigentlich- müsste ja
 255 irgendwie sich auch im Markt befinden. Also müsste da irgendwie
 256 mitarbeiten. Also arbeitslos sein, wird dann schon schwierig, sag ich mal.
 257 @(.)@.

258

259 Johan: @(.)@. Ja.

260

261 Anna: Ja, also das wäre für mich wichtig. Also da muss man eine gute Bildung
 262 eigentlich schon voraussetzen, um dann einen guten Status auf'm Markt zu
 263 haben.

264

265 Johan: Wie siehst du dann an- zum Beispiel oft, dass dann- also in dieser Frage
 266 dann -wie heißt das, dass oft dann die Frau zu Hause bleibt sozusagen.
 267 Jetzt vorher. Wie wird es dann in der Zukunft aussehen?

268

269 Anna: Joa, ich denk mal, dass das immer noch relativ oft die Frau sein wird und
 270 dass der Mann arbeiten wird, weil im Moment ist es ja auch so, dass Männer
 271 noch viel präsenter auf dem Markt sind als Frauen, gerade in höheren
 272 Stellungen. Und ich glaube nicht, dass sich das so richtig stark verändern
 273 wird, also es wird sicherlich noch ein bisschen mehr, dass die Frau vielleicht
 274 noch ein bisschen da reinkommt, mehr Führungspositionen einnimmt, aber
 275 ich glaube im Großen und Ganzen wird schon die Frau eher die Mutterrolle
 276 spielen, einfach weil das schon immer so gewesen ist und weil es sich auf
 277 lange Zeit gesehen eigentlich bis jetzt immer so bewährt hat und ich glaub,
 278 nicht dass sich da irgend jemand von abbringen lässt und wirklich- also die
 279 Frauen, die wirklich ihren Job machen wollen und die werden auch die
 280 Männer haben, die dann das mitmachen und sagen: "Ich bleib zu Hause und
 281 du kannst arbeiten gehen." Aber ich denk mal bei der Mehrheit, da wird das
 282 so laufen, dass die Männer arbeiten gehen.

283

284 Johan: Warum gehen eigentlich die Männer eher arbeiten dann?

285

286 Anna: (lachend) Das ist einfach schon immer so gewesen. Keine Ahnung.

287

288 Johan: Aber eine Theorie- was würdest du sagen, wenn- so eine Theorie dazu,

289 warum es immer so war? Was glaubst du, ehrlich so?
290
291 Anna: Ja, ganz früher mehr körperliche Arbeit. Und dann- die Frau musste halt-
292 weil damals gab's ja nur die Frau, die Kinder geboren- die musste sich auch
293 drum kümmern. So, und dann, der Mann konnte körperlich arbeiten, konnte
294 sich anstrengen, war einfach der stärkere von beiden Partnern und musste
295 deswegen arbeiten gehen und das hat sich, denk ich mal, bis heute
296 eigentlich so ziemlich weit vorne gehalten. Weil es heißt immer noch „das
297 stärkere Geschlecht“ eigentlich- sagt man ja so. (lachend) Denk ich mir
298 daher könnte das kommen.
299
300 Johan: @(.)@. Also so eigentlich kommt es so schon von Anfang an, dass so eine
301 Arbeitsaufteilung schon-
302
303 Anna: Ja, schon von vor ganz langer Zeit. @(.)@.
304
305 Johan: Ja, dass man zurück- und das sieht man auch heute auf dem Markt
306 sozusagen?
307
308 Anna: Doch, find ich schon. Also meistens ist es gerade so, dass gerade die
309 erfolgreichen Frauen keine Familie haben oder allein erziehend sind, weil
310 sie irgendwann mal ein Kind bekommen haben, aber jetzt dann doch eher
311 so für sich alleine arbeiten oder- da sieht man selten irgendwie Frauen, so
312 wie jetzt „von der Leyen“ ist jetzt denk ich mal die absolute Ausnahme mit
313 ihren sieben Kindern und "Ich bin in der Politik total aktiv"- also das findet
314 man ja gerade in der Wirtschaft eigentlich ziemlich selten. Also deswegen
315 kann ich mir das überhaupt nicht vorstellen.
316
317 Johan: Wie würdest du sagen- du sagst ja, wie wird sich die Beziehung zwischen
318 den Eltern und den Kindern in der Zukunft verändern?
319
320 Anna: Also gut, meine Beziehung zu meinen Eltern ist ziemlich innig, gerade zu
321 meiner Mutter, mein Vater ist einfach jetzt- das hat sich so entwickelt, dass
322 er in den letzten Jahren viel weg war und deswegen ist das da ein bisschen
323 dünner geworden, aber- Und wenn man das jetzt- also wenn ich jetzt meine
324 Situation, die ist ja jetzt schon so, dass ich überwiegend von meiner Mutter
325 erzogen worden bin und dann mein Vater meistens morgens und abends
326 präsent ist. So. Wenn ich das jetzt mal so sage. Und dann kann ich schon
327 sagen, dass meine Beziehung zu den Eltern gut ist, also gerade zu der
328 Hälfte, die mich erzogen hat, ist sie halt sehr gut, und zur anderen Hälfte ist
329 sie nicht schlecht- also ist sie so relativ konstant, neu- also jetzt neutral kann
330 man nicht sagen @(.)@-
331
332 Johan: @(.)@.
333
334 Anna: Das wäre jetzt übertrieben, weil ich hab meinen Papa ja schon ganz gerne
335 und ich hab ihn ja auch lieb, so- wie man halt seinen Vater lieb hat, aber man
336 ist halt schon konzentrierter auf die Hälfte, die zu Hause geblieben ist. Und

337 bei meinem Bruder ist das genauso. Also das hängt glaub ich nicht vom
338 Geschlecht ab, weil mein Bruder auch schon mehr dann auf meine Mutter
339 zugeht als auf meinen Vater. Also das ist- deswegen- ich könnt mir auch
340 vorstellen, dass es dann hier genauso wäre. Halt wenn eine Person zu
341 Hause bleibt, dass ich mich dann auf die Person mehr konzentriere, die zu
342 Hause ist. Die andere zwar genauso mag und wahrnehme, aber halt
343 irgendwie anders.
344

345 Johan: Aber wie würde deine Zukunft aussehen dann, wenn du- du redest da ein
346 bisschen generell- du sagst so, das ist wichtig- und wie denkst du? Wird sich
347 das verändern? Oder wird es bleiben?
348

349 Anna: Also ich möchte, dass eigentlich alle Kinder so eine Kindheit haben, so
350 ähnlich wie meine ist. Dass das- ja, ist eigentlich mein Ziel. Aber im Moment
351 geht es ja eher dahin, dass beide Elternteile arbeiten können und das Kind
352 sozusagen in eine Krippe abgeschoben wird, um es mal jetzt drastisch
353 auszudrücken. Und da bin ich eigentlich eher dagegen. Also ich kann-
354 teilweise kann ich das verstehen, wenn ich sage, für einen halben Tag
355 möchte ich das Kind einfach da absetzen und möchte selber irgendwie
356 arbeiten gehen oder mich verwirklichen oder sonst irgendwas machen, das
357 kann ich nachvollziehen. Aber ich würde, wenn ich mir das leisten kann,
358 nicht mein Kind den ganzen Tag in die Krippe stecken und dafür arbeiten
359 gehen. Also wenn das auch anders geht, dann möchte ich das Kind zu
360 Hause behalten. Also wieder eigentlich zurück- ein bisschen zurück von der
361 Familienpolitik. Nicht in die Krippe und beide Eltern können arbeiten gehen,
362 sondern eher die Arbeitsplatzmöglichkeiten so schaffen, dass ein Elternteil
363 genug Geld zusammenbringen kann, um den Rest der Familie zu
364 versorgen.
365

366 Johan: Ah.
367

368 Anna: @(.)@.
369

370 Johan: Aber wie denkst du dann wie Zukunft aussehen würde? Also sozusagen
371 eine praktische Zukunft.
372

373 Anna: Beide jetzt, oder allgemein?
374

375 Johan: Allgemein. Und dann- also wird es in so eine Richtung gehen, dass beide
376 mehr arbeiten oder denkst du, es wird eher so in die Richtung gehen, dass
377 einer zu Hause bleibt und einer arbeitet?
378

379 Anna: Das wird sich, glaub ich, teilen eher so. Ich könnte mir vorstellen, dass ein
380 Großteil der Gesellschaft eher darauf zielt, dass beide Elternteile arbeiten,
381 aber dass es immer noch so bestimmte Schi- ah, Schichten ist wieder
382 übertrieben, aber- dass es so einzelne- ich weiß nicht, Gruppen kann man
383 das auch nicht nennen. Aber es wird irgendwie immer einzelne ja Fraktionen
384 oder so was geben, ich bestehe darauf, dass mein Kind Anspruch auf Eltern

385 hat und ich bleibe zu Hause. Also da- aber die Mehrheit, denk ich mal, wird
386 sich schon jetzt erstmal auf die Verwirklichung der Karriere stürzen und wird
387 eben nicht diese Familienpolitik in Anspruch- also dieses in Anspruch
388 nehmen, dass man zu Hause bleibt. Glaub ich eher nicht. Weil im Moment
389 ist ja alles auf Karriere ausgerichtet und der Arbeitsmarkt wird ja immer
390 enger und dann-
391
392 Johan: So was du beschreibst, das ist eher so ein Ideal, oder?
393
394 Anna: Ja. @(.)@.
395
396 J und Tina: @(.)@.
397
398 Anna: (lachend) Das ist ziemlich unrealistisch, schätz ich mal.
399
400 Johan: Okay. Okay. Ne Ne. Und wie denkst- würden wir dann das unterscheiden-
401 also wie denkst du dann tatsächlich- also du für dich- wie wird deine
402 Situation dann aussehen so in Zukunft?
403
404 Anna: Also wenn ich einen Partner hätte, der genug Geld verdient, würde ich gerne
405 zu Hause bleiben. Wenn ich jetzt, angenommen irgendwann allein stehend
406 wäre, würde ich halt dieses halbtagsmäßige- also ich gehe einen halben
407 Tag arbeiten und währenddessen bringe ich mein Kind in den Kindergarten
408 oder Kinderkrippe, später in der Schule, unter. Ja, und wenn es gar nicht
409 anders, dann- das würd ich zwar nicht gut finden, also ich würde es nicht gut
410 finden, mein Kind den ganzen Tag in die Krippe oder in den Kindergarten zu
411 stecken, und ich gehe arbeiten, aber wenn das gar nicht anders geht, bliebe
412 mir ja nichts anderes übrig. Also ich möchte schon Familie haben, aber
413 schon auch mit dem Hintergrund- das mach ich nur, wenn ich auch finanziell
414 dazu die Möglichkeit habe. Wenn ich jetzt- ich mache eine Ausbildung und
415 hinterher sitz ich auf'm Arbeitslosengeld, dann werd ich nicht eine Familie
416 gründen, weil das möchte ich meinen Kinder nicht zumuten, dass sie mit
417 Arbeitslosengeld aufwachsen. Weil dadurch eine ganze Menge Chancen
418 denen einfach verloren gehen.
419
420 Johan: Wie siehst du dann die Zukunftschancen für-
421
422 Anna: Für mich jetzt, oder?
423
424 Johan: Ne, für so ein Leben? Also in der Gesellschaft. Dass der eine kann zu Hause
425 bleiben und der andere arbeitet.
426
427 Anna: Das hängt wirklich davon ab, wie die Gehälter sich entwickeln, denk ich mal.
428 Also wenn ich- wenn mein Partner eine hohe Stellung hat, dann müsste das
429 eigentlich möglich sein, weil er dann meistens auch relativ viel Geld
430 verdient. Aber wenn ich jetzt- als normaler Beamter wird das ja mittlerweile
431 schon relativ eng, eine Familie gut über'n Berg zu bringen. Also da wird das
432 ja meistens schon so ein bisschen kritisch dann. Gerade das- also wenn

433 man jetzt- mit einem Kind geht es ja meistens noch, aber sobald es dann
 434 zwei drei werden, wird das schon schwierig. Und deswegen ist es heute ja
 435 schon so, dass viele Eltern halbtags- die Hälfte- die andere Hälfte jetzt einen
 436 Halbtagsjob oder so was hat. Oder auch so einen 400 Euro Job und
 437 deswegen- also- wird das, denk ich mal, ziemlich schwierig und wohl nicht
 438 soo realisierbar.
 439

440 Johan: Ne. Wie wird es dann aussehen? Was denkst du? Wenn du jetzt ein
 441 realistisches Bild von der Zukunft machst.
 442

443 Anna: Wahrscheinlich wird es so werden, dass beide Elternteile arbeiten gehen
 444 und ich hoffe, dass sie sich abwechseln dann. Also dass die Kinder nicht
 445 den ganzen Tag, die ganze Woche irgendwo anders sind, sondern dass
 446 man sich wechselt- dass man zwischendurch Nachmittage hat, wo dann ein
 447 Elternteil zu Hause ist auf jeden Fall. Das könnt ich mir vorstellen.
 448

449 Johan: Welchen Einfluss, denkst du, wird die Familie dann auf die Gesellschaft
 450 haben?
 451

452 Anna: Im Moment hat die Familie einen sehr großen Einfluss in dem Sinne, weil wir
 453 mehr Familien brauchen, weil wir mehr Kinder brauchen. Also möchte man
 454 sie fördern. Wenn wir jetzt davon ausgehen, dass das alles so klappt und
 455 dass in zwanzig Jahren wirklich mehr Kinder sind, dann könnt ich mir
 456 genauso gut vorstellen, dass man so irgendwann eine ganze Menge wieder
 457 zurückreformt. Und dass man dann wieder so- also die ganzen Renten- das
 458 irgendwie wieder umschichtet, so dass die Kinder mehr- noch mehr tragen
 459 müssen, oder sag ich mal, Sozialreformen vielleicht noch mal durchführt.
 460 Und solche Dinge. Also in zwanzig Jahren könnten die Kinder, die jetzt
 461 durch die Reform vielleicht- ja, entstehen sozusagen (lachen), könnten dann
 462 vielleicht in zwanzig Jahren wieder der Grund sein, um alles Mögliche neu
 463 umzureformen- auf die Schultern der Kinder sozusagen.
 464

465 Tina: Mhm.
 466

467 Johan: Wie kann man dann sagen- wie- du redest hier so- aber wie wäre so die
 468 praktische Einwirkung des Familienlebens auf die Gesellschaft? Fast- zum
 469 Beispiel einer zu Hause bleibt, oder beide zu Hause bleiben. Hat das dann
 470 Einwirkung auf die Gesellschaft?
 471

472 Anna: Ja, wenn wir jetzt davon ausgehen, dass überwiegend die Frau zu Hause
 473 bleibt, dann wird die Gesellschaft- also gerade die Wirtschaft wird eine reine
 474 Männerdomäne und dadurch wird die Gesellschaft ja auch irgendwie mehr
 475 durch Männer dominiert. Dann- das wird also ziemlich die Interessen- wenn
 476 man jetzt davon ausgeht, dass wirklich also überwiegend die Frau zu Hause
 477 bleibt, dann wird das ja eine ziemliche Interessentrennung. Dann geht das-
 478 also da wird die politische, wirtschaftliche Seite eher wieder auf die Männer
 479 zugespitzt und die andere Seite mehr auf die Frauen. Und wenn man jetzt
 480 das alles so gemischt macht, (lachend) das ist schwierig.

481
482 Tina: @(.)@.
483
484 Anna: Ähm, ja, dann müsste sich das eigentlich teilweise verändern, aber ich muss
485 jetzt erstmal überlegen.
486
487 Johan: Ja, überleg mal. @(.)@.
488
489 Anna: Mhm, ist schwierig.
490
491 Johan: Wir gehen zur nächsten Frage und dann können wir zurückkommen zu- äh,
492 wie findest du, sieht die zukünftige Politik aus? Familienpolitik.
493
494 Anna: Ach, Familienpolitik. Ach so. Ja, ich denk mal, dass in den nächsten Jahren
495 noch viel für Kinder getan wird- für mehr Kinder. Also, wie gesagt,
496 Kindergelderhöhung könnte ich mir vorstellen, Krippenplätze vermehrt-
497 überhaupt Krippen aufbauen, Kindergarten fördern, dass man aber auch
498 schon das so macht, dass die Kinder schon im Kindergarten oder in der
499 Vorschule Sprachen lernen können. Also die Bildung weiterfördern, dass
500 man versucht, eine Gleichheit herzustellen zwischen den sozial schwachen
501 Kindern, sag ich mal, und denen aus den höheren Schichten- dass man
502 versucht diese Kluft- also diese Kluft, die sich da mittlerweile entwickelt,
503 dass man versucht, die vielleicht etwas geringer zu machen. Joa.
504
505 Johan: Wird das gelingen? Was denkst du?
506
507 Anna: Nein.
508
509 Tina: @(.)@.
510
511 Johan: Warum?
512
513 Anna: Wenn man- also gerade- das kommt jetzt aus dem Unterricht, weil wir haben
514 da Globalisierung halt ja behandelt und da haben wir halt- die Schere
515 zwischen Arm und Reich wird immer größer. Und das nehme ich also jetzt
516 heute auch schon wahr, dass eigentlich in vielen Bereichen die Schere
517 wirklich größer wird und die Armen eigentlich schon schlechtere Chancen
518 haben- auch in der Arbeitswelt. Wenn ich jetzt sage, ich habe Abitur, dann
519 krieg ich eher einen Job als wenn da jemand kommt mit einem
520 Hauptschulabschluss. Das ist einfach so. Der hat nicht die gleichen
521 Chancen wie ich. Und jetzt brauch man mittlerweile für so viele Berufe schon
522 einen höheren Schulabschluss, dass die eigentlich kaum die Chance haben
523 irgendwie noch was zu machen mit ihren Schulabschlüssen. Und dass sie
524 eigentlich schon zwangsläufig von vornherein wissen, ich lande in der
525 Gosse sozusagen. Die haben einfach keine- die können gar keine
526 Motivation haben, weil die auch keine Motivation von irgendwoher kriegen.
527 Denen sagt ja keiner: "Mensch, du hast nen Hauptschulabschluss, damit
528 kannst das und das und das machen." Sondern: "Nein, du kannst damit

529 überhaupt nichts machen, du bist zu blöd." So nach dem Motto. Deswegen
530 kann ich mir auch nicht vorstellen, dass da irgendwie sich was tut, sondern
531 eher, dass es noch mehr Arbeitslose gibt und halt- also es gibt nicht mehr
532 den Mittelstand nicht mehr so ausgeprägt, so wie jetzt, sondern es gibt mehr
533 die Reichen und die Armen, in dem Sinne eigentlich.
534

535 Johan: Denkst du auch so, dass- du denkst auch so- du hast gesagt gelesen, aber
536 denkst du auch persönlich, dass es so ist?
537

538 Anna: Ja. Doch.
539

540 Tina: Und die Geburtenrate jetzt noch mal- also wird das jetzt greifen, also die
541 Familienpolitik, so wie sie jetzt aussieht, die ja halt darauf zielt, dass
542 Deutschland mehr Kinder bekommt sozusagen?
543

544 Anna: Also ich denke, vielleicht nicht sofort, aber so mit den Jahren könnte ich mir
545 schon vorstellen, dass sich da doch so einiges verändert, was es das
546 angeht.
547

548 Johan: Du denkst dann also, die Geburtenrate wird steigen.
549

550 Anna: Ja, wenn man jetzt davon ausgeht, dass die Reformen noch nicht zu Ende
551 sind und dass vielleicht noch da an den Seiten ein bisschen gefeilt wird,
552 dann kann ich mir schon vorstellen, dass in einigen Jahren die Geburtenrate
553 wirklich steigt.
554

555 Johan: Und was hat das für Folgen?
556

557 Anna: (lachend) Mehr Kinder. Nein, also erstmal, denk ich mal, dann- diese
558 Auslastung mit den Renten, dass also man wieder damit anfängt, dass
559 Kinder sich um die Eltern kümmern müssen später, wenn sie alt sind. Und
560 dann gibt es natürlich auch mehr Leute, die Arbeit brauchen. Das wird dann
561 wieder ein schwieriges Problem dann mit den Arbeitskräften- mit den
562 Arbeitsplätzen. Und dann- ja, müsste man gucken, aus welchen Schichten
563 eigentlich diese Kinder kommen. Weil wenn gerade die
564 Arbeitslosengeldempfänger halt Kinder bekommen, wird es da schon
565 wieder schwierig, weil man ja sagt, dass die Kinder aus diesen
566 Verhältnissen meistens auch dann Hauptschulabschluss und so was haben
567 und die würden dann wieder nachteilig auf dem Arbeitsmarkt sein, das
568 heißt, der Rest von den Kindern aus der oberen Schicht sozusagen, hätte
569 super Chancen, weil die alle haben wollen, und die aus der unteren Hälfte
570 will eigentlich gar keiner haben, das heißt die werden zwangsläufig auf dem
571 Arbeitslosengeld sitzen, was die obere Schicht bezahlen müsste, was
572 dann wieder auf uns geht sozusagen, aber dafür hätten die die Chance auf
573 mehr Berufe, weil die anderen einfach nicht gewollt werden sozusagen.
574

575 Johan: Also man kann sagen, dass bei dir die Logik ist, dass mehr Kindergeburten
576 den Zweck haben, die Renten zu sichern, oder? Oder? Hab ich verstanden.

577
578 Anna: Ja, doch. Denk ich schon, dass das da mit- schon mitspielt so.
579
580 Johan: Gibt es andere Gründe?
581
582 Anna: (lachend) Bestimmt. Aber, mir fällt jetzt keiner ein, also es gibt bestimmt
583 noch mehr Gründe dafür. Doch, denk ich schon.
584
585 Johan: Aber das, denkst du, ist der hauptsächliche Grund? Sozusagen.
586
587 Anna: Es ist der einzige, der mir im Moment relativ logisch einfällt, also es gibt
588 bestimmt noch andere logische Gründe, die mir im Moment aber nicht in den
589 Sinn kommen.
590
591 Johan: Okay. Dann gehen wir weiter zum Klimawandel.
592
593 Tina: Familie ist abgehakt.
594
595 Johan: Ja. Was ist Klimawandel für dich? Wie würdest du Klimawandel heute
596 definieren?
597
598 Anna: Ja, es wird immer wärmer beziehungsweise- na, wärmer nicht unbedingt,
599 aber es wird ja- die Unterschiede werden immer drastischer. Und wir
600 verändern uns eigentlich von diesem relativ stabilen Klima zu einem
601 Extremklima und man- wir haben wir jetzt sozusagen gemäßigte Zone und
602 kommen jetzt vielleicht in die Subtropen. So vielleicht. Also dass das sich-
603 allgemein erhitzt sich das ja alles irgendwie schon. Und dass dann die
604 (lachend) Eisberge schmelzen oder sozusagen- ja, dann
605 Naturkatastrophen, alles was da so im Moment mit drin spielt. Was im
606 Moment auch so in der Diskussion ist. Dass man halt dafür die Energien
607 irgendwie anders gebrauchen muss und umweltfreundlicher und solche
608 Dinge.
609
610 Johan: Warum kommt der Klimawandel?
611
612 Anna: Weil der Mensch die Erde verschmutzt hat sozusagen mit seinen ganzen
613 CO2-Ausstoß- also ja, CO2, FCKW- solche Dinge. Die ganzen Giftstoffe,
614 wenn man so will- Giftgase, die wir ja abgelassen haben sozusagen. Ja.
615 Und die jetzt uns das- wie heißt das?- die Atmosphäre, die Ozonschicht?-
616 ich weiß nicht mehr genau, irgendwas machen die jedenfalls (lachend)
617 kaputt. Und das Ozonloch sozusagen und ja solche Dinge.
618
619 Johan: Was ist Umweltpolitik für dich?
620
621 Anna: Umweltpolitik ja, dass man die Umwelt freundlicher behandelt. Also besser
622 damit umgeht. Dass man also Energien sorgsam nutzt, dass man
623 Ressourcen nicht direkt verbraucht, sondern sie so- intensiv nicht- so ja, wie
624 heißt das Wort?- effizient?- so effizient nutzt, wie es nur geht irgendwie und

625 da möglichst viel halt raussaugt, ohne dann gleich alles kaputt zu machen
626 und darauf zu achten, dass alles umweltfreundlich umgesetzt- umgewandelt
627 wird sozusagen. Also wenn ich jetzt die Kohle verbrenne, dann lass ich ja
628 dabei auch eine ganze Menge Gase ab, die dann wiederum der Erde
629 schaden, also muss ich schon da irgendwie so ein Mittel finden und muss
630 gucken, dass ich da nicht den ganzen Dreck raus schleudere, nur damit ich
631 meinen Strom kriege. Also das ist zu egoistisch. Man muss ja schon
632 irgendwie sich mit der Umwelt praktisch so- Vereinbarungen finden, so
633 Kompromisse suchen.

634
635 Johan: Du benutzt auch zwei Wörter in deinem Text, also Umweltpolitik und
636 Klimapolitik- gibt es einen Unterschied dazwischen?

637
638 Anna: Umweltpolitik dann denk ich eigentlich eher so an grün, also dass die
639 Wälder sozusagen nicht absterben, was aber wiederum mit der Klimapolitik
640 irgendwie zusammenhängt. Also Klima ist halt für mich eher, wenn die
641 Sonne verdunkelt wird auf einmal, weil da so dicke Rauchschwaden
642 vorsitzen oder so. Das ist dann eher- das ist dann auch wieder so ein
643 Zusammenhang, also die Sonne geht dann weg, das ist dann irgendwie
644 Klima, aber die Rauchschwade ist eigentlich von der Umweltpolitik
645 produziert. Also da liegt irgendwie so ein Zusammenhang und der
646 Unterschied ist auch gar nicht so groß.

647
648 Johan: Ne. Du redest jetzt über die dramatischen Ausmaße und Auswirkungen des
649 Klimawandels, beschreibe die.

650
651 Anna: Ja, also ich hab mich da jetzt erstmal an diesen ganzen Berichten orientiert,
652 von denen man hört, so in den Medien, dass also die Umweltkatastrophen
653 auf uns zu kommen, dass die Polkappen abschmelzen und dann die Küste
654 zum Beispiel hier überflutet wird und ja- dass dann kein Schnee mehr fällt
655 und dass es das ganze Jahr über -keine Ahnung- 20 Grad warm ist oder so
656 was- also das sind für mich eigentlich diese dramatischen Ausmaße. Und
657 dass dadurch ja das ganze Leben auf der Welt eigentlich- zum Teil sterben
658 ja dann wirklich Tiere dabei aus, oder auch Menschen wahrscheinlich- ja,
659 und dass dadurch eigentlich das Leben auf der Erde irgendwie eintöniger
660 wird und wir eigentlich doch schon sehr in Gefahr sind, das aber irgendwie
661 nicht so richtig wahrgenommen wird.

662
663 Johan: Wie würdest du sagen dann, was für einen Einfluss/Auswirkungen hat das
664 auf die Gesellschaft?

665
666 Anna: Die Gesellschaft müsste-

667
668 Johan: Ne, wie denkst du, wird es sich verändern? Die Gesellschaft, wegen dieser
669 dramatischen Ausmaße/Auswirkungen?

670
671 Anna: Ich denk mal, sie wird die Umwelt mehr wahrnehmen, also sie wird stärkere
672 Warnungen entwickeln auf die Entwicklung der Umwelt und was man selber

673 eigentlich tun kann. Sich also darauf konzentrieren, dass man zum Beispiel
674 ein Auto fährt, was umweltfreundlich ist, oder dass ich Energien nutze, bei
675 denen nicht so viel Dreck entsteht. Solche Dinge halt einfach. Dass man
676 sich das bewusster macht und das auch versucht, einzusetzen.
677

678 Johan: Wird zum Beispiel die Gesellschaft das Aussehen verändern? Wegen des
679 Klimas?
680

681 Anna: Ja, eigentlich- eigentlich, logischerweise, müsste es die Gesellschaft
682 verändern, in die Richtung, dass es gegen die Wirtschaftspolitik ist, die halt
683 einfach nur den Umsatz fordert und nicht auf die Umwelt achtet. Also
684 dagegen müsste sie sich wenden, also so jetzt im Moment zum Beispiel sind
685 ja noch immer genügend große Autohersteller zum Beispiel, die noch nicht
686 wirklich Hybridautos oder so was produzieren. Und dann müssten man
687 eigentlich dann sagen, dass die Gesellschaft sich gegen diese Firmen
688 richtig wenden müsste und sagen müsste: "Nein, wir kaufen das nicht mehr
689 und das machen wir nicht mit." Das ist sozusagen ja nicht- demonstrieren
690 kann man das nicht richtig nennen- also sich da so gegen rebellieren-
691 wenden- einfach das abwenden und nicht nehmen.
692

693 Johan: Was denkst du, wird der Klimawandel für dich für Ausmaße haben in der
694 Zukunft?
695

696 Anna: Ja, also hier- wir sind ja im Norden und das Wasser ist ja nun nicht soo weit
697 weg und wenn man jetzt davon ausgeht, dass die Polkappen wirklich
698 schmelzen, dann müsste ich wahrscheinlich von hier wegziehen. Also das
699 wäre, denk ich, schon mal der erste Punkt. Ansonsten, dass ich
700 umweltfreundlicher umgehe, also dass ich mir später ein Auto kaufe, was
701 mit Wasserstoff angetrieben wird oder so dann halt. Und jetzt nicht so, wie
702 ich (lachend) Benzin fahre, ne? Dann- wenn man ein Benzinauto hat,
703 weniger fahren, je nach dem. Also öffentliche Verkehrsmittel vielleicht mehr
704 nutzen, dann Mülltrennung noch sorgsamer betreiben und- ja, einfach ein
705 Auge darauf haben, ob man denkt, ja weiß ich nicht genau.
706

707 Johan: Wie denkst- also was denkst du sozusagen, wird der Klimawandel für
708 Auswirkungen auf die Politik haben?
709

710 Anna: Ja, die Politik muss sich- gerade jetzt schon im Moment, mehr dafür
711 einsetzen, dass alles umweltfreundlicher gemacht wird- also die Politik
712 muss eigentlich mit den Forderungen des Volkes an die Politik, an die
713 Umwelt, umgehen können und muss das eigentlich umsetzen, was das Volk
714 fordert. Also wie die Umwelt geschützt werden sollte. Also man kann nicht
715 mehr gegen die Umwelt arbeiten, weil das ja auch irgendwie ein Arbeiten
716 gegen das Volk wäre, weil das Volk ja in der Umwelt lebt. Also muss ich
717 auch- in der Politik so arbeiten, dass ich die Umwelt schütze, damit das Volk
718 in der Umwelt geschützt ist beziehungsweise auch wahrnimmt, dass es
719 grundsätzlich in der Politik auch darum geht, mich und die Umwelt zu
720 schützen, mein Leben zu be- zu schützen, in dem Sinne.

721
722 Johan: Gegen was dann schützen in diesem Fall?
723
724 Anna: Gegen den Klimawandel, also gegen- dagegen, dass ich jetzt ein Auto
725 fahre, was alles verschmutzt und alles nur noch schlimmer macht, also dass
726 es mich aufhält.
727
728 Johan: Und die Verantwortung liegt dann auf- diese Veränderungen liegen dann bei
729 der Politik oder wie ist es dann?
730
731 Anna: Es liegt auf, also zum einen liegt es auf uns selber, weil wir selber müssen
732 halt uns dann die Sachen sozusagen kaufen und beschaffen und sie
733 umsetzen, aber die Politik kann halt gewisse Richtlinien schaffen und Leute
734 zum Beispiel dazu, wenn man jetzt hart sagt, zwingen, das zu machen.
735 Wenn ich sage, jeder muss so einen Filter haben für Feinstaub, oder jeder
736 muss ein Hybridauto fahren, dann kann ich ja mich auch nicht dagegen
737 wehren. Dann muss ich das ja fahren und dann muss ich mich ja
738 umweltfreundlich verhalten.
739
740 Tina: Also das Bewusstsein in der Bevölkerung ist eigentlich so noch nicht da?
741 Also es brauch schon irgendjemanden, der oben sagt und sitzt "Du musst".
742
743 Anna: Der so ein bisschen Anstoß schon gibt.
744
745 Tina: Genau. Also das Bewusstsein "So jetzt..."- ich meine, es ist unheimlich
746 bequem, wenn ich all meinen Müll in eine Tonne werfe oder wenn ich mir
747 halt ein Auto kaufe, was jetzt super viel verbraucht, aber das Auto ist in der
748 Anschaffung günstig oder so was. Also das muss wirklich von oben
749 kommen, also dieses Bewusstsein, meinst du, ist in den Leuten selber noch
750 nicht drin?
751
752 Anna: Noch nicht so stark ausgeprägt. Also man merkt schon irgendwie, dass sie
753 irgendwie merken, es geht was schief, aber man ist irgendwie noch zu faul,
754 um sich wirklich jetzt darum zu bemühen, weil: "Ach, wir haben ja Zeit".
755
756 Tina: Und das ist Aufgabe der Politik, dann dafür zu sorgen, dass-?
757
758 Anna: Den Anstoß zu geben, ja. Glaub schon.
759
760 Johan: Warum sind Leute dann faul?
761
762 Anna: Es ist einfach die Bequemlichkeit, dass- was du gerade auch beschrieben
763 hast halt, ne? Wenn man ein Auto hat, was billig ist und ich hab sowieso
764 nicht so viel Geld, warum soll ich mir dann zu Gunsten der Umwelt ein Auto
765 anschaffen, was teuer. Da hab ich ja im Prinzip auch nicht sofort was von.
766 Weil nur weil ich mir ein gutes Auto kaufe, wird ja nicht gleich die Umwelt
767 total besser und da verändern sich ja nicht alle sofort. Wir müssen ja alle
768 zusammenarbeiten. Deswegen- das ist halt so die allgemeine Einstellung

769 eigentlich: „Nur weil ich das mach, verändert sich ja nichts.“
770
771 Johan: Warum denkst du, hat man diese Einstellung?
772
773 Anna: Also ich- und was jetzt schon allgemein oft so war, dass auch grad in der
774 Politik: "Joa, ich kann sowieso nichts bewirken." Das ist da eigentlich so die
775 ähnliche Einstellung. Wenn man jetzt mal so auf die Umwelt guckt. Also nur
776 weil ich dieses Auto fahre, ändert sich das ganze Klima ja nicht. So in dem
777 Sinne. Und das ist in der Politik genauso. Da sind auch so viele Leute, die
778 sagen: "Ja, ich alleine, ich kann sowieso nicht bewirken, brauch ich gar nicht
779 erst versuchen. Ich geh nicht zur Wahl." Das ist dann der Vergleich da drin
780 so.
781
782 Johan: Und dann denkst du, der Effekt davon wird, dass Leute denken- also
783 sozusagen nicht an die Konsequenzen.
784
785 Anna: Ja, das ist ja schon ganz oft irgendwie so. Also ich hab das irgendwie- ich
786 kann nicht genau sagen, warum ich das so denke, aber ich hab so das
787 Gefühl, dass viele Leute einfach auch erstmal das tun, was sie im ersten
788 Moment für richtig halten, also egoistischer und an sich denken, und nicht
789 daran denken, was eigentlich für Konsequenzen das auf lange Zeit gesehen
790 hat. Dass in den nächsten zehn Jahren vielleicht nicht unbedingt was
791 passiert, dass ist die eine Sache, aber man muss ja auch mal lange sehen,
792 auf die nächsten 40, 50 Jahre, vielleicht passiert dann irgendwas. Aber das
793 ist vielen Leuten einfach egal.
794
795 Johan: Warum denkst du, gibt es diese Unterschiede in diesem
796 Umweltbewusstsein zwischen der Politik, warum sind die sich bewusst, als
797 die Privatpersonen? Weil man oft ist Privatperson in der Politik.
798
799 Anna: Ja, aber ich steh mit meiner Meinung in der Politik meistens nicht alleine da.
800 Jedenfalls sind da viele Leute, die eine ziemlich ähnliche Meinung haben
801 wie ich. Da ist dann halt irgendwann- wenn man danach sucht, findet man ja
802 meistens auch Leute. Wenn man dann irgendwie- muss man halt seinen
803 gewissen Glauben reinsetzen und dann wirklich auch machen. Um- in der
804 Politik- da ist das ja einfach so, dass man zumindest, wenn ich in einer
805 Partei drin bin, die haben ja schon irgendwie bestimmte Sachen, was sie
806 vertreten. Damit kann ich mich identifizieren und dann weiß ich, ich bin hier
807 nicht alleine, weil die eigentlich genau dasselbe wollen wie ich.
808
809 Johan: Okay. Man kann so sagen, dass wenn man nicht in der Politik ist, dann sitzt
810 man da alleine und sagt: "Ich kann nichts als Person bewirken."
811
812 Anna: Ist meistens so, ja.
813
814 Johan: Und du sagst, in der Politik sind sie dann sozusagen: "Hier bin ich, in einer
815 Form von Netzwerk." Du sagst, das ist ein Unterschied.
816

817 Anna: Joa, das find ich schon. Ja.
818

819 Johan: Wie denkst du dann, wie sich die Klimapolitik in der Zukunft verändern wird?
820 Wie denkst du, wird sich das verändern.
821

822 Anna: Umweltfreundlicher. Alles wird umweltfreundlicher gestaltet. Also die
823 Wirtschaft muss umweltfreundlicher agieren, halt dieser Ausstoß von Gasen
824 das muss- muss das auch in die Autos umgebaut werden. Hab ich ja auch
825 geschrieben, (lachend) mehr Hybridautos fahren, ja. Also das kann ich mir
826 gut vorstellen, weil das ist ja jetzt auch schon so in der Diskussion, dass man
827 das irgendwie einführen sollte und- das-
828

829 Johan: Was haben die Auswirkungen für einen Effekt auf die Wirtschaft?
830

831 Anna: Ja, die Wirtschaft muss sich umstrukturieren. Die muss eigentlich von
832 diesen- sie muss darauf achten, dass sie allgemein umweltfreundlicher
833 produziert und solche Dinge. Also dass sie auch dann das auch billiger
834 macht für die Leute, damit die das auch annehmen, weil sie eigentlich da
835 reininvestieren muss, dass sie diese umweltfreundlichen Autos, jetzt ist ja
836 ein gutes Beispiel, umweltfreundlichen Autos billig- relativ billig macht, damit
837 die auch gekauft werden, weil sonst bringt das ja keinem was.
838

839 Johan: Und das machen sie selber, diese Änderungen, oder?
840

841 Anna: (lachend) Das ist schwierig, weil wenn man jetzt davon ausgeht, dass sie ein
842 Auto billig verkaufen, dann können sie auch viele verkaufen, aber sie haben
843 halt nicht so einen großen Gewinn daran. Also das ist dann so ein-
844

845 Johan: Was denkst du, wie wird es dann Aussehen mit Wirtschaft, sozusagen-
846

847 Anna: Wird langsam, langsam anlaufen, denk ich. Also dann - jetzt kommen ja
848 langsam die ersten Nachfragen nach Hybridautos und ich könnte mir
849 vorstellen, dass vielleicht in zehn Jahren Hybridautos doch schon fast für
850 jeden erschwinglich sind. Ja, aber jetzt sofort erstmal nicht, weil das jetzt
851 alles noch in der Entwicklung ist und da ist noch keiner davon überzeugt und
852 deswegen- so in zehn, fünfzehn Jahren dann, denk ich mal, ist so ein
853 Hybridauto auch von den Preisen her auf dem vernünftigen Niveau. Also auf
854 einem Niveau, was sich auch fast- was sich viele Leute leisten können,
855 sagen wir so.
856

857 Johan: Was denkst du, treibt diese Entwicklungen, dass diese Hybridautos
858 kommen?
859

860 Anna: Joa, (lachend) der Klimawandel-
861

862 Johan: Aber das- sozusagen, dass die kommen. Ich meine, der Klimawandel
863 kommt, und man könnte ja trotzdem weiterfahren mit Benzin.
864

865 Anna: Ja, aber dann würde man das ja nur unterstützen, den Klimawandel. Das
866 wär ehrlich gesagt ziemlich blöd, wenn man das jetzt mal so ausdrückt, weil
867 noch können wir wenigstens was tun, damit es sich noch mal so stark sich
868 verändert. Im Moment können wir es noch so ein bisschen, reduzieren und
869 dann sollte man diese Chance auch wahrnehmen. Wenn man das nicht
870 macht, wäre das eigentlich- na ja, wie gesagt, halt einfach-
871

872 Johan: Wie denkst du, was treibt? Die Industrie selbst, oder der Kunde oder der
873 Staat? Oder wie würdest du das sagen?
874

875 Anna: Die Industrie, denk ich, muss erst mal Vorgaben vom Staat bekommen, weil
876 die von alleine wahrscheinlich so in Filter investieren oder solche Sachen
877 und, dass sich erst mal der Schadstoffausstoß verringert- die das sofort von
878 alleine machen, das glaub ich eher nicht, weil das ja für die wieder bedeutet
879 da reinzuinvestieren und was auszugeben und solche Dinge und ich denk
880 mal, wenn erst mal so Anstöße kommen und wenn, grad die Industrie, weil
881 sie nun mal der größte Verursacher ist, dieser Schadstoffe, wenn der erst
882 mal anfängt was zu tun, dass dann auch in anderen Bereichen- also, dass
883 es auch dann so ganz normale Leute irgendwie einen Anstoß finden da
884 dann auch. Dass sie dann sehen, es verändert sich was und dann auch
885 irgendwie Mut bekommen, dass sich vieles verändert: „Ich mach mit.“ Oder
886 so.
887

888 Johan: (lachend) Okay. Gut. Du sagst, man versucht dem bevorstehenden
889 Klimawandel zu entgehen- schafft man das?
890

891 Anna: (leise) Dem Klimawandel entgehen- joa, also ganz glaub ich nicht. Weil er ist
892 ja praktisch- hat ja schon angefangen sozusagen, hat ja schon eigentlich
893 seitdem angefangen, seit dem wir angefangen haben, so viel
894 Schadstoffausstöße in die Atmosphäre zu pumpen sozusagen und wirklich
895 aufhalten kann man den wahrscheinlich nicht. Man kann nur ihn
896 verlangsamen, denk ich. Also ihn sozusagen ein bisschen abbremesen so.
897

898 Johan: Du schreibst auch so, dass die USA, China und Japan mehr an der
899 Klimapolitik teilnehmen. Wenn man guckt dann heute, sieht es ja nicht so
900 aus. Warum sieht es so in der Zukunft aus?
901

902 Anna: Weil denen, denk ich mal, bis dahin klar geworden ist, was für eine starke
903 Bedeutung deren Industrie, deren Wirtschaft in punkto Klimawandel hat
904 eigentlich. Weil die ja- also ich glaub, gerade da ist es halt so, dass die
905 extrem giftige Schadstoffe wohl in die Atmosphäre leiten und sich auch
906 dagegen weigern irgendwie was dagegen zu tun. Und deswegen denk ich
907 mal, dass- jetzt auch diesen Klimabericht in den USA, der jetzt ja raus
908 gekommen ist, der war ja auch schon nicht ganz ohne und wenn das jetzt
909 noch so ein bisschen weitergeht und man vielleicht auch dann erste
910 Veränderungen sieht, dass die dann schon einlenken werden. Weil denen
911 dann auch bewusst wird eigentlich, wie stark das- wie gefährlich das ist.
912

913 Johan: Was treibt diese Veränderungen, diese Veränderungen in der
914 Wahrnehmung dann in diesen Ländern?
915

916 Anna: Also zum einen könnt ich mir vorstellen, dass das Volk Druck macht, weil
917 das Volk muss das ja eigentlich wahrnehmen. Das hat ja- also gut, China
918 Japan ist so eine Sache mit den Medien, aber gerade die USA, denke ich
919 mal, werden schon irgendwann mitbekommen, dass das so nicht mehr
920 weitergehen kann und, dass das Klima halt ja (lachend) vor dem Absturz
921 steht, sag ich mal. Und dass es damit- dass man was ändern muss. Und
922 dann hoffe ich mal, dass der Druck auch von innen einfach so stark nach
923 oben dringt, dass die da sich ändern werden und, dass sie einfach auch aus
924 wirtschaftlichen Gründen damit sie mit den anderen Ländern koordinieren
925 können, sich da ändern müssen. Weil sonst vielleicht deren Produkte oder
926 was die da halt machen, nicht mehr angenommen werden in anderen
927 Ländern, weil die halt unter solchen Bedingungen produziert werden.
928

929 Johan: Der Wille könnte man sagen, geht aus von dem Volk, zur Veränderung.
930

931 Anna: Joa, doch zum einen schon. Und zum anderen halt von der Wirtschaft, weil
932 die Produkte unter schlechten Bedingungen- unter diesen schlechten
933 Klimabedingungen sozusagen produziert werden.
934

935 Johan: Was denkst du, wird so die Klimapolitik in Zukunft vorantreiben? Also
936 international.
937

938 Anna: Ich denk mal weitere Klimaberichte werden noch folgen, die dann immer
939 alles noch drastischer und noch drastischer machen und, dass dadurch
940 immer- werden immer mehr Anstöße gefunden werden und dann- doch, da
941 denke ich schon gerade G8-Gipfel und solche Sachen, dass das so wichtige
942 Elemente sind.
943

944 Johan: Du würdest sagen, so dass die Veränderungen dann vorangetrieben
945 werden durch Berichte sozusagen, oder? Es kommen neue Berichte-
946

947 Anna: Ja.
948

949 Tina: Also einmal die wissenschaftliche Seite sozusagen, die
950 Naturwissenschaftler und die Forschung, die dann wiederum sozusagen
951 schon die Richtlinien für Politik und Wirtschaft vorformuliert.
952

953 Anna: Irgendwie schon. Ja. Danach wird sich ja gerichtet. Nach diesen Berichten,
954 die da rauskommen, danach richtet sich ja eigentlich auch die Politik, nach
955 den Erkenntnissen, die da gewonnen worden sind.
956

957 Johan: Und da würdest du sagen zum Beispiel, das du sagtest, das erreicht das
958 Volk und dann wächst der Druck des Volkes auf die Regierung.
959

960 Anna: Zum einen schon. Ja.

961
962 Johan: Ja. Hast du da vorher geschrieben, dass du nicht antworten willst. Ich stelle
963 die Frage, bei der du selbst nicht weißt, was du da antworten willst: Wer sind
964 die Gegner der Klimapolitik? Warum gibt es Gegner zu dieser-
965
966 Anna: Ja, Gegner zur Klimapolitik könnten vielleicht Leute sein, die den ganzen- ja,
967 diese ganzen Berichte für Quatsch halten. Die es einfach nicht annehmen
968 wollen, weil es einfach nicht- glauben die einfach nicht. Also allein
969 Glaubenssache und ansonsten- aus wirtschaftlichen Gründen, weil sich
970 dadurch vielleicht für die zum Nachteil alles entwickelt und die dadurch
971 einfach kein- ja, keinen wirtschaftlichen Erfolg mehr haben, keinen Gewinn.
972 Die Macht geht verloren und aus dem Sinne einfach Klimapolitikgegner
973 sind. Weil sie dadurch einfach Nachteile haben.
974
975 Johan: Warum nennen manche dies ist Quatsch? Diese Dinge, die beschrieben
976 werden?
977
978 Anna: „Das ging bis jetzt ja auch noch alles gut“, so nach dem Motto. „Jetzt ist doch
979 auch alles grün draußen und es ist nicht besonders warm, Sonne scheint,
980 ich kann noch alles sehen, mir geht's doch gut.“ So nach dem Motto. Also
981 das alles verharmlosen irgendwie.
982
983 Johan: Und das gibt es heute?
984
985 Anna: Na, ich kenn niemanden, der so denkt, aber-
986
987 Johan: @(.)@.
988
989 Anna: (lachend) Aber das gibt es bestimmt.
990
991 Johan: Gut. Wie findest du, sieht das heute aus? Die Klimapolitik und so diese-
992
993 Anna: Es kommt so langsam, langsam in Gang, also man fängt ja jetzt an so erste
994 Veränderungen zu machen, aber man fängt jetzt, finde ich- also gerade
995 diese Hybrid-Autos sind ja im Gespräch und das ist ja eher eine Sache, die
996 den Verbraucher was angeht. Und ich finde, man sollte stärker darauf
997 eingehen, dass die Wirtschaft sich- dass die Industrie sich verändert. Dass
998 man da anfängt, gewisse Vorrichtungen zu führen, damit die
999 umweltfreundlicher umgehen.
1000
1001 Johan: Gut, was bedeutet Politikverdrossenheit für dich?
1002
1003 Anna: Wenn ich- ja, wie schon geschrieben habe: „Ich bin- als Einzelner habe ich
1004 keinen Wert in der Politik.“ Das ist so ein ganz starkes Argument: "Ich allein
1005 kann ich ja eh nichts machen." Das ist auch dann, wenn ich nicht zur Wahl
1006 gehe, das ist so ein typisches Merkmal, finde ich eigentlich, von diesen
1007 Leuten, die diese Einstellung haben. Weil selbst mit einer Stimme kann man
1008 ja was bewirken. Sehen die dann halt anders- also einfach dieses

1009 Desinteresse und so Demotivation an der Politik haben. Irgendwie.
1010
1011 Johan: Warum gibt es das?
1012
1013 Anna: Es gibt viele Dinge in der Politik, die man nicht mitbestimmen kann, wo man
1014 vielleicht sagen sollte: "Da müsst ihr das Volk mit einbeziehen." Durch
1015 Volksentscheide oder mehr Rücksprache mit dem Volk in gewisser Weise.
1016 Oft ist es ja so, dass dann die Sachen wirklich langwierig durchdiskutiert
1017 werden oder auch solche Dinge, wie jetzt mit dem- ja, Arbeitslosengeld war
1018 ja auch so eine Diskussion damals, ob das alles so gut ist. Und vielleicht
1019 hätte man darüber auch abstimmen sollen. Oder so- ja, bei Wahlen, das ist
1020 halt immer so viele Stimmen und dann denkt man vielleicht: "Ja, meine
1021 einzelne Stimme geht ja dann sowieso unter. Ist nicht so wichtig." Ob jetzt
1022 eine Stimme mehr kommt oder nicht, ist egal. Weil es ja meistens dann
1023 schon mehrere 100 oder 1000 Stimmen Unterschied sind.
1024
1025 Johan: Okay.
1026
1027 Tina: Wie sieht für dich so der typische Nichtwähler aus? Wenn du den jetzt mal-
1028
1029 Anna: Oh, da gibt es aber ganz unterschiedliche Typen. Da gibt es ganz
1030 unterschiedliche Typen. Ja, also, es gibt genügend Arbeitslose, denk ich
1031 mal, die einfach sich von der- von allem abgeschirmt haben, auch von der
1032 Politik, die einfach denken: "Ohh, ist alles scheiße. Ne, und Politik ist daran
1033 Schuld, dass ich hier unten sitz und sowieso." Und dann gibt es aber auch
1034 genügend Leute im Mittelstand, die einfach denken so: "Ja, was soll ich
1035 schon machen. Ich fahr jeden Tag zur Arbeit oder mach da mein Ding und
1036 wenn ich da jetzt hingeh zur Wahl, das ist doch- das können doch die
1037 anderen machen. Da kann ich nichts bewirken." Und keine Ahnung. Also,
1038 das hängt, glaub ich, gar nicht davon ab, aus welcher Schicht man wirklich
1039 kommt, weil- das find ich so ein Phänomen, was irgendwie halt übergreifend
1040 ist.
1041
1042 Johan: Warum? Was treibt dieses Phänomen?
1043
1044 Anna: Ach, das weiß ich nicht. Ich kann das nicht nachvollziehen. Weil ich halt total
1045 anderer Einstellung bin, so was es das angeht.
1046
1047 Tina: Was meinst denn, wo kommt deine Einstellung her? Ist das eine
1048 Erziehungsfrage, oder jetzt auch durch die Schule, dass es da irgendwo
1049 auch schon vermittelt wird? Oder-
1050
1051 Anna: Also bei uns zu Hause gehen schon mal alle wählen. Das ist vielleicht schon
1052 mal so ein Punkt. Und ich habe früher immer schon Nachrichten geguckt,
1053 fast täglich- also früher mehr als jetzt eigentlich- in der Schule auch nie so
1054 erzogen worden, irgendwie als wenn das nichts bringen würde. Also ich hab
1055 sowieso erst seit der neunten Klasse Politikunterricht und auch von da an
1056 hat mich das immer schon interessiert. Und ich bin auch irgendwie

1057 geschichtsinteressiert und da stellt sich meistens noch so ein
1058 Zusammenhang her. Ich weiß nicht, liegt vielleicht auch an meiner
1059 Interessenslage, dass ich da auch von Anfang an eine andere Einstellung
1060 hatte, aber- also mir hat auch nie irgendjemand gesagt: "Politik- da kann
1061 man überhaupt nichts mit verändern." Und es gibt aber auch niemanden,
1062 der gesagt hat: "Politik ist jetzt das Beste und damit kannst du einwirken auf
1063 den Staat." Also-

1064
1065 Tina: Aber das wäre- wäre das jetzt was, was du von dir aus auch irgendwie für
1066 richtig befunden hättest, wenn du jetzt aus einer Familie kommst, die
1067 vielleicht so eine Einstellung hat, so: "Ach nee, komm, gehen wir nicht hin,
1068 heute machen wir uns einen schönen Sonntag." Irgendwie wenn Wahl ist
1069 oder so. Oder die auch eben- irgendwie, dass das politische Geschehen im
1070 Fernsehen, in den Medien irgendwie auch nicht verfolgt? Also wenn du jetzt
1071 so einen ganz anderen Background gehabt hättest, oder auch-

1072
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1074
1075 Tina: Also steckt das im Menschen drin irgendwie so diese Logik?

1076
1077 Anna: Ja, also wenn ich jetzt- gut, wenn ich jetzt eine Familie hätte, die absolut sich
1078 für nichts interessieren würde, also auch Nachrichten gucken und so was
1079 gar nicht machen würde, dann würde mir auch ein Haufen Allgemeinwissen
1080 fehlen, würde ich mal so sagen. Weil- also ich habe eine Freundin, bei der ist
1081 das wirklich so, die hat nur Tier-Dokus gesehen und solche Sachen und war
1082 zwar mit ihren Eltern unterwegs, aber die hat kaum Allgemeinbildung. Die
1083 hat auch kein Interesse an Geschichte, an Politik- das ist der alles egal. Die
1084 hat da einfach keine Lust zu. Das ist so: "Nee, langweilig. Interessiert mich
1085 nicht. Öhh." Weiß nicht. Und das ist halt der Unterschied. Vielleicht kommt
1086 das daher. Also ich könnt mir das schon vorstellen, dass das was damit zu
1087 tun hat, aber ob das- also ich würd mich da auch nicht festlegen, sagen wir
1088 mal so.

1089
1090 Johan: Wenn wir das jetzt zusammenfassen, kann man sagen, dann gibt es drei
1091 Gründe zum Beispiel für Politikverdrossenheit oder so etwas- Desinteresse
1092 an Politik. Und dann könnte man sagen, ein Grund ist sozusagen, dass man
1093 denkt, meine Stimme spielt sowieso statistisch keine Rolle, ist ein
1094 Argument. Ein anderer ist zum Beispiel, dass- du hast gesagt, dass Volk
1095 sollte mehr eingebunden werden, in die Politik. Das bedeutet praktisch,
1096 dass man sagt, dass der Mensch wenig Macht hat über die Politik. Und der
1097 dritte ist sozusagen ist, dass du sagst- ist eine Erziehungsfrage oder so eine
1098 Hintergrundfrage. Was denkst du, ist der Wichtigste dann?

1099
1100 Anna: Wahrscheinlich schon die Erziehungsfrage, weil sich viel in dem Alter, im
1101 Kindesalter entwickelt- also im Ich jetzt sozusagen. Jetzt komm ich da ja auf
1102 Freud zu sprechen, das ist wahrscheinlich ein bisschen weit ausgeholt, weil
1103 wir halt da durchgenommen haben, dass sich da das Ich und das Über-Ich
1104 und Es und so was entwickelt und damit halt auch die Interessen und Werte

1105 und Normen und so was und, dass halt alles in dem Altersraum irgendwie
1106 passiert. Und wenn ich halt früher nicht so viel Kontakt mit Medien
1107 beziehungsweise Nachrichten gehabt hätte, dann hätte ich das vielleicht
1108 nicht so wahrgenommen. Also-
1109

1110 Johan: Aber wie ist die Idee da, dass du sagst, die Leute sollten mehr eingebunden
1111 werden. Wie denkst du dazu? Also, die Teilnahme vom Mensch in der Politik
1112 oder Gesellschaft- wie funktioniert das heute?
1113

1114 Anna: Ja, heute kann man sich eigentlich ja nur einbinden richtig, wenn man in
1115 irgendeiner Partei organisiert ist. Das reicht ja schon- also wenn ich mich
1116 jetzt im Gemeinderat organisieren würde, wäre ich ja schon irgendwie in der
1117 Politik drin, würde was machen, würde mich da mit einbinden. Nur dann
1118 wenn ich zur Wahl gehe, dann binde ich mich- ja gut, im aller geringsten
1119 Maße irgendwie ein. Aber dass ich jetzt wirklich was verändern kann oder
1120 richtig mitentscheiden kann, kommt ja eigentlich selten vor. Also das ist ja-
1121 da kann man eigentlich nur sagen, wen ich den Ministerpräsidenten wähle,
1122 oder wenn ich den Kanzler beziehungsweise die Partei wähle, da kann ich
1123 irgendwie mitentscheiden. Aber ansonsten ist das eigentlich selten, dass ich
1124 wirklich sagen kann, meine Stimme wurde irgendwie gehört. Finde ich dann.
1125 Also da- das- so bestimmte Entscheidungen wären vielleicht gar nicht mal
1126 schlecht, wenn man die noch mal dem Volk noch mal zu Diskussion stellen
1127 würde. So die EU-Verfassung war ja auch in manchen Ländern zur
1128 Abstimmung, in Deutschland ja nicht. Da hat das die Politik entschieden.
1129 Und nicht das Volk. Also da- solche Dinge zum Beispiel. Da fühlt man sich
1130 dann irgendwie vielleicht übergangen.
1131

1132 Johan: Wie wird dann die Zukunft aussehen, denkst du?
1133

1134 Anna: Das wird sich nicht ändern, also das wird immer so intern in der Politik alles,
1135 denk ich mal, entschieden werden. Das wird so bleiben. Eher vielleicht
1136 sogar noch drastischer werden.
1137

1138 Johan: Mhm („Aha“). Wie denkst du, wird Demokratie in der Zukunft aussehen?
1139 Kommen wir dann zu der Frage.
1140

1141 Anna: Ja, also ich denke mal, dass die Wirtschaft schon mehr macht bekommen
1142 wird- also im Moment ist sie ja auch so schon dabei Macht zu übernehmen,
1143 und ich denke mal, das wird sich auch nicht ändern. Und eher noch ein
1144 bisschen mehr Macht nehmen. Ja, dann hab ich ja gesagt, dass vielleicht
1145 die Wahlen sich alle sechs Jahren verschieben werden. Also gerade
1146 vielleicht auch aus dem Grund, weil das Volk nicht so wahlfreudig ist, dass
1147 man sagt: "Was lohnt es alle vier Jahre alle von den Sesseln zu heben und
1148 zu sagen: "Geht zur Wahl!" Sparen wir uns das Ganze, machen wir alle
1149 sechs." So nach dem Motto. Also das war vielleicht so die erste Eingebung
1150 dabei. Ja, aber sonst- also es wird sich eher ins Negative verändern mit der
1151 Demokratie, denk ich.
1152

1153 Johan: Kannst du ein Beispiel- so ein praktisches Beispiel davon nennen? Was
1154 denkst du?
1155

1156 Anna: (leise) Das ist schwierig jetzt. Ich hab so ein Beispiel nämlich überhaupt
1157 nicht.
1158

1159 Johan: Ja, aber wie denkst du zum Beispiel, dass- wenn du sagst, es verändert
1160 sich, aber in welcher Art und Weise verändert es sich?
1161

1162 Anna: Ja, also wird- also Demokratie wird sich das Volk gesehen negativ
1163 verändern, weil wir halt noch weniger, denk ich mal- noch weniger als jetzt,
1164 irgendwie mitbestimmen können. Also das wäre jetzt zum Beispiel jetzt,
1165 dass die Wahl verschoben werden würde, dann könnten wir ja weniger
1166 mitbestimmen, weil- ja, sechs Jahre ist einfach ein längerer Zeitraum, in
1167 denen die praktisch machen könnten, was sie wollten sozusagen. Ja dann,
1168 dass man bestimmten- ne. Ne.
1169

1170 Johan: Warum geht das diesen Trend. Warum geht das nicht umgekehrt?
1171

1172 Anna: Weil das Volk politikverdrossen ist. Weil das einfach sozusagen keinen
1173 Bock auf Politik hat.
1174

1175 Johan: Es geht aus vom Volk?
1176

1177 Anna: Ja, zum einen schon. Und zum anderen, weil die Wirtschaft stärker in die
1178 Demokratie reinrückt und dann wird das eher Wirtschaftspolitik als dass es
1179 irgendwie am Volk orientiert ist, die Politik.
1180

1181 Johan: Okay. Und wie würde dann die Wirtschaft eingreifen in die Politik?
1182

1183 Anna: Ja, die wird- also jetzt sieht man ja schon, VW ist ja in der Wirtschaft
1184 irgendwie schon mit eingebunden. Allein da schon, dass es HarzIV heißt, ist
1185 sie ja irgendwie schon drin. Ja, dann dieses VW Gesetz, was es da gibt.
1186 Solche Dinge. Und- ja, dass man einfach wirtschaftsorientierter da vorgeht.
1187 Also mir fallen da jetzt keine konkreten Gesetzesvorschläge oder so was
1188 ein, aber dass es- Fusionen vielleicht einfacher gemacht werden und, dass
1189 die Wirtschaft mit dem Geld, was sie hat, vielleicht irgendwo sich mit
1190 einkauft, mit Aktien oder, dass die Politik- der Staat sozusagen
1191 Aktieninhaber bei anderen Unternehmen wird. Bei großen Unternehmen
1192 oder so was. Und dass das damit alles sich noch mehr miteinander
1193 verkettet- vernetzt so.
1194

1195 Johan: Okay. Du denkst also, dass es sich vereinen wird.
1196

1197 Anna: Ja, und dadurch wird der Einfluss der Wirtschaft schon wieder größer.
1198

1199 Johan: Okay. Wie siehst du dann die Beziehung zwischen Wirtschaft und Politik?
1200

1201 Anna: Die werden anfangen wahrscheinlich zu kooperieren.
1202
1203 Johan: Und wie ist das heute?
1204
1205 Anna: Och teils teils, würde ich sagen. Also es ist- zum einen werden Gesetze
1206 abgeschlossen, die schon gut für die Wirtschaft sind und die Wirtschaft sich
1207 da schon ein bisschen einmischt und dann Proteste ausübt und irgendwie
1208 Drohungen sozusagen schon stellt. Aber zum anderen gibt es da auch
1209 Gegengesetze, wo die Firmen sozusagen angegriffen werden in dem, wie
1210 sie sich ausüben. Also, dass man jetzt gewisse Arbeiter einfach nicht mehr
1211 so rauswerfen darf, so- solche Dinge zum Beispiele das passt ja auch dem
1212 Arbeitgeber nicht, wenn ich da- ich möchte gerne jemanden rauswerfen,
1213 darf das aber nicht, weil der noch bestimmte Sachen im Vertrag stehen
1214 haben muss oder Rechte hat. Solche Dinge zum Beispiel.
1215
1216 Johan: Gut, ich denke, wir haben ein paar Dinge hier abgehakt, aber ich muss
1217 trotzdem noch mal eine Frage stellen: warum denkst du, dass das Volk
1218 denkt, dass es nicht eingreifen kann?
1219
1220 Anna: Also wenn man sich die Veränderungen so anguckt- Anfang- ne Ende der
1221 60er war ja diese große Studentenbewegung und so was alles da- da war ja
1222 scheinbar Motivation da, dass man sich einmischen kann und dass es was
1223 bringt. Und ich meine jetzt, da kommen dann Demonstrationen gegen
1224 Neonazis und das war's dann. Also da protestiert eigentlich keiner gegen
1225 irgendwelche Reformen, die da wirklich in Gang gesetzt werden sollen- also
1226 jedenfalls nicht so, dass das wirklich wahrgenommen wird. Und allgemein,
1227 das Bewusstsein hat sich einfach irgendwie dahin verändert, dass ich mit
1228 meiner einzelnen Stimme nichts tun kann. Also-
1229
1230 Johan: Warum hat sich dieses Bewusstsein verändert? Warum hat es die
1231 Motivation verloren im Vergleich mit den 60ern?
1232
1233 Anna: Mhm, für manche Leute ist es vielleicht zu allumfassend, zu viel
1234 Fremdwörter, zu viel wirtschaftliches hin und her, die Verknüpfungen
1235 erkennen und das als Ganzes irgendwie wahrnehmen können, was da jetzt
1236 mit wem wie zusammenhängt und warum das jetzt so ist, und vielleicht sich
1237 selber immer nur im Nachteil sehen. Das könnte ich mir vorstellen.
1238
1239 Johan: Das ist so eine personales- das ist schwerer geworden, oder? Die Welt.
1240
1241 Anna: Ja, also wenn ich jetzt mir die Politik angucke, das ist schon nicht einfach.
1242 Also man muss schon irgendwie sich da teilweise schon ganz schön rein
1243 versetzen und wirklich links und rechts noch mal gucken, um wirklich auch
1244 mitzukriegen, was eigentlich jetzt gerade los ist und worum es geht und was
1245 es für Vor- und Nachteile hat. Und wirklich das Ganze wahrzunehmen und
1246 nicht nur einmal hinhören: "Aha aha, das und das, das und das ist im Gange,
1247 der und der hat das gesagt- find ich scheiße." Geht nicht. Das kann man
1248 nicht machen. Das heißt, man muss sich wirklich von allen Ecken irgendwie

1249 informieren, sich verschiedene Sichtweisen holen, verschiedene Argumente
1250 und muss sich dann selber auch noch überlegen: "Find ich das jetzt gut?"
1251 Das ist vielen einfach zu anstrengend.
1252

1253 Johan: Warum finden diese Leute das zu anstrengend?
1254

1255 Anna: Ja, ich muss- zu einem muss ich mich um meine Familie kümmern, ich muss
1256 mich auch um meine Arbeit kümmern und wenn ich mich dann auch noch in
1257 der Politik richtig engagieren soll, so dass ich auch noch richtig was
1258 bewegen kann oder dass ich da irgendwie gute Argumente bringen kann,
1259 muss ich mich ja so viel informieren und ich finde dazu einfach nicht die Zeit.
1260

1261 Tina: Also: "Ich hab genug eigene Sachen am Hals sozusagen-"
1262

1263 Anna: Ja, sozusagen. Ja.
1264

1265 Tina: "Mit meinem Privatleben und meiner Familie, mit meinem Job."
1266

1267 Anna: Richtig. "Habe da einfach nicht die Zeit für, mich da auch noch großartig zu
1268 informieren, was da gerade im Gange ist, um da wirklich mitreden zu
1269 können."
1270

1271 Johan: Ja. Gut, dann haben wir da ein bisschen abgehakt, oder?
1272

1273 Tina: Ja, ich guck auch gerade schon. Also ich hab eben schon mal- das springt
1274 ein bisschen jetzt. Können wir eigentlich weitergehen, ne?
1275

1276 Johan: Was verstehst du unter Schwarzmarkt?
1277

1278 Anna: (lachend) Haaaaa. Eijejiei. Schwarzmarkt, ja- also Arbeit auf dem
1279 Schwarzmarkt nennt man ja meistens so, wenn man dafür eigentlich gar
1280 nicht gemeldet ist, da zu arbeiten beziehungsweise man das nicht
1281 versteuert und solche Dinge, dann ist das ja meistens Schwarzmarkt. Oder
1282 illegale Ware verkaufen, nennt man ja auch Schwarzmarkt. Also an solche
1283 Dinge hab ich da eigentlich gedacht. Ja.
1284

1285 Johan: Was bedeutet Volk für dich? Volk kommt oft vor, auch in deinem Interview.
1286 Und ich finde das ganz interessant- der Wille des Volk, Volk so, Volk so.
1287 Was hat das für eine Bedeutung, das Volk?
1288

1289 Anna: Das Volk, ja- das Volk das sind ja also eigentlich alle, die- ja, eigentlich alle,
1290 die in Deutschland leben. Obwohl man das- das ist jetzt- also die Leute, die
1291 in Deutschland wirklich mit der Politik mitbestimmen können. Also eigentlich
1292 alle deutschen Staatsbürger, müssten das dann sein. Weil alle Zuwanderer,
1293 die noch keine deutsche Staatsbürgerschaft haben, können ja auch nicht
1294 wirklich mitbestimmen. Die dürfen ja nicht wählen. Also müsste man
1295 eigentlich sagen, dass das Volk alle sind- alle, die die deutsche
1296 Staatsbürgerschaft besitzen. Ja. Müsste man so sagen, ja.

1297
1298 Tina: Versteht sich das Volk denn überhaupt noch als Volk? Also wenn du jetzt
1299 sagst, jeder ist auf sein Eigenes bedacht, jeder hat so seine privaten
1300 Probleme am Hals, engagiert sich nicht mehr für die Gemeinschaft- also ist
1301 Volk eigentlich nur noch so ein ausgehöhlter formeller Begriff, der jetzt
1302 irgendwo an Staatsbürgerschaft gebunden ist, oder?
1303
1304 Anna: Ja, eigentlich schon, weil man ja- wenn man das mal so beobachtet, man
1305 nimmt nicht mehr die Zugehörigkeit wirklich so wahr, also wenn ich irgendwo
1306 hingehe- gut, in einem anderen Land ist das schon wieder was anderes.
1307 Wenn ich da Deutsche treffe, dann fühlt man sich schon irgendwie
1308 verbunden, weil man halt deutsch ist, so. Aber wenn ich hier so gucke und
1309 sehe, so viele Ausländer wohnen hier, dann fühle ich mich schon irgendwie
1310 nicht mehr heimisch, sag ich mal so. Also ich merke nicht, dass ich jetzt hier
1311 Deutscher bin und das ist mein Volk, obwohl der vielleicht dunkle Haare hat-
1312 dunkle Hautfarbe hat und der nächste sieht wie'n Asiat aus und der ist-
1313 trotzdem sind beide deutsch, das nehme ich auf den ersten Blick nicht wahr
1314 und fühle mich vielleicht- ja, eingengt von Ausländern oder so. (lachend)
1315 Das ist jetzt aber nicht rassistisch gemeint, nicht dass-
1316
1317 Tina: @(.). Okay.
1318
1319 Johan: Neneneneeee. Also- aber du würdest sagen, dass für dich Erstbegriff Volk ist
1320 zum Beispiel Deutsche zu sein. Oder?
1321
1322 Anna: Das ist schon relativ wichtig, würde ich sagen. Ja.
1323
1324 Johan: Und zum Beispiel wenn man wohnt auf einem Platz sind sie dann ein Teil
1325 von dem Volk, werden die Ausländer ein Teil des Volkes oder wird es eher
1326 ein anderes Volk- viele Völker unter einem Hut?
1327
1328 Anna: Also wenn ich als Deutscher in einem anderen Land wohne, oder?
1329
1330 Johan: Neneneneeee.
1331
1332 Tina: Oder umgekehrt.
1333
1334 Anna: Ach so. Ach so. Genau umgekehrt. Okay. Na doch, also eigentlich denke ich
1335 schon. Also eigentlich denke ich schon, dass man sich dann zugehörig fühlt.
1336 Aber so ganz sicher bin ich mir da jetzt nicht- in der Aussage.
1337
1338 Johan: Eine interessante Frage- überlege mal ein bisschen. Ich merke, es gibt zwei
1339 Dinge, wenn man redet. Es gibt- auf der anderen Seite sagst du zum
1340 Beispiel, (...) #00:13:21#, dass das Volk das verändern will und deswegen
1341 machen sie das, verändern sie das. Auf der anderen Seite sagst du auch,
1342 dass das einzelne Individuum ist eine Verdrossenheit- denkt, dass es nicht
1343 passt- darin haben wir zwei verschiedene Alternativen. Wie geht's du damit
1344 um?

1345
1346 Anna: Das ist für mich selber schwierig, weil ich das nicht beurteilen kann, wie sich
1347 das eigentlich genau entwickeln wird. Also da bin ich selber ein bisschen
1348 skeptisch. Also ich könnte mir beides eigentlich vorstellen. Ich könnte mir
1349 vorstellen, dass sich das in den nächsten Jahren ein bisschen verändert,
1350 und dass es wirklich eine relativ starke Gruppe gibt, die sich da rauskämpft
1351 und sozusagen die Elite bildet und gegen die Politik ankämpft. Ich könnte
1352 mir aber auch vorstellen, dass es sich genau ins Gegenteil verändert und,
1353 dass es wirklich nur Politikverdrossene gibt und wirklich die Politik ohne das
1354 Volk weitergeht sozusagen.
1355
1356 Johan: Aber es kommt so voran, dass du das sagst, das Volk treibt etwas- oder das
1357 Volk kann es nicht erlauben oder das Volk kann das nicht machen, auf der
1358 anderen Seite ist das einzelne Individuum sozusagen isoliert. Wie siehst du
1359 die Beziehung zwischen Individuum und Volk?
1360
1361 Anna: Ja, da müsste man sich irgendwie- ja, da müsste man sich zurückorientieren
1362 eigentlich an solche Dinge wie die 68er zum Beispiel und versuchen,
1363 Gruppen zu bilden, was wiederum ziemlich schwierig wird und
1364 wahrscheinlich auch eher unrealistisch, außer es hilft nicht dramatisch, weil
1365 meistens ist es ja so, wenn es wirklich hart auf hart kommt, halten auf einmal
1366 wieder alle zusammen. Aber vorher klappt das dann irgendwie nicht. Also
1367 auf den letzten Drücker sozusagen. Weiß nicht.
1368
1369 Tina: Was müsste denn passieren irgendwie, um so eine Volksgemeinschaft oder
1370 auch das Verständnis für eine Volksgemeinschaft wiederzubekommen.
1371
1372 Anna: Oha.
1373
1374 Tina: Also wer könnte da eingreifen oder was müsste vielleicht auch passieren-
1375 gar nicht mal auf einen Akteur bezogen oder so.
1376
1377 Anna: Ha, es müsste halt irgendwie was ziemlich dramatisches passieren, aber
1378 was genau da jetzt passieren müsste, weiß ich auch nicht so genau. Also,
1379 und dann müsste es- es müsste eigentlich ja nur irgendwie ein paar Leute
1380 geben, die noch mehr Leute anspornen und dass sich so eine Kette bildet,
1381 dass es immer mehr Leute werden, die sich gegenseitig da noch ein
1382 bisschen hochziehen, sagen: "Leute, so geht's nicht. Wir müssen was tun."
1383 Also da müsste sogar- das müsste es halt ein paar Leute geben, die das in
1384 die Hand nehmen und wirklich dazu aufrufen und ein bisschen den Leuten
1385 auch Mut machen. Und dann könnte man also einen vernünftigen- wenn
1386 man das vernünftig darstellt, mit vernünftigen Argumenten, könnte man
1387 dann vielleicht was bewegen. Aber- ich bin da selber im Moment so ein
1388 bisschen skeptisch, ob da überhaupt noch mal irgendwie was, so wie
1389 Demonstrationen und so was erlebt man ja heute eigentlich kaum noch
1390 wirklich. Deswegen bin ich da ein bisschen skeptisch, ob das überhaupt
1391 richtig funktioniert.
1392

1393 Johan: Warum denkst du, wird das nicht funktionieren?
1394
1395 Anna: Ja eben gerade, weil jeder so mit einem Ohr hinhört, dass irgendwie
1396 wahrnimmt, da Demonstrationen oder so was: "Oh neeee. Nee. Keine Lust."
1397 Öhh, oder- und im Grunde gar nicht wahrnimmt, was da eigentlich los ist,
1398 weil bei Demonstrationen dann immer dann viele schon Angst haben: "Huu,
1399 da muss ich mich prügeln, oder so." Und schon aus dem Grund sagen die:
1400 "Gehe ich nicht hin, ist mir zu gefährlich oder so."
1401
1402 Tina: Aber man kommt da irgendwie nicht raus hier jetzt grad so ein bisschen.
1403
1404 Johan: Mhm?
1405
1406 Tina: Aus der Argumentation.
1407
1408 Johan: Mhm. Was?
1409
1410 Tina: Ne, wir stecken hier grad so ein bisschen fest. So.
1411
1412 Johan: Neneneeee, ich fand das auch interessant, weil ich meine- ne ne, ich finde
1413 das nicht. Also ich finde so, was du mit anderen Worten sagst: das Volk
1414 reagiert- ist folgendes, dass sich ein paar Leute in Gruppen organisieren
1415 und dann werden die größer. So du würdest sagen, das Volk ist sozusagen-
1416 besteht dann aus Gruppierungen, die sich organisieren, oder wie würdest
1417 du das sagen?
1418
1419 Anna: Joa, doch.
1420
1421 Johan: Oder hab ich das jetzt falsch verstanden?
1422
1423 Anna: Ne, das kommt dem schon relativ nahe.
1424
1425 Tina: Okay.
1426
1427 Johan: Ja. Wie würdest du sagen- was bedeutet es in Zukunft, arbeitslos zu sein?
1428
1429 Anna: Oh. Ganz schlecht. @(.)@. Ne, ich denke mal, wenn man arbeitslos ist, hat
1430 man eigentlich ziemlich schlechte Karten. Doch, also weil die
1431 Arbeitslosengelder, denk ich auch, werden auch gekürzt, noch mehr wieder
1432 runtergehen, weil es halt mehr Arbeitslose gibt und das sonst zu teuer wird
1433 einfach und wenn man arbeitslos ist hat man von vornherein schlechte
1434 Chancen. Sobald man- man muss- es reicht ja schon, wenn man in den-
1435 wenn im Lebenslauf nachher steht, man war ein halbes Jahr arbeitslos, das
1436 kommt direkt schlecht an. Dann- oder wenn ich- da muss ich aus
1437 bestimmten Gründen halt, weil ich halt arbeitslos bin, in ein bestimmtes
1438 Wohngebiet umziehen, was den Ruf hat, total dreckig zu sein oder da gibt
1439 es immer Prügel oder so was, dann nimmt mich auch keiner mehr an, wenn
1440 ich da wohn. Das machen die dann nicht, oder ich kann mir nicht mehr die

1441 richtig chicen Klamotten leisten und kann nicht gut aussehend zum
1442 Bewerbungsgespräch gehen. Das ist gleich der falsche Eindruck. Und dann
1443 nehmen die mich auch nicht. Und dann kommt man in so einen Kreislauf, wo
1444 man eigentlich nicht wieder rauskommen kann.

1445

1446 Johan: Warum ist die Kluft zwischen Arm und Reich eigentlich übergroß geworden?

1447

1448 Anna: Ja, Stichwort Globalisierung, aber wie das jetzt so ganz genau- mhm. Also
1449 die Reichen beziehungsweise die Leute, die halt Geld haben, konnten oder
1450 können investieren und wenn sie richtig investieren, dann können sie halt
1451 auch ihr Geld vermehren und dadurch sich- ja, sozusagen reich machen.
1452 Wenn man das mal so ausdrücken möchte. Und die Armen, die haben ja gar
1453 kein Geld über, was sie irgendwie investieren könnten zum Beispiel in
1454 irgendwas. Das wär jetzt ein Grund, der mir einfällt. Oder auch, weil ja
1455 bestimmte Dinge immer teurer werden für den Verbraucher und wenn ich im
1456 Mittelstand lebe oder in der oberen Schicht, dann kann ich mir halt auch
1457 trotzdem alles mögliche leisten und muss nicht auf die günstigen Produkte
1458 von Aldi zum Beispiel zurückgreifen. Jetzt mal so gesehen.

1459

1460 Johan: Was denkst genau, was treibt es zum Beispiel, dass manche Leute
1461 investieren können und andere nicht?

1462

1463 Anna: Ja, wenn ich- wenn ich schon arbeitslos bin, dann hab ich ja kein Geld über,
1464 dass ich in irgendeine Aktie investieren kann, weil ich ja bis auf den letzten
1465 Cent alles brauche über den Monat. Meistens ist das ja so.
1466 Beziehungsweise geht das auch, glaub ich, von den Richtlinien gar nicht,
1467 dass man da irgendwie was investieren kann. Ja, und wenn ich jetzt im
1468 gehobenen Mittelstand lebe oder so und ich hab noch mal 100 Euro über,
1469 die ich jeden Monat investieren kann, dann investiere ich zum Beispiel in
1470 eine große Firma, keine Ahnung- Porsche oder so, und mach dann mit
1471 denen immer wieder Gewinn und dann hole ich ja immer wieder Gewinn
1472 raus und hab immer mehr Geld und dann kann ich auch eigentlich immer
1473 mehr Geld investieren und ziehe einen immer größeren Gewinn raus, oder
1474 so. Dann komm ich ja in so eine- wie heißt das- Gewinnspirale?
1475 Gewinnschleife? So was. Da gibt es, glaub ich, so ein Wort dafür- in dass ich
1476 dann irgendwie rein komm und dann muss ich halt nur aufpassen, dass ich
1477 mich nicht verspekuliere. Das ist halt das Risiko dabei. Aber das ist- ja, also
1478 wenn ich erst mal angefangen habe, und was summiert/ vermehrt hab, hab
1479 ich ja auch noch mehr und dann-

1480

1481 Johan: Also es gibt Leute- die gehen in die Glückspirale oder in die (...) #00:19:58#
1482 Spirale. Gibt es da eine Mitte?

1483

1484 Tina: @(.)@.

1485

1486 Anna: Die Mitte könnten die sein, die gar nichts machen, die einfach sagen: "Ich
1487 behalt mein Geld bei mir und ja, leb damit und kauf mir dann lieber mal ein
1488 neues Auto oder so. Oder wenigstens/ Und wenn nicht, spar ich's an." Ja,

1489 das könnt ich mir vorstellen, dass das die Mitte ist. Ja.
1490
1491 Johan: Was macht eigentlich die Armen immer ärmer und die Reichen immer
1492 reicher? Diese Spirale, oder?
1493
1494 Anna: Also, dass die Reichen immer reicher werden- wär die Erklärung jetzt die
1495 Spirale. Ja. Und bei den Ärmern immer ärmer- das müsste eigentlich die
1496 Folge aus dem Reichen immer reicher sein. Aber- also ich kann das nicht
1497 genau erklären, aber wenn immer mehr Leute reicher werden, dann wird ja
1498 meistens auch- werden meistens auch die Produkte teurer- also ich muss
1499 mehr Geld ausgeben. Und die Armen können natürlich nicht die teuren
1500 Produkte oder- sich nicht so viel leisten dann. Und werden dann noch ärmer,
1501 weil sie kein Geld mehr über behalten, sozusagen.
1502
1503 Johan: Man könnte sich vorstellen, dass die Leute, die reicher werden, mehr
1504 ausgeben? Und dadurch mehr Arbeit kriegen und deswegen werden die
1505 Ärmern reicher?
1506
1507 Tina: Noch mal.
1508
1509 Tina und Anna: @(.)@.
1510
1511 Johan: Ne, aber du sagtest, die Reichen werden immer reicher und sagst die
1512 konsumieren mehr und die Dinge werden teurer, aber irgendwo wenn die
1513 mehr konsumieren, gibt es mehr Umsatz und wenn es mehr Umsatz gibt-
1514
1515 Tina: Ach so.
1516
1517 Johan: und wenn es mehr Umsatz gibt, wird es nicht irgendwo auch den Ärmern
1518 zugunsten kommen?
1519
1520 Anna: Ne, das glaub ich nicht.
1521
1522 Johan: Wird mehr eingestellt?
1523
1524 Anna: Nee, weil man braucht ja nicht mehr Leute, man kann- also die kaufen ja
1525 nicht so in den Massen mehr und also- bis jetzt ist es auch so, dass alles
1526 mehr denn je- dass die Maschinen mehr machen können und ich denke mal,
1527 dass wird sich damit dann so wieder ausgleichen, dass mehr Maschinen
1528 eingesetzt werden und mehr Leute kaufen und dann kommt man mit den
1529 Maschinen dagegen an. Dann muss man nicht dann so viele Leute
1530 einstellen. Also vielleicht wird es das schon einen kleinen Aufschwung
1531 geben, aber nicht die Masse. Also da wird es nicht so viele Leute geben, die
1532 eingestellt werden.
1533
1534 Tina: Also da fehlt dann auch das Solidargefühl eigentlich, also: "Ich hab jetzt viel
1535 Geld und könnte eigentlich auch damit anderen Leuten irgendwie zu was
1536 Besserem verhelfen-

1537
1538 Anna: "Könnt ich, mach ich aber nicht." Ja.
1539
1540 Tina: Aber das Bewusstsein ist auch nicht da.
1541
1542 Anna: Nee, glaub ich nicht. Das ist halt so dieses Macht haben. Macht und Geld
1543 haben.
1544
1545 Johan: Wie würdest du dann die zukünftige Gesellschaftsstruktur sehen? Also wer
1546 sind die Armen und wer sind die Reichen sozusagen?
1547
1548 Anna: Die Reichen sind die, die eine gute Bildung haben und die Armen sind die,
1549 die schon wahrscheinlich von vornherein aus armen Verhältnissen kommen
1550 und sowieso eine schlechte Bildung haben und ja- das ist für mich stark von
1551 der Bildung und von dem Umfeld- also aus meinem Alter jetzt. Ich komme
1552 jetzt aus einem guten Elternhaus und das heißt, ich habe jetzt schon gute
1553 Bedingungen, weil ich jetzt schon ein Taschengeld hab, mit dem ich mich
1554 vernünftig anziehen kann zum Beispiel, oder ich gehe auf's Gymnasium und
1555 das ist schon mal- ich krieg dann also Abitur, damit bin ich schon mal
1556 irgendwie besser und habe damit mehr Chancen. Und das können sich halt
1557 Leute aus sozial schwachen Schichten nicht leisten.
1558
1559 Johan: Was hat Bildung für eine Bedeutung in der Zukunft?
1560
1561 Anna: Ja, das sieht man ja jetzt schon, dass ich oft Abitur brauche für irgendeinen
1562 Beruf. Also ich hab mich da neulich schon mal erkundigt und war sehr
1563 (lachend) erstaunt, muss ich schon sagen, oder neulich das Zitat aus dem
1564 Fernsehen: "Selbst als Busfahrer brauch ich jetzt schon
1565 Realschulabschluss." Das war auch diese Überraschung darüber- jaa. Und
1566 das ist ja wirklich so- also mittlerweile gibt es- für die irrwitzigsten, relativ
1567 einfachen Aufgaben wird schon höherer Handelsschulabschluss oder Abitur
1568 oder irgendwas verlangt. Und wie soll denn da jemand von der Hauptschule
1569 einen Beruf finden können?
1570
1571 Johan: Warum wird das so? Warum wird man-
1572
1573 Anna: Weil man immer stärkere Arbeitskräfte haben möchte und man erhofft sich
1574 ja von diesen- ja, intelligenten Leuten, sag ich mal, mehr Innovation, neue
1575 Ideen, mehr Vielfalt, mehr Kraft, mehr Energie- so in dem Sinne schätz ich
1576 mir das wahrscheinlich mal so.
1577
1578 Johan: Aber warum braucht man als Busfahrer einen Realschulabschluss?
1579
1580 Anna: Joa, das weiß ich auch. nicht. Ich find das ziemlich unverständlich, ehrlich
1581 gesagt. Also ich finde nicht, dass ein Busfahrer einen Realschulabschluss
1582 haben muss, aber-
1583
1584 Johan: Warum geht die Entwicklung dahin? Sagen wir mal (?), dass man für

1585 einfache Arbeiten einen höheren Abschluss haben muss.
1586
1587 Anna: Das könnt ich mir durch Konkurrenzdenken, Globalisierung und so weiter
1588 .erklären, aber also für mich selber ist das nicht soo stark nachvollziehbar.
1589 Ehrlich gesagt. Weil ich diese Entwicklung gar nicht für so gut halte. Also
1590 grad das mit dem Busfahrer ist für mich zum Beispiel überhaupt nicht
1591 nachvollziehbar.
1592
1593 Johan: Du denkst Konkurrenz und Globalisierung- wie würdest du das dann da rein
1594 bringen?- dass- Globalisierung kommt jetzt ja rein.
1595
1596 Anna: Also so eine Art Machtkampf zwischen verschiedenen Firmen. Also wenn
1597 ich Beamte in unteren- in den Firmen hab, die in den unteren Schichten
1598 arbeiten und die müssen ja, wenn die dann neue Ideen entwickeln, die
1599 meine Firma voranbringen, weil die halt intelligent sind, weil die innovativ
1600 sind. Dann bringt mich das vor eine andere Firma, die vielleicht mit Leuten in
1601 den unteren Schichten Realschulabschluss oder Hauptschulabschluss
1602 arbeitet- die haben solche Ideen nicht, die können die nicht weiterbringen.
1603 Die sind dann auf kluge Leute nur in den oberen Abteilungen angewiesen.
1604 Und in meinem- in meiner Firma ist zum Beispiel alles- ja, alle Leute sind
1605 intelligent sozusagen und alle sind innovativ und entwickeln immer neu und
1606 dass heißt, ich habe ja viel mehr Innovation und Spielraum im Ganzen- in
1607 der ganzen Firma. Und dass die einfach so diesen Machtkampf dadurch zu
1608 regeln- also gegen die Firmen von woanders standzuhalten.
1609
1610 Johan: So, Intelligenz und Bildung gibt einen Konkurrenzvorteil, oder so.
1611
1612 Anna: Joa. Doch. Könnt ich mir schon vorstellen. Ja.
1613
1614 Johan: Wie sieht es aus mit Arbeitslosengeld in der Zukunft?
1615
1616 Anna: Ich denke mal, das wird sinken, weil es heute schon Diskussionen gibt, dass
1617 das Arbeitslosengeld zu hoch ist, weil im Moment einfach auch der Ansporn
1618 fehlt, wirklich zu arbeiten, weil Arbeitslosengeld wohl- also ich mein, ich weiß
1619 das selber nicht so genau, aber es wird ja immer wieder in den Medien so
1620 beschrieben, dass Arbeitslosengeld reicht um so über die Runden zu
1621 kommen, ein ganz nettes Leben zu führen. Und dass es halt viele Leute gibt,
1622 die sagen: "Och, ich brauch nicht arbeiten, ich brauch keine Ausbildung, ich
1623 werd gleich arbeitslos. Reicht ja. Damit komm ich schon über die Runden."
1624 Und dass man diese Einstellung einfach unterbinden möchte, indem man
1625 sagt: "Wir geben euch weniger Arbeitslosengeld, damit es noch diesen
1626 Ansporn wieder gibt, zu arbeiten." Also damit es mehr Leute versuchen,
1627 einen Job zu finden. Und dass es weniger Arbeitslose in dem Sinne gibt. So.
1628
1629 Johan: Fehlt die Motivation oder fehlt die Arbeit?
1630
1631 Johan und Tina: @(.)@.
1632

1633 Anna: Beides fehlt. Es fehlt auch an Arbeit, aber es fehlt auch vielen Leuten an
1634 Motivation, weil das Arbeitslosengeld halt so hoch ist und die halt sich
1635 sagen: "Ich brauch mich nicht anstrengen."
1636
1637 Johan: Was denkst du, ist der Hauptgrund?
1638
1639 Anna: Im Moment- also ich kenn aus vielen Bereichen Leute, die jetzt vielleicht
1640 gerade Anfang 20 sind und sagen: "Es gibt Arbeitslosengeld, ich brauch
1641 keine Ausbildung. Ich bin zu faul dazu. Ich habe keine Lust zu arbeiten."
1642
1643 Johan: Echt?
1644
1645 Anna: Ich kenn solche Leute. Ja. Für mich nicht verständlich.
1646
1647 Tina: Ne.
1648
1649 Johan: Du denkst also, es ist eine persönliche Motivation dazu eher?
1650
1651 Anna: Ja, denen fehlt die Motivation.
1652
1653 Johan: Warum? Jetzt-
1654
1655 Anna: Weil eben die Situation so schlecht ist, weil es so viele Arbeitslose gibt- und
1656 dann sagt man sich ja: "Ich find sowieso keinen Job und Arbeitslosengeld ist
1657 ja hoch genug. Was soll ich mich bemühen?" So.
1658
1659 Johan: Du sagst so, dass- warum ist Bildung und Gesundheit ein Privileg der
1660 Oberschicht geworden?
1661
1662 Anna: Weil es teuer wird. Weil es immer mehr Geld kostet. Ich muss
1663 Praxisgebühren bezahlen, ich muss manche Medikamente schon selber
1664 bezahlen- also ich hätte mal ein Beispiel, ich hab neulich- wegen einer
1665 Sportverletzung musst ich mir eine Sportsalbe kaufen und
1666 Magnesiumtabletten und hab dafür 15 Euro bezahlt. Für so einen ganz
1667 einfachen Kram. Also das ist doch schon wieder- oder solche bestimmte
1668 Sachen, die man vielleicht vorfinanzieren muss und die man vielleicht
1669 nachher zurückbezahlt kriegt, aber ich muss erst mal die Mittel haben, um
1670 das vorfinanzieren zu können. Wenn ich arbeitslos bin, kann ich nicht eben
1671 500 Euro vorfinanzieren, um mir irgendeine Impfung geben zu lassen, und
1672 dann hinterher sagen: "Jetzt krieg ich das Geld wieder." Das geht ja nicht. Ist
1673 ja nicht so einfach. Und wenn ich jetzt reich bin, kann ich mal eben sagen:
1674 "Joa, komm. Machen wir eben." Ist halt kein Problem. Oder ich kann mir
1675 auch alle möglichen Medikamente leisten. Ich kann mir auch, wenn ich so
1676 eine Medikamententabelle habe zu einer Krankheit, dann kann ich mir das
1677 Beste daraus ausspicken und muss nicht das Billigste nehmen oder das, was
1678 mir der Arzt halt verschreibt, sondern ich kann mir selber was aussuchen.
1679
1680 Johan: Warum denkst du, geht es in diese Entwicklung? Es kann ja auch in das

1681 Gegenteil gehen.
1682
1683 Anna: Das ist- ich weiß nicht, das ist momentan einfach so von der Politik her. Die-
1684 also, dass es von der Politik im Moment einfach so, dass das so geregelt
1685 wird, dass auch die Studiengebühren halt- das- das weiß ich nicht, warum
1686 das so ist, aber- also ich finde das nicht gut. @(.)@.
1687
1688 Johan und Tina: @(.)@.
1689
1690 Johan: Wie würde dann die zukünftige Wirtschaft aussehen?
1691
1692 Anna: Ja, die Wirtschaft wird dann von den Leuten regiert, sag ich mal, die halt jetzt
1693 schon das Geld haben, um Bildung zu erreichen. Die also dann- die die
1694 Bildung haben, die die Führungsschichten in den Wirtschaften in der
1695 Wirtschaft einnehmen können und- joa. Die dann da regieren.
1696
1697 Johan: Was spielt der Konsument da für eine Rolle?
1698
1699 Anna: Der Konsument könnte eine viel stärkere Rolle einnehmen, indem er einfach
1700 den Kauf von bestimmten Produkten verweigert, oder sich manchen Firmen
1701 einfach verweigert, aber das macht der nicht. @(.)@. Und der Konsument
1702 kauft ja eigentlich- ja, kauft im Moment meistens das billigste oder das beste
1703 Produkt. Das geht so unterschiedlich. Die einen kaufen halt, weil es günstig
1704 ist, die anderen kaufen, weil es gut ist. So das ist dann immer
1705 unterschiedlich. Gut, da ist dann wieder- die Armen können nicht anders, die
1706 müssen das Billige kaufen, egal ob es schlechter ist. Das ist dann- ja.
1707
1708 Johan: Wie geht es dann mit der Wirtschaft, wenn- also es gibt diese Konsumenten,
1709 die das Beste kaufen und die das Billige kaufen. Und wenn es den Leuten
1710 schlechter geht und sie werden ärmer, dann werden es ja auch weniger
1711 Konsumenten. Wie funktioniert es dann?-
1712
1713 Anna: Ja, dann gibt es beziehungsweise nur noch Konsumenten von den
1714 Produkten, die billig sind.
1715
1716 Johan: Okay. Aber wie geht es dann mit der Wirtschaft in Zukunft?
1717
1718 Anna: Ja, die müsste dann absinken. Ja, müsste absinken.
1719
1720 Johan: Gut. Ja, hast du im Moment noch Fragen?
1721
1722 Tina: Och Gott. Tausende.
1723
1724 Johan: Ja? Mach ein paar.
1725
1726 Tina: Ne, aber- ne, das führt zu weit. Nee, lass ich weg. Echt.
1727
1728 Johan: Okay. Jaa, dann-

1729
1730 ENDE SEITE 2

1 Johan: So, du hast ja die Zukunft als folgende Vision beschrieben. Willst du in
2 diesem Bild etwas ergänzen oder revidieren, wenn du dir das jetzt
3 durchliest?
4

5 Christian: Möcht ich was- etwas- ähm, ich denke nicht. Es ist zwar beschränkt, jetzt
6 halt nur auf wenige Punkte, aber ich halte das für am Wichtigsten- soweit
7 das da in dem zeitlichen Rahmen möglich war, hab ich das soweit
8 ausgeschrieben, also ich würde das jetzt nicht revidieren, ne.
9

10 Johan: Ne. Oder willst du nichts etwas dazu ergänzen?
11

12 Christian: Ich hätte diesen Lösungsansatz- oder diesen letzten Satz, also, dass ich
13 diese genannten Punkte halt nur als möglichen Ausblick sehe, das könnte
14 man vielleicht noch näher ausführen. Da hätte ich vielleicht bessere
15 Vorschläge gemacht, wenn es-
16

17 Tina: Genau. Das wollen wir jetzt ja auch näher ausführen.
18

19 Johan und Tina: @(.)@.
20

21 Johan: Ja. Genau, also wir fangen an- wir gehen durch die verschiedenen Themen,
22 dass du da sprichst und wir machen das erst so, ich frage so ein bisschen
23 Du benutzt ein paar Wörter und ich wollte einfach so ein bisschen fragen,
24 was du denkst, was diese Wörter bedeuten. Und das machen wir für jedes
25 Themenfeld. Und die erste Frage ist dann- also du redest dann über
26 Überalterung. Was meinst du mit diesem Begriff Überalterung?
27

28 Christian: Ja, ich mein einfach, dass die Bevölkerung in Deutschland halt altert. Also
29 wir kriegen weniger Kinder und die Menschen werden immer älter und
30 dementsprechend wird halt voraussichtlich, ich weiß nicht genau- bis 2050
31 wird ja immer so angegeben, werden wir dann halt mehr Menschen über 65
32 haben als von 0 bis 15 Jahren zum Beispiel. Und das ist dann- ja, die
33 Entwicklung hab ich halt versucht, so ein bisschen zu beschreiben. Also das
34 ist die Überalterung.
35

36 Johan: Also über bedeutet auch zu viel, oder so-? Überalterung.
37

38 Christian: Ja, würd ich schon sagen.
39

40 Johan: Was verstehst du dann unter- du benutzt auch so oft das Wort Wohlstand.
41 Was verstehst du dann unter Wohlstand?
42

43 Christian: Mhm, ja, was versteh ich unter Wohlstand? Also orientieren muss man sich
44 ja wahrscheinlich- wir beurteilen ja den Wohlstand, wenn wir da von dem
45 Begriff ausgehen, ja, wahrscheinlich von der heutigen Situation und von
46 dem Umfeld und den Lebensumständen, in denen unsere Eltern leben und
47 in dem wir ja auch dann- also da steck ich ja noch so ein bisschen mit drin
48 halt. Und Wohlstand wäre ein Leben, das diesem Leben meiner Eltern

49 gleich, auf jeden Fall nicht signifikant irgendwie schlechter wäre oder so.
50
51 Johan: Ja, genau.
52
53 Christian: Ja.
54
55 Johan: Du redest ja auch so oft über das Rentensystem. Wie siehst du das dann?
56
57 Christian: Ähm ja, das Rentensystem- da hab ich mich jetzt-
58
59 Johan: Heute.
60
61 Christian: Nicht näher mit beschäftigt. Aber nur durch die Tagesmedien kriegt man das
62 ja so mit, dass das Rentensystem, so wie es heute in der Struktur angelegt
63 ist, halt dort nicht mehr funktionieren wird- sagen wir in 2050 oder in diesem
64 Zukunftsszenario nicht mehr funktionieren kann, da es dann einfach zu viele
65 Beitragsempfänger gibt und zu wenige Beitragszahler. Und dass das nach
66 diesem heutigen System, so wie wir das ja lohnfinanziert machen, dass es
67 von einem Teil des Lohnes halt abgezogen wird für die Rentenbeiträge,
68 dass das ins horrende steigen würde und, dass wir dann- dass das unsere
69 Lohnkosten halt verteuern würde. Und dass man dann vielleicht andere
70 Wege vielleicht einschlagen würde, so wie das- ja, ich mein, skandinavische
71 Länder machen das ja auch, dass sie einfach sehr hohe Steuern-
72 allgemeine Steuern verlangen- (leise) das sind dann die direkten Steuern,
73 oder?
74
75 Johan: Mhm. (zustimmend)
76
77 Christian: Halt auf Lebensmittel oder Luxusgüter oder so was, das könnte man ja auch
78 machen, dass man dadurch das vielleicht finanziert. Also dass- ja.
79
80 Johan: Da komm ich später näher zu. @(.)@.
81
82 Tina und Christian: @(.)@.
83
84 Johan: Aber wie, denkst du, sieht das Rentensystem dann heute aus? Hier in
85 Deutschland. Ich bin ja Schwede, deshalb kenn ich das deutsche System
86 nicht so. Wie würdest du das beschreiben.
87
88 Christian: Dass die heutigen Rentner und die Empfänger des Rentengeldes gut davon
89 leben können, denk ich. Dass es allerdings auch immer wieder, jetzt gerade
90 in den kommenden Jahren, zu Altersarmut kommen wird, weil es ja
91 Menschen gibt- gerade die Arbeitslosen von heute, wenn wir fünf Millionen
92 haben, oder jetzt nicht mehr, nur noch vier, dass diese Menschen ja
93 dauerhaft und ja auch langfristig arbeitslos waren und dementsprechend
94 nicht in die Rentensysteme- in die Rentenkassen eingezahlt haben. Und
95 halt auch im Alter deswegen nichts haben werden. Und diese Menschen
96 werden ja nach und nach dann von dem Arbeitslosenstatus dann irgendwie

97 in diesen Rentenstatus übergehen und dann halt Probleme- also dann, denk
 98 ich mal, dass es dann Armut bedeuten wird. Oder halt ein Rentenniveau auf
 99 dem heutigen Hartz IV.
 100
 101 Johan und Tina: Okay.
 102
 103 Johan: Aber- jetzt gehen wir dann zu der Hoffnung/ zu dem Hauptpunkt. Es gibt
 104 diese demographischen Veränderungen. Warum gibt es die?
 105
 106 Christian: Ja, ich denk mal, Deutschland ist in einer gewissen Weise vielleicht
 107 kinderfeindlich- es ist, dass die Strukturen hier nicht so sind, dass man sagt:
 108 "Ich will Kinder haben." Ja, das ist natürlich- geht natürlich- es ist ja
 109 eigentlich so, dass es Frau und Mann- von beiden ausgeht und, dass
 110 Frauen sich, denk ich, größtenteils, da sie sehr gut- genauso wie die
 111 Männer, beruflich- oder sich qualifiziert haben über die Schule und
 112 Ausbildung oder Studium jetzt, dass dann- dass sie dieses jetzt, wenn sie
 113 jetzt keinen Berufseinstieg dann finden, sondern Kinder bekommen in
 114 diesem Alter, dass sie denken wahrscheinlich, dass sie diese Chancen, die
 115 sie sich jetzt erarbeitet haben, dann einfach wegwerfen würden. Was
 116 natürlich vielleicht durch ein besseres Betreuungssystem der Kinder
 117 vielleicht aufgefangen werden könnte. So wie es zum Beispiel in Frankreich
 118 passiert, wo- ja, die Geburtenrate ja höher ist und die Gesellschaft jetzt nicht
 119 sooo unterschiedlich ist, soweit ich das beurteilen kann.
 120
 121 Johan: Was würdest du sagen, ist der Hauptgrund, dass die Leute mehr (Kinder)
 122 kriegen? Wenn du das sagen- also-
 123
 124 Christian: Dass Menschen sich wieder entscheiden würden, Kinder zu kriegen?
 125
 126 Johan: Ja, oder warum gibt es hier weniger Kinder?
 127
 128 Christian: Ja- also ich denke, das ist einfach auch die Abneigung gegen das Risiko,
 129 eben beruflich und vielleicht auch finanziell und einfach die- ja, Abneigung
 130 auch gegen diese Anstrengung. Ich denke, Kinder bedeuten ja zwar auch
 131 irgendwie Glück und Zufriedenheit mit ihnen zusammen, aber eben halt
 132 auch Anstrengung, gerade in den ersten Jahren oder auch noch weit
 133 darüber hinaus, je nachdem. Und, dass das nicht mehr eingegangen wird
 134 von den Menschen, weil sie sich- ja, vielleicht auf einer Konsumebene oder
 135 so- dass das ihnen reicht und dass sie das- dass sie dort auch
 136 wahrscheinlich auch Abstriche machen müssten, wenn sie Kinder haben,
 137 dass sie dann- dass sie nun mal in die Ausbildung dieses Kindes Geld
 138 investieren müssen und überhaupt der ganze Unterhalt ist ja- ist einfach
 139 eine teure Sache. Und vielleicht- gibt es auch Eltern und- oder eben nicht,
 140 keine Eltern, sondern Erwachsene im fähigen Alter Eltern zu werden, die
 141 sich dann dafür entscheiden- oder gegen Kinder entscheiden, weil sie- ja,
 142 weil sie sich gar nicht fähig fühlen, dass- diese Aufgabe als Elternteil
 143 anzunehmen. Was auch durchaus nachvollziehbar ist, weil es ja auch viele
 144 Beispiele gibt, wo es eben- dass es nicht erfüllt wird, diese Aufgabe des

145 Elternteils.
146
147 Johan: Warum würdest du sagen, ist das hier- diese Faktoren sind größer hier als in
148 anderen Ländern? Du hast Frankreich vorhin genannt, als Beispiel.
149
150 Christian: Ja, warum ist das anders? Vielleicht gehen wir in Deutschland da ein
151 bisschen zu verkrampft damit um, mit dem ganzen Thema. Dass man- dass
152 es in anderen Länder sicherlich die gleichen Probleme gibt und auch
153 vielleicht sogar noch ausgeprägter, aber dass wir das so streng sehen und
154 vielleicht dieses Bild vor Augen haben, unseren Kindern irgendwie ein
155 sorgenfreies und gefahrloses Leben- so abgeschlossen, denen
156 präsentieren zu müssen- dass es aber nicht möglich ist und dass man dann
157 davor zurückschreckt, Kinder zu bekommen. Aber was eigentlich- ja.
158
159 Johan: Warum gibt es diese verkrampfte Haltung? Wie würdest du das jemandem
160 erklären, der das nicht kennt, zum Beispiel?
161
162 Christian: (leise) Wie würde ich denn das erklären? Ja, ähm, es ist vielleicht auch ein
163 Stück Abneigung gegen sich selber. Also gegen- vielleicht- also Kinder
164 bedeuten ja auch immer so etwas wie Wachstum und Vitalität und so was
165 und, dass das vielleicht nicht so tief verankert ist oder im Moment da so ein-
166 ja, so ein Depressionsgefühl vorherrscht, auch durch die wirtschaftliche
167 Situation, dass das momentan vielleicht nicht dazu kommt, dass man sagt:
168 "Ich will das nicht." Und: „Ich lehne das ab.“
169
170 Johan: Aber das ist so interessant. Weil ich mein, ganz wirtschaftlich gesehen, ist ja
171 Deutschland jetzt stärker als es vor 200 Jahren war, wirtschaftlich. Und
172 warum ist das trotzdem, dass man denkt, dann wirtschaftlich und so- wie
173 würdest du das sehen, weil ich mein, das ist ja ein Widerspruch.
174
175 Christian: Ja, ich denke, dass einfach- wenn wir jetzt vor 200 Jahren das-
176
177 Johan: Oder vor 50 Jahren, dass man den ökonomischen Zuwachs heute und die
178 Macht, also ökonomische Teil auf die Deutschen, auf den Weltmarkt ist
179 größer denn je. Warum denkt man dann so, dass die Wirtschaft- dass die
180 Kinder-
181
182 Christian: Ja, also diese- ich denke mal, dass wir wirtschaftlich mächtig sind,
183 Deutschland, das stimmt zwar, aber das ist- diese Macht und
184 dementsprechend auch Wohlstandsmehrung halt auf- nur einem gewissen
185 Teil der Bevölkerung zukommt, oder einem geringeren Teil, vielleicht als es
186 früher war. Und dass es dieses Bewusstsein dann- dass man, wenn wir jetzt
187 Kinder in die Welt setzen, dass das- dass die in die gleiche Welt eigentlich
188 auch hineingeboren werden, aus der wir kommen und, dass es auch ständig
189 diesen weiteren- diese Wachstumsraten gibt, dass das heute vielleicht nicht
190 mehr so ist und, dass es viele Bevölkerungsteile gibt, die eben sagen, wir
191 nehmen an diesen Wohlstand vielleicht nicht so stark teil, wie es früher war.
192 Oder es ist nicht den Wohlstand, den wir erwirtschaften, das- der ist durch

193 unsere Kraft entstanden. Sondern durch andere weltweite Faktoren.
194
195 Johan: Warum hat Frankreich dann nicht die gleiche Angst?
196
197 Christian: Mhm, ja, dass hab ich mich auch schon öfter gefragt.
198
199 Johan: Wenn man- wirtschaftlich läuft es in Deutschland besser, als in Frankreich.
200 Warum haben wir nicht diese-
201
202 Christian: Im Moment schon, ja. Das- in Frankreich, also soweit ich das mitbekommen
203 habe, als ich da mal war, ist- läuft dieses Krippenbetreuungssystem da halt
204 auch schon viel früher, also von dem Schulsystem angefangen- dass man
205 mit zwei Jahren die Möglichkeit dort ist, das Kind in so eine Krippe
206 abzugeben und, dass die Leute da halt- oder die Frauen wieder ins
207 Berufsleben einsteigen und- ich würde das auch so einen Faktor nennen-
208 der ist glaub ich ganz schwer fassbar, aber auch ein Stückweit so was wie-
209 das müsst ich vielleicht mit Vaterland und den Glaube irgendwie an die
210 Nation und an das Land- diese Liebe oder Zuneigung zu dem Land, und
211 dass man auch sagt: "Wir sind ja- oder unsere Kinder sind ja das zukünftige
212 Land." Und, dass sie sagen- dass sie davon einfach mehr überzeugt sind.
213 Und das ist in deutschen Köpfen- also das ist jetzt eine Sache, die so ein
214 bisschen- ja, so ein Zwischengefühl, das kann man ja nicht so richtig
215 benennen, aber dass in den deutschen Köpfen dann eher vielleicht so eine
216 Abneigung gegen die eigene Identität, die vielleicht nicht ganz ausgeprägt
217 ist, und durch die eigene Geschichte- dass das so ein Stück- dass das auch
218 verkannt wird. Und dass auch- ja.
219
220 Tina: Kann man das mit Mentalität vielleicht irgendwie auf einen Begriff bringen,
221 oder-?
222
223 Christian: Ja, also es ist eine Mentalität, denk ich schon, ja. Da muss ich noch mal
224 drüber nachdenken.
225
226 Tina: Ja, kein Problem.
227
228 Johan: Du hast ja Vaterland- vielleicht willst du da ein bisschen ergänzen? Was
229 meinst du da mit Vaterland?
230
231 Christian: Ja, ich denke, vielleicht auch einfach, dass es die Abneigung gegen diesen
232 eigenen Nationalcharakter ist. Dass es- dass vielleicht auch- dass die
233 Geschichte eben auf diese, sagen wir jetzt jüngere Vergangenheit, mit den
234 Kriegen auch reduziert wird, und dass eine Abkehr vielleicht auch dann
235 stattfindet von Sachen- oder von Personen in der Geschichte, die Großes
236 geleistet haben. Im kulturellen Sinne, denk ich da- also deutsche
237 Komponisten und Schriftsteller- das Land der Dichter und Denker, sagen wir
238 mal, dass das aber nur ein Ausspruch ist und dass es nicht verinnerlicht wird
239 von den Deutschen. Also dass die Franzosen zum Beispiel stolz auf ihr
240 Vaterland sind und auf Personen, auf was weiß ich, auf de Gaulle oder-

241 vielleicht sogar diesen- also auch Napoleon, aber das ist dann anders
 242 besetzt. Bei uns ist das, denk ich- ist das nicht so in dem Bewusstsein so
 243 vorgedrungen, dass dieses- auch das republikanische überhaupt, dass
 244 unsere Bundesrepublik, die ja noch relativ gesehen, wenn man andere
 245 parlamentarische Demokratien vergleicht, noch relativ jung ist und dass das
 246 noch- dass man das immer so gleich gesetzt hat- wirtschaftlicher Wohlstand
 247 und parlamentarische Grundordnungen, dass das so ein positives Ding war,
 248 dass- ja, auch von unserem Gesetz verbunden ist und dass wir da ja auch
 249 unsere Grundordnung in Verbindung drin haben, aber, dass das immer so-
 250 so lange das eine funktioniert, ist das andere auch annehmbar.

251

252 Johan: Aber was hat Patriotismus sozusagen für eine Einwirkung auf Kindergeburten,
 253 bis heute?

254

255 Christian: Ja. Ja.

256

257 Johan: @(.)@

258

259 Tina: Aber das ist spannend.

260

261 Johan: Ist spannend. Ja.

262

263 Christian: Ja, also so weit ich das- also wie ich das versucht habe zu erklären, ist der
 264 Patriotismus und die- die Zuneigung zu dem eigenen Land ja auch damit
 265 verbunden, dass man, wenn man Kinder in die Welt setzt, sie ja doch diese
 266 Sprache des Heimatlandes lernen, also des Mutterlandes, und eben auch
 267 mit den kulturellen Gebräuchen in Verbindung kommen und, dass Kinder
 268 bekommen ja gleichzeitig- irgendwie ein Fortbestand dieser Werte und auch
 269 Traditionen, kulturell- dass das ein Fortbestehen bedeutet und dass man mit
 270 diesem Schritt das halt auch eingeht. Und wenn man sich dagegen weigert
 271 und das- sagt: "Das will ich nicht", wehrt man sich ja auch in einer gewissen
 272 Weise gegen den Fortbestand. Wobei das natürlich- wenn wir jetzt wieder
 273 frühere Beispiele nehmen, in denen es vielleicht nicht so eine ausgeprägte
 274 Einheits- oder Vaterlandsliebe in Deutschland gegeben hat, aber trotzdem
 275 eine hohe Geburtenrate- deswegen weiß ich nicht, ob man das so
 276 letztendlich zu Ende denken kann. Weil gerade zum Beginn des 19.
 277 Jahrhunderts, zum Beispiel, wo Deutschland ja sehr stark zersplittert war
 278 und noch ungeeint und es Ostpreußen und Bayern und viele Kleinstaaten
 279 gab, und wo ja die Geburtenrate trotzdem sehr hoch war. Und- da war's ja
 280 noch- wo man jetzt natürlich noch den medizinischen Aspekt noch mit
 281 einbeziehen könnte, dass halt- ja, Verhütung und all so was, dass das ja
 282 noch keine Rolle gespielt hat. Und das müsste man da sicherlich auch noch
 283 mit einbeziehen. Das ist auch, denk ich, ja immer konkreter. Das kann man
 284 ja an Zahlen festmachen. Dieses mit dem Patriotismus und Vaterlandsliebe-
 285 das, denk ich, das ist nur- das müsste- also wenn ich das nennen würde,
 286 würde ich das versuchen noch in irgendeiner Weise zu formulieren. Aber ob
 287 das das trifft, das- da bin ich nicht ganz sicher.

288

289 Johan: Wenn wir im Gespräch darauf kommen, kannst du einfach was dazu sagen.
 290 Aber was denkst du, werden diese demographischen Veränderungen dann
 291 für Auswirkungen auf die Gesellschaft haben?
 292

293 Christian: Ja, also so, wie ich das eigentlich schon in dem Text angesprochen hatte,
 294 denk ich, dass die Gesellschaft sich in dem Sinne verändern muss, dass
 295 sie- ja, sich halt mehr diesen alten Menschen zuneigt- oder, die alten
 296 Menschen sind ja die Gesellschaft und wenn das nun mal ein großer Teil der
 297 Gesellschaft ist, dann würde sie sich auch in die Richtung bewegen und
 298 dass- ja, vieles halt altengerechter wird, also ich denke, dann nur an, zum
 299 Beispiel an ein Stadion oder so, wenn man Sportveranstaltungen, Kultur-
 300 dass sich das mehr in die Richtung bewegt, dass auch im wirtschaftlichen
 301 Sinne, mit diesen Zielgruppen, die ja heute diese Zielgruppe 18 bis 49
 302 Jährige, dass das ja als die Hauptzielgruppe gilt und dass man das dann
 303 natürlich nicht mehr aufrechterhalten kann, weil wahrscheinlich die
 304 wohlhabenderen Personen oder- ja, die reicheren Personen dann halt
 305 außerhalb dieser Zielgruppe liegen werden und ja auch der Großteil der
 306 Bevölkerung außerhalb dieser Zielgruppe liegt. Egal, ob er jetzt vermögend
 307 ist oder nicht. Und dass eben die Produkte dann auch dementsprechend
 308 sich vielleicht diesen Alten annähern. Man weiß natürlich auch noch nicht
 309 genau, inwieweit sich jetzt dieses Alte wirklich im heutigen Verständnis alt,
 310 von mit Krückstock und Perücke und
 311

312 Johan und Tina: @(.)@.
 313

314 Christian: Wollweste- das wird sich natürlich ändern. Also das- wenn ich dann meine
 315 Eltern und meine Großeltern vergleiche, dann denk ich schon, dass die im
 316 Alter wahrscheinlich verrücktere Dinge machen als ich das jetzt so mir
 317 denken könnte oder so- oder wenn ich das im Vergleich sehe, dass die halt
 318 anders da sind und dass das dann sich noch stärker verzweigen und so
 319 differenzieren wird. Dass man eigentlich nicht mehr sagen kann- gut, die
 320 sind jetzt vom Alter gesehen her älter als ich, aber ob die jetzt altmodischer
 321 sind deswegen oder andere Sachen machen, sondern- sie werden sich
 322 immer mehr verteilen.
 323

324 Johan: Wie würdest du dann sagen, dass- zum Beispiel- wie würdest du das
 325 verteilen denkst Du?
 326

327 Christian: Ja, ich denke, dass- man fasst da ja auch immer unter diesem Wort, also
 328 Individualisierungsprozess oder so, zusammen, dass sich halt- dass
 329 individuell Trends, Sportarten, kulturelle Sachen vielleicht- dass sich darauf
 330 dann im Alter beschränkt wird und dass- oder nicht beschränkt sondern
 331 darauf ausgerichtet wird und man sagt: "Das ist etwas, was mir gefällt und
 332 mein Leben lang mir gefallen hat und spezialisiere ich mich jetzt im Alter
 333 drauf oder das ist meine- wo ich eine Zuneigung für habe." Und dass man
 334 dann- ja, dass es sich darauf ausrichten wird. Meine Eltern zum Beispiel, die
 335 sind Griechenland-Fans, so die fahren gerne nach Griechenland und
 336 Motorrad und so was, und ich denke, dass die dann so was im Alter auch

337 machen würden. Also die haben jetzt auch die Möglich- das muss man
338 natürlich auch wieder unterscheiden, dass sie diese Möglichkeit dazu
339 haben, dass irgendwann zu tun. Ich weiß ja nicht genau, (lachen) wann sie
340 das machen, aber-

341

342 Tina: @(.)@

343

344 Christian: Dass das zum Beispiel eine Sache ist und dass das dann vielleicht einem
345 anderen Bevölkerungsteil- werden von diesen Möglichkeiten dann
346 abgeschnitten sein. Also wenn es von der Langzeitarbeitslosigkeit direkt in
347 den Rentenzustand übergeht, dann denk ich mal, bleibt ihnen ja nicht-
348 würde sich das ja finanziell dann auf dem gleichen Niveau bewegen, und
349 deswegen werden die dann einfach mit diesem Hartz IV Satz halt nur ein
350 Existenzminimum bereitgestellt werden. Und da- für großartige
351 Individualisierungen oder ja- es bleibt dann wahrscheinlich kein Platz mehr.

352

353 Johan: Aber du siehst es so als eine Individualisierung, oder? Diese
354 Veränderungen in der Zukunft- eher als eine Gruppen-

355

356 Christian: Ja, ich denke- also ich würde es Individualisierung nennen, weil man es ja
357 wieder nicht als Gruppe zusammenfassen kann. Weil es dann, denk ich,
358 Alte gibt, die sich im heutigen Sinne vielleicht außergewöhnlich kleiden oder
359 modelfanatich sind und dann wieder Junge gibt, die das auch gut finden
360 und eigentlich den gleichen Sachen folgen und andere wiederum, die das
361 ablehnen. Und das wird dann nicht mehr so stark altersspezifisch darauf
362 festgelegt sein, wie man sich gibt und welche Konsumneigungen man hat
363 oder welche kulturellen Vorlieben oder so was. Das denk ich- das wird sich
364 dann so ein bisschen aufheben. Ja.

365

366 Johan: Du- da kommen wir dann zu dieser Frage: du sagst ja so, es wird sozusagen
367 Konflikte zwischen älteren Bürgern und jüngeren Beitragszahlern in der
368 Zukunft aussehen. Wie wird sich das dann auswirken hier?

369

370 Christian: Mhm, ja, also ich denk nicht- kein Krieg wie in diesem ZDF Zweiteiler, oder
371 was das war. Also ich denke, so schlimm wird es nicht werden, aber es wird
372 schon eine gewisse Unzufriedenheit geben von den Beitragszahlern, die
373 über viele Jahre in dieses Rentensystem eingezahlt haben und denen dann
374 halt auch immer versprochen wurde- von Norbert Blüm glaub ich mal,
375 diesen Ausspruch in Deutschland- dass die Renten sicher sind und dann-
376 fünf Jahre später wurden ihnen halt dann gesagt, dass die dann doch nicht
377 angehoben werden oder dass es dann Lücken geben kann in 2000- was
378 weiß ich- 2022 oder wie die Zahlen da sind. Und dass da halt schon eine
379 gewisse Unzufriedenheit sein wird, wo man sich dann halt betrogen fühlt,
380 dass dann vielleicht auch die private Altersvorsorge dann wieder stärker,
381 wie es sich jetzt ja schon sich andeutet, dass das stärker in den Vordergrund
382 kommen wird, dass dann halt gesagt wird: "Ich Sorge für mich selber vor und
383 ich lege das in irgendwelchen Fonds an oder Aktien" oder je nachdem wie
384 man das machen will. Und dass man sagt, „der gesetzlichen

385 Rentenversicherung, der traue ich überhaupt gar nicht mehr“.

386

387 Tina: Ist das Leuten bewusst? Diese private Vorsorge- oder die Wichtigkeit auch

388 von privater Vorsorge?

389

390 Christian: Also ich denke, den Leuten, denen das möglich ist, von ihrem- also jetzt

391 neben der gesetzlichen Krankenversicherung (**N. meint:**

392 **Rentenversicherung?**), dann noch Geld zurückzulegen- ich glaube denen

393 ist das schon sehr bewusst. Die kennen sich auch aus. Würde ich so sagen.

394 Selbst wenn sie sich nicht auskennen, sie werden dazu getrieben von den

395 ganzen Banken und Fonds, die ja das Geld auch wollen und angelegt

396 werden-

397

398 Tina: Okay.

399

400 Johan: Du redest ja hier auch so über- die demographischen Veränderungen haben

401 ja auch so auf die Wirtschaft eine- du redest von Markt, es wird sich mehr

402 eingerichtet auf die Älteren. Wie würdest du diese Einflüsse da erklären?

403

404 Christian: Die Einflüsse- also die älteren Menschen in der Gesellschaft sind ja

405 gleichzeitig auch arbeitende- gehören wahrscheinlich auch zur arbeitenden

406 Bevölkerung und die werden dann, wenn man das jetzt auch wieder auf's

407 Rentensystem bezieht, wahrscheinlich auch länger arbeiten und ich denke,

408 dass die dann ganz normal die Produkte eben mitgestalten werden und sich

409 dann nach Angebot und Nachfrage halt dann schauen werden, was wird

410 nachgefragt, und bei einer alten Bevölkerung werden dann halt gewisse

411 Produkte mehr nachgefragt werden und danach werden sich die Firmen

412 dann halt auch richten. Auf den nationalen Markt- es ist natürlich auch zu

413 bedenken, ob der dann überhaupt noch eine so große Bedeutung hat. Also

414 Deutschland im Moment, auf dem europäischen Markt, ist ja der größte

415 Binnenmarkt, aber wenn die Geburtenraten von Frankreich weiter so

416 konstant sind, und in Deutschland sich das so weiterentwickeln wird wie

417 jetzt, dann kann es da ja durchaus auch Verschiebungen geben. Und dass

418 dann halt auch, wenn man das jetzt wieder global sieht, dass dann halt auch

419 andere Länder und andere Märkte- dass das vielleicht wichtiger sein wird für

420 Deutschland, diese zu bedienen und diese ganzen Konsum- und

421 Wirtschaftswunderartikel, die uns vielleicht in den fünfziger Jahren beglückt

422 haben, dass das gleiche dann in China und in Indien auch vor der Tür steht,

423 dass jeder einen Kühlschrank haben will und ein Auto und ein Bügeleisen

424 und- also dass das vielleicht- vielleicht wird sich dann eher darauf

425 ausgerichtet.

426

427 Johan: Also man sieht hier ja schon den Markt schon zentral, oder? In der

428 Gesellschaft dann?

429

430 Christian: So zentral wie heute, denke ich.

431

432 Johan: Ja.

433
434 Christian: Ja.
435
436 Johan: Und wie ist es heute?
437
438 Christian: Ja, wie es heute- ja, ich denke, dass Wirtschaft allgemein- also dass das
439 unsere Gesellschaft einfach dominiert in einer gewissen Weise. Dass das-
440 dass vielleicht auch die Angst vor Verlust eines Arbeitsplatzes, dass das ja
441 auch schon so stark in den Köpfen der Menschen drin ist, dass sie sich mit
442 wirtschaftlichen Themen halt auch mehr auseinandersetzen. Und dass halt
443 auch der Weltmarkt, dass das immer als- ja, als Schlagwort auch dient, dass
444 wir uns da durchsetzen, dort positionieren müssen, dort unsere
445 Wettbewerbsvorteile ausbilden sollen und dass das das Heilmittel ist für
446 wirtschaftliche Gesundung, die jetzt ja- kann man schon sagen, und auch
447 Wohlstand ein bisschen- da muss ich ja wieder aufpassen.
448
449 Johan: @(.)@. Was?
450
451 Christian: Bei Wohlstand muss ich ja wieder aufpassen.
452
453 Johan und Tina: @(.)@.
454
455 Johan: Aber, was ich finde, ganz interessant ist, dass man sieht so, wie du es
456 vorher gesagt hast, als du von Frankreich geredet hast und so gesagt hast,
457 die werden mehr Menschen kriegen- dass das so ein Vorteil mit
458 menschlichem Zuwachs in einem Land ist.
459
460 Christian: Joa, wenn es in diesem Rahmen, denk ich, bleibt, dass es einen Zuwachs
461 gibt und der nicht unglaubliche Zahlen annimmt, dann halte ich das schon
462 für positiv, allerdings wenn es dann so wie in den Entwicklungsländern ist,
463 wo dieser Bevölkerungszuwachs einfach- ja durch- ja, wo gar nicht die
464 Infrastrukturen und die ganzen Mittel dafür vorhanden sind, die dann
465 überhaupt aufzufangen, dass das dann natürlich in irgendwelchen
466 Katastrophen endet und soziale Unruhen und was weiß ich alles. Das ist
467 natürlich dann negativ zu sehen. Aber, ich meine mal, dass ich auch mal in
468 einem Interview gelesen habe, dass dieser wichtig ist, überhaupt Kinder zu
469 haben und mehrere Kinder zu haben, da es unter ihnen, wenn es mehrere
470 sind, einfach einen Wettbewerb und einen Antrieb gibt, um Wohlstand, was
471 man jetzt wieder definieren müsste, aber auch um einfach vielleicht auch um
472 Anerkennung, was jetzt nicht- auf einer ganz anderen Ebene sich wieder
473 befindet, aber das einfach diese Konkurrenz, aber auch dieses Miteinander,
474 das steht auch sehr nah beieinander, was zwischen Kindern entsteht, dass
475 das, denk ich, dann halt auch Vitalität einfach für ein Land bedeutet und
476 dass auch schon dann, wenn wir von unserer deutschen Gesellschaft dann
477 ausgehen und wir wenig Kinder bekommen, dass es dann ja schon fast so
478 sein könnte, dass ein Platz irgendwo in der Wirtschaft als- der zu besetzen
479 gilt, dass der als sicher gilt. Aber es ist nicht mehr dieses Ellenbogengehabe
480 vielleicht, dass man darum kämpfen muss, sich bemühen muss, dass das

481 was man tut, dass das wirklich auch zum Erfolg führt. Und dass es im
482 anderen Fall vielleicht nicht so sein könnte, dass das dann stärker
483 ausgeprägt wird. Also das glaub ich.
484

485 Johan: Oder sagen wir jetzt mal das Gegenteil, könnte es auch nicht so sein, dass
486 wenn wenig Kinder, dass die mehr gefördert werden und deswegen mehr
487 kompetent sind und dass mit mehr Kinder wird einfach weniger Geld und
488 weniger Energie rein gesteckt.
489

490 Christian: Ja, genau, dass kann man immer nennen, aber ich denke eigentlich, dass
491 selbst die Förderung heute in Deutschland nicht so schlecht ist eigentlich, es
492 aber trotzdem- ich das Gefühl habe, dass man schon dieses Ausruhen und
493 diese Gelassenheit trotz Zukunftssorgen, aber dass es trotzdem eine
494 gewisse Einstellung auch unter uns Jugendlichen gibt, dass eigentlich ja
495 man was tun muss, aber das jetzt auch nicht so anerkannt ist, Leistung zu
496 zeigen oder so. Also dass dann diese Förderung dann finanziell gesehen
497 wieder- es Spitzenforschung oder auch tolle Unterstützung geben kann,
498 aber wenn die Menschen dafür eben halt nicht die Einstellung besitzen,
499 können, glaub ich, noch so hohe Fördergelder gezahlt werden und es bringt
500 trotzdem keinen Wissensvorsprung oder keinen Vorteil.
501

502 Johan: Aber das würde ja dann eine schlechte Kritik an Schweden, weil Schweden
503 ist ja noch gesicherter, da gibt es ja noch weniger Wettbewerb als hier.
504

505 Christian: Ja, ist das so?
506

507 Johan: Ich meine, mehr soziale Sicherheiten mit Arbeitslosengeld und solche
508 Dinge- da würde es dann nicht gut sein, weil dann fehlt der Antrieb in
509 Schweden. Weil Deutschland ist mehr konkurrenzfähig, also mehr
510 Konkurrenz nicht fähig, mehr Konkurrenz eingesetzt als Schweden.
511

512 Christian: Ja, das ist- das liegt vielleicht- also dieses skandinavische Modell, denk ich
513 auch, dass das durchführbar ist, weil das ist auch nur eine geringe
514 Bevölkerungszahl. Also dass- erstmal das, dass das entscheidend ist- ich
515 weiß nicht acht Millionen oder wie viel-
516

517 Johan: Neun.
518

519 Christian: Neun. Ja, gut. Neun Millionen Schweden das ist- ja, gut fast ein zehntel der
520 deutschen Bevölkerung, aber dass vielleicht auch dieses
521 Harmoniebedürfnis vielleicht auch in diesen Ländern und auch, dass das
522 durchgeführt wird, eigentlich wiederum, also wo sich dann auch alle einig
523 sind, dass sie das durchführen wollen, dass sie eben diese hohen sozialen
524 Leistungen haben in dem Land, wenn das aber einstimmig- was natürlich
525 nie ganz- in der Realität nicht ganz umsetzbar ist, aber schon mit einem
526 großen Konsens dafür, dass es anerkannt wird, denk ich, dann wird das
527 auch umgesetzt. Und dann sagt man, wir müssen halt für Luxusgüter sehr
528 hohe Abgaben zahlen, aber wir haben ein Sozialsystem, dass halt allen

529 Menschen in unserem Land irgendwie hilft und unsere Kinder haben ein
530 gutes Bildungssystem.
531

532 Johan: Würde es dann nicht gut sein- du sagst weniger Leute. Würde das nicht
533 positiv dann, dass Deutschland schrumpft, weil dann könnte man vielleicht
534 auch näher ran kommen.
535

536 Christian: Ja, aber ich denke, dann diese wenigen Leute oder diese Kinder, die da rein
537 geboren werden, in welcher Welt leben die denn dann? Also erstmal ist es ja
538 eine alternde Welt, also selbst wenn wir diese Individualisierungsprozesse
539 haben und auch die sich wie die Jugend kleiden, ist es doch einfach, wenn
540 wir diese körperlichen Gebrechen, die dann halt einfach dazukommen,
541 wenn man das sieht, dann wird das einfach ja eine alte Gesellschaft sein
542 und- allein durch das Alter kann das nicht mehr diese Kraft oder-
543

544 Tina: Dynamik.
545

546 Christian: Dynamik- das fehlt dann. Und dann- diese Kinder, die dann da rein geboren
547 werden, größtenteils, was man ja auch einfach sehen muss- Einzelkinder,
548 weil es ist dann im Grunde genommen ein Kind, denk ich, die werden dann-
549 leben dann in einer Welt auch wo sie sehr wohl- auch gut behütet sind und
550 vielleicht auch die richtigen Gelder- weil es nun mal weniger Schüler gibt
551 und die gleichen Fördergelder, dass es dann- dass sie auch gut gefördert
552 werden können, aber dass das nicht letztendlich dann zu positiveren
553 Ergebnissen führt. Weil eben dieses- nicht dieses Konkurrenzdenken, das
554 ist mir eigentlich zu negativ besetzt, aber dieses- dieser Wettbewerb
555 untereinander, dieses Antreiben einfach. Das fehlt. Also die sind einfach
556 Einzel-
557

558 Johan: Wie wird dieser Wettbewerb? Ist das ein Instinkt oder wie würdest du das
559 sehen? Also wie kommt dieser Wettbewerb- braucht eine Gesellschaft
560 Wettbewerb?
561

562 Christian: Also ich denke einfach-
563

564 Johan: Was verstehst du unter Wettbewerb?
565

566 Christian: Es ist einfach- wenn man in Deutschland zum Beispiel sieht, zur Zeit- ja, der
567 späten industriellen Revolution, wo einfach unglaublich viele Erfindungen
568 gemacht wurden und- ja, auf einem wissenschaftlichen Bereich, aber auch
569 es andere Perioden gab, in denen auf kultureller Ebene unglaubliche Dinge
570 vollbracht wurden, und ich denke schon, dass das schon darauf
571 zurückzuführen ist, dass in dieser Zeit- man sich eben- unter einem
572 gewissen Druck stand, das was man am Besten kann, auch irgendwie zu
573 zeigen. Das ist schwer zu sagen, aber dieser Wille auch etwas zu schaffen
574 und auch zum Erfolg zu bringen, was bei Unternehmertum und auch bei
575 Wissenschaftlern sehr wichtig ist. Dass es halt immer noch hinterher
576 gegangen wurde und es noch mal ausprobiert wurde und es dann

577 letztendlich geklappt hat. Also das ist- dass es auch Kern der deutschen
578 Wissenschaft, zum Beispiel zum Ende des 19. Jahrhunderts war. Und das
579 da auch einfach viel geschaffen worden ist, was heute noch uns in unserer
580 Industrie oder auch in unserem Stadtbild teilweise ja noch begleitet.

581
582 Johan: Das ist die Treibkraft in einer Gesellschaft?

583
584 Christian: Eine Treibkraft, ja. Ja. Das würde dann sagen, würde dann fehlen in dieser
585 alternden Gesellschaft, in der wenige Kinder da hineingeboren worden und
586 wo man ja auch noch wieder sehen müsste, welche Kinder dort
587 hineingeboren werden, weil ich mein heute sieht es ja so aus, dass
588 Akademikerkinder, glaub ich, dass es weniger Kinder von Akademikern gibt,
589 als es jetzt zum Beispiel in Migrantenfamilien passiert. Und dann, denk ich,
590 dass diese Menschen, die dann wieder mit Migrationshintergrund sind, dass
591 die dann halt auch wieder Probleme haben mit der deutschen Sprache,
592 dass da vielleicht dann, wenn wieder mehr Fördergelder dort wären, dass
593 man die vielleicht wieder besser noch betreuen könnte. Das könnte ich mir
594 durchaus vorstellen.

595
596 Johan: Und was wird das für eine Einwirkung auf die Gesellschaft haben in der
597 Zukunft?

598
599 Christian: Ja, was wird das für Einwirkungen haben? Also, ich finde, also da könnte
600 man mal- das ist halt eigentlich was mit Gesinnung, ob man da positiv oder
601 negativ das sieht. (lachend) Ich weiß es nicht.

602
603 Johan: Was siehst du?

604
605 Christian: Das ist- also ich würde ganz klar, dass diese Triebkraft und Dynamik, wenn
606 das fehlt, dass das ein Nachteil für die Gesellschaft werden wird und, dass
607 das- dass Deutschland dann in dem Sinne die Errungenschaften
608 vergangener- und auch vielleicht auch die Niederlagen und Missetaten in
609 deutscher Geschichte, dass das in irgendeiner Weise verloren geht, weil es
610 einfach an Bedeutung verliert. Also ob das jetzt geschehen ist oder nicht,
611 das wird dann, glaub ich, ein stückweit unerheblich. Also das ist dann- dass
612 diese Dynamik und dieser Wille etwas zu schaffen, dass der dann halt auf'm
613 asiatischen Kontinent ist, dort halt eher so was vorhanden ist. Weil es auch
614 einfach- ich denk auch einfach diese Übersättigung mit- dass wir halt nicht
615 mehr wirklich den Willen haben. Es ist ja auch im ökonomischen Sinne, dass
616 halt in China ein Mensch rausgeht und sagt, er will jetzt mit seiner
617 Geisteskraft oder Muskelkraft irgendetwas schaffen, um dann halt in einen
618 Konsum- halt irgendeinen Besitz zu bekommen. Und in Deutschland kann
619 man sagen- gut, wir haben auch Armut, aber es ist eigentlich von den reinen
620 Konsumgütern her, sind wir einfach ein vollkommen überfluteter Markt, der
621 eigentlich alles hat und manche- ja.

622
623 Johan: Woher kommt dieser Wille? Was treibt diesen Wille- etwas zu schaffen?

624

625 Christian: Ich denke, da muss man dann ja wieder sehen- für sich selber, dass man
626 einfach für sich versucht- ja, (leise) woher kommt dieser Wille? Vielleicht ist
627 er- das ist natürlich auf jeden Einzelnen bezogen, dass er halt den
628 persönlichen Ehrgeiz hat etwas zu schaffen, aber der Wille, denk ich, auch
629 einfach- hat auch einfach etwas mit Stolz zu tun, dass man stolz ist, die
630 Dinge, die in seinem Land vorgehen- oder dass das Land halt durch meine
631 Erfindungen, durch meine Arbeit zu einem gewissen Wohlstand-
632

633 Tina: @(.)@.

634

635 Christian: Aber auch zu einem gewissen Ansehen bekommt- also, äh kommt. Also in
636 China, weiß ich nur, dass ich das nur mal gehört habe, ist, glaub ich, auch
637 diese Mentalität, dass es nicht nur dieses harte Arbeiten und dieses Streben
638 nach Erfolg- nicht nur darauf begründet ist eben persönlich jetzt mehr
639 Wohlstand zu bekommen, mehr Reichtum, aber auch einfach um dieses
640 Ansehen dieses alten und traditionsreichen Landes auf der Welt wieder
641 nach oben zu bringen und dass dieser chinesische Drache, wie die das
642 sagen, dass das ein Ding ist, das eigentlich auch vorausgesetzt wird, dass
643 ein so großes Land mit so einer großen Kultur und Geschichte
644 dementsprechend einen Platz auch in der Welt hat. Auch in Bezug auf (...)
645 #00:41:41#.

646

647 Tina: Also es ist bei dir im Moment die Parallele, die jetzt wieder zu den Kindern ja
648 auch da- über den Patriotismus- das hatten wir ja vorhin. Also die Kinder als
649 Beitrag sozusagen zur nationalen Identität oder überhaupt zum Beitrag für
650 die Nation. Genauso wie meine produktive Arbeit oder mein Wille, meine
651 Ideen, irgendwas Neues anzugehen.

652

653 Christian: Ja. Ja, ich denke- das ist natürlich- gut, das müssen wir dann wieder in
654 Verbindung mit den Kindern sehen. Ja, dass das- dass das dann aber
655 zwangsläufig eigentlich dazugehört, dass man sagt, wir gehen- wir haben
656 dieses Streben nach Erfolg und wir haben die Zuversicht auch, dass das,
657 was wir anfangen, dass das gelingt, dass wir durch unsere Arbeit halt
658 Erfolge erzielen können, dass das aber auch gleichzeitig so eine
659 optimistische Grundhaltung auch bei den Kindern- oder bei der
660 Kinderplanung halt auch, das beherrschen wird, dass man sagt: Die Zukunft
661 sieht einfach gut aus. Also es ist einfach der Glaube daran, dass es
662 zumindest nicht schlechter- dass es unseren Kindern nicht schlechter geht
663 als uns. Und wenn dieser Glaube dann so fest verankert ist, denk ich, dann
664 wird auch bei der Kinderplanung-

665

666 Johan: Aber das fehlt in Deutschland, oder? Anders als in China.

667

668 Christian: Mhm. (zustimmend)

669

670 Johan: Also was fehlt- dass, also wenn hast du gesagt: der Deutsche sieht nicht
671 seinen Beitrag zur Gesellschaft, oder-

672

673 Christian: Mhm. (zustimmend)
674
675 Johan: Warum?
676
677 Christian: Dass der- ja.
678
679 Johan: Weil eigentlich könnte man total dagegen sein, eigentlich könnte man
680 sagen: Deutschland hat den zweiten Weltkrieg verloren und er ist Freund
681 von (...) #00:43:22# und wir sagen: ihr seid nicht nur Hitler, ihr seid auch
682 mehr. Also könnte man dieses Argument dagegen sagen, dass das würde
683 ein (...) #00:43:32# etwas Großartiges zu leisten.
684
685 Christian: Was ja auf'm wirtschaftlichen Gebiet, denk ich auch, schon auch vorhanden
686 ist- also dass dieser Wiederaufstieg nach dem zweiten Weltkrieg, was ja
687 auch oft als Wunder bezeichnet wird, aber was man auch ökonomisch ganz
688 klar nachweisen kann, warum das so geschehen ist und dass das ist immer
689 so glorifiziert wird, dass das aber trotzdem ja auch eine Leistung von der
690 Bevölkerung war, die man auch benutzen könnte, um zu sagen: „Ja, das ist
691 etwas, was wir geschaffen haben. Unsere zerstörten Städte sind- blühen
692 jetzt. Und sind schön, sind restauriert und auch gerade im ostdeutschen
693 Bereich nach der Wende, die ja auch (?) #00:44:15# teilweise ja
694 wunderschön da sind und dass das etwas ist, was ja da ist- was ja auch
695 sichtbar und greifbar ist und was ja zu uns gehört und das ja unsere
696 Geschichte, unsere Kultur ausmacht“, und wo man sagen kann: "Warum
697 Pessimismus?" Warum sagen: "Ja, morgen geht es uns halt schlechter als
698 heute."
699
700 Tina: @(.)@.
701
702 Johan: Ja.
703
704 Christian: Ja. Das ist schwer zu sagen, ja.
705
706 Johan: Warum? Warum denkst du? Wenn du siehst dein persönliches Leben, wie
707 würdest du die Zukunft angucken? Wenn- für dein persönliches Leben.
708
709 Christian: Mhm, darüber hab ich mir eigentlich auch schon mal Gedanken-
710
711 Johan und Tina: @(.)@.
712
713 Christian: Ich denke, dass ich in dieser- in meinem zukünftigen Leben, je nachdem
714 welchen Weg und welchem Widerstand ich einschlagen würde, dass ich
715 dann halt auch vollkommen verschiedene Ergebnisse erzielen könnte. Also
716 ich geh jetzt ja in die 12. Klasse auf's Gymnasium und ich denk auch mal,
717 dass ich (lachend) mein Abitur bekommen werde und dass man dann schon
718 ja auch als, so wie man uns sieht, eher als hoch qualifiziert mich bezeichnen
719 könnte und dass ich, wenn ich ein Studium einschlagen würde und
720 irgendwas machen würde, dass ich für mich alleine in dieser Gesellschaft

einen Platz finden würde und dass ich auch durch einen bedingten Arbeitseinsatz und die richtigen Kontakte, denk ich auch, einen guten und hoch bezahlten Job in irgendeiner Weise- da wäre nicht- also dass ich das bekommen könnte, und da wäre auch nicht meine Angst- meine Zukunftsangst, dass das nicht passieren könnte. Die Angst würde sich eher darauf richten- oder die, wo ich nicht so zuversichtlich bin, dass wenn ich das ganze auf/ auch- nicht als Einzelner, sondern als- in einer Familie und mit einem Partner zusammen, dass ich das durchleben sollte. Weil da wüsste ich nicht, wie das aussieht, wenn ich Kinder bekommen würde, dass ich dann- ja, in welcher Welt, wie beschrieben- in welcher die leben würden oder ob wir dann umziehen müssten, weil sie in den Kindergarten nicht gehen können, weil der halt vollkommen- dass ich schon dann achten muss darauf, dass meine Kinder in den richtigen Kindergarten gehen, damit- weil nur diese Kinder in dem Kindergarten auf die richtige Grundschule kommen und- dass das schon vorgeplant ist und dass die dann nur mit anderen Kinder, die auch aus den guten Stadtteilen kommen, zusammenleben und dass das da halt überhaupt gar keine Einheit mehr ist, sondern das ist nur noch- ja, wenn ich halt die richtigen- ja, über die finanziellen Mittel verfüge, kann ich das meinen Kinder bieten und wenn nicht, dann eben nicht. Da wäre dann halt auch das verbunden mit meiner persönlichen finanziellen Lage. Das könnte dann ja auch ganz anders sein.

ENDE SEITE1

Johan: Ja, letzte Frage- hast du noch Fragen dazu?

Tina: Nee.

Johan: Letzte Frage dazu: wo siehst du dann die Unterschiede zwischen so einem lohnfinanzierten und einem steuerfinanzierten Rentensystem?

Christian: Mhm, ja, der Unterschied ist einfach, dass wir, denk ich, wenn wir es lohnfinanziert machen - so machen wir es ja jetzt, ne? -

Johan und Tina: Mhm. (zustimmend)

Christian: Und steuerfinanziert- bei dem steuerfinanzierten System, dass wir uns dann halt in unserem Konsum in irgendeiner Weise wahrscheinlich einschränken würde oder, dass es Dinge, die halt unvermeidbar sind, die man trotzdem kaufen wird und dass sich das dann darüber finanzieren wird, aber dass es dann auch wieder einen gewissen Prozentsatz geben wird, nach dem das dann berechnet wird, wer wie viel jetzt nun bekommen soll und das ist aber wahrscheinlich, denk ich- ich kenn mich da in den Summen nicht genau aus, aber dass es wahrscheinlich nur für einen Grundsatz, also so einen Grundsockel reichen wird- für die Absicherung im Alter und dass halt der Rest selber bestritten werden muss. Also wer halt mehr gearbeitet hat in seinem Leben und die Möglichkeit dazu hatte einen besseren Beruf zu bekommen, der kann dann halt im Alter auch über mehr Geld verfügen. Also

769 das denk ich auch, dass das halt ein ganz zentraler Punkt sein sollte bei der
770 Zukunftsgestaltung, dass halt annähernd wieder Chancengleichheit
771 herrscht, in der Jugend auch.
772

773 Tina: Aber so wie du es jetzt gerade beschrieben hättest- also es wäre nach wie
774 vor wieder gestaffelt eigentlich irgendwo.
775

776 Christian: Mhm. (zustimmen). Denk ich, also es würde dann zwar umgeschüttet, aber
777 es wird wahrscheinlich keine großen Veränderungen dann geben.
778

779 Johan: Wird gleich weitergehen wie heute.
780

781 Christian: Ja.
782

783 Johan: Dann gehen wir weiter zum nächsten Thema: Klima. Du hast auch ein
784 bisschen über Klimawandel geschrieben.
785

786 Christian: Oh ja. Ja.
787

788 Johan: @(.)@. Was verstehst du unter Klimawandel?
789

790 Christian: Unter dem Klimawandel verstehe ich eigentlich nur- ja, durch die fossilen
791 Brennstoffe, die halt seit der industriellen Revolution in den Industrieländern
792 dann halt verbrannt wurden, dass die in einer gewissen Weise zur
793 Erwärmung der Erde beitragen, was jetzt ja auch wissenschaftlich
794 nachgewiesen ist, dass es so ist. Also dass die einfach durch- durch Kohle
795 und durch Öl, wenn man das verbrennt, dass dann- ja, Treibhausgase
796 entstehen und CO2 Ausstoß- ja, dass das zur Erwärmung der Erde führen
797 wird und dass das in gewissen Gebieten der Erde- ja, erstmal zu diesem
798 Meereswasseranstieg- Meeresspiegelanstieg führt, und dass da halt
799 gewisse Länder wieder mehr drunter leiden werden als andere. Und-
800

801 Johan: Welche Länder werden leiden und welche werden weniger leiden?
802

803 Christian: Ich hab gerade was über Bangladesh, glaub ich, gesehen, also Länder, die
804 am Wasser leben und große Flüsse das ganze Land durchziehen- denen
805 hat man ja schon prophezeit, dass wenn es diese erwarteten Erhöhungen
806 des Meeresspiegels gibt, dass sie halt ihr Land dann mehr oder weniger
807 räumen müssen. Und dass es dann halt zu anderen- sie in andere Regionen
808 ziehen müssen und dass halt Menschen, die extrem von der Landwirtschaft
809 abhängig sind, wahrscheinlich auch durch diese extremen Wetterereignisse
810 dann- darunter dann wahrscheinlich wieder leiden werden. Dass dann ihre
811 Ernte verhagelt wird oder ich weiß es nicht, was dann passieren kann. Aber
812 dass wir uns dann wahrscheinlich, ich denk mal, hier in Deutschland- ja, ein
813 paar Wetterereignisse werden wir dann haben, aber- es wird auch ein
814 bisschen wärmer werden und es ist- vielleicht gibt es da Probleme mit
815 unseren Deichen oder so was, aber ich denke nicht, dass uns das wirklich
816 treffen wird.

817
818 Johan: Welche Einwirkungen, denkst du, wird das auf die Gesellschaft haben? Hier
819 in Deutschland?
820
821 Christian: Ja, (leise) welche Einwirkung wird das auf unsere Gesellschaft haben?
822 Vielleicht ein bisschen umweltbewussteres Leben auch- ein bisschen mehr
823 leben mit der Natur. Also dass man es merkt, dass man den- auch die
824 Herkunft aus der Natur sieht. Das man sagt, Bäume das ist nichts, was da
825 hin gestellt wurde, um es anzuschauen
826
827 Johan und Tina: @(.)@
828
829 Nikoali: Sondern die haben halt auch eine biologische Funktion und dass wir, wenn
830 wir in unseren schweren Geländewagen und mit 200 über die Autobahn
831 brettern, dass wir dann so eine kleine Loslösung da von der Erde vielleicht
832 dann- Mensch und Umwelt, dass die dann da entsteht, das kann ich mir
833 auch vorstellen und dass wir das vielleicht dann wieder ändern, indem wir
834 halt irgendwie effizientere Lösungen haben, um uns fortzubewegen, die halt
835 nicht so viel Treibhausgase und CO2 ausstoßen.
836
837 Johan: Also was verstehst du dann Individualisierungsprozesse in China und
838 Indien?
839
840 Christian: Ja, darunter verstehe ich- in China, wenn wir damit anfangen sollen,
841 einfach, dass seit der Öffnung des kommunistischen Regimes in China und
842 der Hinwendung zur Marktwirtschaft- oder die Einführung von
843 marktwirtschaftlichen Strukturen, das ist ja noch sehr verworren dort, weil ja
844 noch beides irgendwie existiert. Dass dort halt ein ungeheurer- ja, Boom
845 ausgelöst wurde und dass halt Industrialisierungsschritte, die in den
846 westlichen Ländern einen sehr großen Zeitraum oder einen relativ großen
847 Zeitraum eingenommen haben, dass das China in kürzester Zeit eigentlich
848 schafft und da Dinge auch überspringt und dass halt- ist in gewissen
849 Weisen- ja, in diesem Land unglaubliche Gegensätze halt gibt, dass es noch
850 immer 200 oder 300 Millionen Bauern gibt, die halt von weniger als einem
851 Dollar pro Tag leben, aber dann auch diese ganz hoch technisierten
852 Metropolregionen, wo halt unglaubliches Wissen auch konzentriert ist und
853 die dann auch in der Wissenschaft sehr führend sind und halt auch im
854 wirtschaftlichen Sinne halt konkurrenzfähig, weil sie halt alles bauen, was
855 wir auch bauen, und manchmal ja auch- wie man hört nicht mit so rechten
856 Wil- äh, Dingen. Also dass sie dann kopieren und
857
858 Johan: @(.)@.
859
860 Christian: Industriespionage scheint da ja auch irgendwie ein Thema zu sein. Und- ja,
861 Indien, dass ja als bevölkerungsreichstes Land wahrscheinlich China ja
862 ablösen wird, und die auf dem Bereich der Computertechnologie und
863 Informationsverarbeitung und somit, glaub ich ja, sehr führend und-
864 Bangalore (leise) und weiß nicht, wie die ganzen heißen-

865
866 Johan: Aber warum bemühen sich dann Indien und China nicht, den Klimawandel
867 aufzuhalten. Ist das nicht in ihrem eigenen Interesse, dass-
868
869 Christian: Ich glaube, es gibt da ja schon auch Bemühungen, aber ich glaube, dieses
870 Verlangen in der Bevölkerung nach Konsum und nach den westlichen
871 Gütern und Standards ist zu groß, dass die Regierungen dem
872 entgegenlenken könnten. Also da ist dann- da müsste man dann sehen, ob
873 dann wirklich die Menschheit so- oder der Mensch dann so weise ist, dass-
874 eben dann zwei Schritte voraus zu denken und zu sagen: "Ich will jetzt kein
875 Auto, dass eben noch Benzin verbraucht." Oder, weil: "Ich weiß, wenn- jetzt
876 wenn ich dieses Recht in Anspruch nehme und alle anderen das auch tun,
877 dass dann eben es zu einem Kollaps dann kommt." Und dass es dann-
878 muss man natürlich auch sehen, sind das diese Menschen in China nur oder
879 sind wir das auch wieder, die ihnen dieses suggerieren wollen- ah, dass sie
880 deutsche Autos kaufen. Und zum Beispiel VW, hab ich mal gesehen, die
881 verkaufen auch in China oder lassen dort ein Modell herstellen, was bei uns
882 seit 15 Jahren schon gar nicht mehr produziert wird und auf den Straßen ist,
883 und dass nach Klimanormen und Abgasnormen- danach wird da gar nicht
884 gefragt. Also das ist dann einfach- weil die Chinesen dieses Modell haben
885 wollen, was so einen Kofferraum hat. Und so ein Lupo oder so eine kleine
886 Kugel, das wollen- das sehen die halt nicht als Auto an.
887
888 (Jemand öffnet und schließt die Tür.)
889
890 Johan: Äh, warum fallen die Bemühungen der westlichen Länder nicht ins Gewicht?
891 Warum klappt das nicht? In den westlichen Ländern, diese Klimawandel
892 irgendwo abzuhalten?
893
894 Christian: Ähm, also ich denke, dass die westlichen Länder sich darum schon
895 bemühen, aber dass dann halt wieder unterschieden werden muss
896 zwischen Politik und der Industrielobby, die halt da Gefahren sieht. Dass
897 wenn jetzt Umweltstandards irgendwie eingehalten werden müssen,
898 werden ja die Gewinne geschmälert und- (leise) die auch zu niedrig sind,
899 aber die meisten (...) #00:09:22# oder so, die ja – weiß nicht - 20 Milliarden
900 oder so im Jahr Gewinn machen und- das sind halt- die haben- ja,
901 Finanzmacht und können da- Sachen beeinflussen. Man versteht vielleicht
902 manchmal nicht ganz genau, was sie jetzt eigentlich beeinflussen würden,
903 also das ist ja kurzfristiger Erfolg, der dann anscheinend aber doch
904 entscheidend ist, für diese Menschen. Und die anderen westlichen Länder-
905 in den USA sagt man ja, dass es da auch Abneigungen gibt gegen- jetzt, wo
906 es allerdings wieder wissenschaftlich nachgewiesen ist, beginnt man da ja
907 auch das zu erkennen und- dass es da aber ja auch wieder total
908 unterschiedliche Strömungen gibt. Dass es dann in Kalifornien auch so
909 grüne Biotechnologiefirmen gibt, und dass man das halt nicht so sehen
910 kann, dass jetzt ein Land sich da komplett gegen wendet, aber es ist halt- so
911 lange es nicht irgendwie greifbar ist und sagt: "Jetzt, Leute, wenn ihr jetzt
912 nicht umdreht, dann geht das halt- dann führt das halt in den (lachend)

913 Untergang irgendwie." Wenn man das den Menschen nicht so sagt, dann
914 findet da ja wahrscheinlich auch keine Änderung statt.
915

916 Johan: Okay. Dann gehen wir zur nächsten Frage. Also zum nächsten Thema.
917 Gesellschaft. Was verstehst du unter Rationalisierung in Unternehmen und
918 so schrittweise Abwanderung in Niedriglohnländer?
919

920 Christian: Ja, Rationalisierung in Unternehmen sieht man ja eigentlich- also wenn man
921 so die letzten Jahre irgendwie in allen wirtschaftlichen Gebieten, oder in so
922 einer Volkswirtschaft, haben Konzerne einfach Arbeiten, die in unserem
923 Hochlohnland eben zu teuer sind und die anderswo, in Ländern billiger
924 einfach durchgeführt werden können, dass sie das auch gemacht haben
925 und halt diese Stellen gestrichen haben und einfach, um noch- ja, effektiver,
926 wie sie sagen, zu arbeiten und noch ja produktiver zu sein, haben sie diese
927 Schritte halt vorgenommen. Und ja- das sind ja diese Niedriglohnländer, ich
928 weiß nicht was? (leise) Weiß ich noch was? Also diese hocheffektiven,
929 internationalen Konzerne- das ist dann halt auch, denk ich einfach, durch
930 diese Verstrickungen auch- auch durch Aktiengesellschaften- dass es ja
931 eigentlich wenig Familien- große Familienunternehmen dann noch gibt,
932 sondern das alles- auch/ auf, der Welt halt untereinander, fusioniert und
933 dass halt die einfach nur noch auf- ja, Gewinnmaximierung dann aus sind.
934 Und- ja.
935

936 Johan: Kommen wir dazu zurück vielleicht später. Was verstehst du dann unter
937 Politik? Du sprichst auch von Politik hier. Später auch- aber das wolltest du
938 später ein bisschen ergänzen?
939

940 Christian: Mhm. (zustimmend). Die Politik- ja, die Politik ist die Kraft, die ja in unserem
941 demokratischen System ja von der Bevölkerung ausgeht, die gewisse
942 Regeln und auch die Einhaltung der Regeln beeinflussen und
943 beaufsichtigen kann. So. Das sind wir ja.
944

945 Johan: Erzähl dann über die Per- wie spricht man das aus?
946

947 Tina: Prekariat.
948

949 Johan: Ja.
950

951 Tina: (leiser) Prekarisierung.
952

953 Johan: Ja, und die Prekarisierung der Bevölkerung. Da bin ich sehr interessiert
954 dran.
955

956 Christian: Mhm. (zustimmend). Ja, das hab ich ja schon mal versucht anzusprechen-
957

958 Tina: Das war auch das, was du meintest, ne? Das, was wir nicht ganz entziffern-
959

960 Christian: Ach so. Ja. Mhm. (zustimmend). Prekarisierung.

961
962 Tina: Ja, alles klar.
963
964 Christian: Ja, was ich schon mal den Kindergarten und Schulen angesprochen habe,
965 dass eine Prekarisierung dann das wäre, dass sich eigentlich die
966 Voraussetzungen und Fähigkeiten der Eltern immer wieder reproduzieren
967 eigentlich. Dass es dann- dass das Kind keine anderen Chancen hat, als die
968 Eltern selber. Dass wer Migrationshintergrund hat- (räuspert sich) ist sonst
969 ja wirklich so, dass er niedrige Bildungschancen hat, dass er eine schlecht
970 bezahltere Arbeitsstelle bekommt, dass er sein Leben lang unter
971 schlechteren Umständen arbeiten muss als vielleicht jemand anders, und
972 dass er dann halt auch dafür, wie ich schon gesagt habe, mit der
973 Altersvorsorge- dass er im Alter wahrscheinlich auch kein angenehmeres
974 Leben haben wird. Und dass sich das so durchzieht, dass diese- diesen
975 Mangel an Bildung, der dann wieder- ja, auch im eigenen Verhalten, in der
976 eigenen Kindererziehung sich dann wieder niederschlägt, dass es sich
977 immer so fortzieht. Und dass man aus diesem Kreis ja auch nicht
978 ausbrechen kann und dass das wiederum, würd ich dann nämlich auch zu
979 dieser Beschreibung dieses Gefühls, etwas schaffen zu wollen oder auch
980 für das Land etwas Besseres zu wollen, dass das dann auch nicht entstehen
981 kann. Weil eben diese Aussichtslosigkeit, dieses fatalistische halt- (leiser)
982 da kann man dann nicht-
983
984 Johan: Kann man- warum kann man es nicht? Was treibt diese- Entwicklung? Kann
985 man nicht ausbrechen oder ist das nur das Gefühl?
986
987 Christian: Also ich würde sagen, wenn er halt eben schon Kindesalter- von ja,
988 Vorschulalter, wenn dann schon diese Möglichkeiten- gleiche Möglichkeiten
989 geboten werden, dass ich eben, wenn man die Fähigkeiten hat dazu, eben
990 doch seine Talente und das ausprägen kann, dann, denk ich auch, kann
991 man da- kann man sich dagegen wenden. Aber wenn man- halt so stark
992 vom Elternhaus die Bildungschancen auch abhängen, wie das heutzutage
993 noch ist, dann wird das dann halt negative Konsequenzen haben.
994
995 Johan: Würdest du sagen, das ist ein Gefühl oder Realität, dass Leute die
996 Aussichtslosigkeit haben?
997
998 Christian: Ja, dieses-
999
1000 Johan: Oder sagen wir ein Teufelskreis. Was treibt diesen Teufelskreis?
1001
1002 Christian: Man kann das natürlich auch sagen, dass das immer nur als Gefühl
1003 beschrieben wird und dass die Leute sich dann in ihrer- in dieser Haltung
1004 auch zurückziehen und sagen: "Hier brauchen wir nichts tun. Es ist ja eh
1005 alles aussichtslos." Also so denke ich eigentlich nicht. Es ist- es sind schon
1006 diese Faktoren da, aber man muss halt auch schon früh irgendwie auch
1007 dieses Bewusstsein fördern, dass man, wenn man es versucht, dass man
1008 das auch schaffen kann irgendwie.

1009
1010 Tina: Wer wäre dafür verantwortlich? Irgendwie- gibt es da eine Instanz oder eine
1011 treibende Kraft-
1012
1013 Christian: Politik.
1014
1015 Tina: Politik. Okay.
1016
1017 Christian: Und doch- ja, eigentlich die Politik, würde ich so sagen.
1018
1019 Tina: Also das ist- also die Politik jetzt also ist der Einflussnehmer, um auch
1020 Bewusstsein zu ändern irgendwo.
1021
1022 Christian: Ja, ich denke schon. Ich denke aber auch, dass die Wirtschaft vielleicht
1023 leidet (?) #00:16:14# von der Politik- dass auch schon als Anreiz geben
1024 sollte, also da- von den Dingen, von denen sie leben, das sind ja
1025 Erfindungen. Das sind ja neue Sachen, das sind ja Errungenschaften und
1026 das sind auch positive Sachen, die sie eben im Vergleich mit ihren
1027 Konkurrenten eben auszeichnet. Und deswegen sollten sie auch daran
1028 interessiert sein, dass die Jugend, oder die zukünftigen Mitarbeiter eben
1029 genau diese Fähigkeiten haben- halt sich aus diesem ganzen vielleicht
1030 herauszuheben und halt neue Sachen zu probieren, um halt- ja, zu erfinden.
1031
1032 Johan: Also du- dieses kann man schon ändern, also alles hier, also durch
1033 Voraussetzungen (?) #00:16:58# , dass es diese- wie sagt man durch
1034 vorausschauende und effektive Politik. Was ist dann für vorausschauende
1035 und effektive Politik?
1036
1037 Christian: Vorausschauende und effektive Politik ist für mich im ersten Sinne-
1038 überhaupt- ich denke eigentlich, die- ich würde da eine gewisse Loslösung
1039 von diesen Parteienstrukturen, die es im Moment gibt, da sehen. Also
1040 keineswegs jetzt irgendwie zentralistische oder diktatorische Sachen, aber
1041 dass dieses- diese Struktur dieses Berufs Politikertums und dieses
1042 Parteienwesens- dass er dann doch immer nur an der Bewahrung der
1043 Macht in einer gewissen Weise interessiert ist und dass der Beruf Politiker
1044 schon so- ja, vielleicht so eine Eigendynamik entwickelt hat, so dass man
1045 halt gar nicht mehr dazu gelangt überhaupt diese Probleme dann halt
1046 anzugreifen. Oder irgendwie anzugehen und- die wir jetzt halt schon
1047 benannt haben. Und ich würde halt auch sagen, dass der Politiker, der das
1048 halt in der Zukunft- diese Probleme lösen sollte, sich auch kulturell und von
1049 seinem ganzen- ja, vielleicht geisteswissenschaftlichen Hintergrund
1050 vielleicht- dass er sich da- dass er da gewisse Voraussetzungen mitbringen
1051 sollte. Also, dass er belesen ist und dass er über ein umfassendes Wissen
1052 verfügt und dass er damit halt- eben halt auch mit den Lehren, die aus der
1053 Vergangenheit gezogen wurden, dass er so dann das angeht. Und dass er
1054 dann so zu Lösungen kommt. Und dass das halt alles in einem etwas
1055 ruhigen und ausgeglichenen Wesen geschieht, dass es nicht so- nicht
1056 dieses aggressive, was wir dann wollen und nicht dieses rechthaberische,

1057 dieses Auseinander- also die Auseinandersetzung wohl schon suchen, aber
1058 dann vielleicht auf einer anderen Ebene. So.
1059
1060 Johan: Wie würde so eine praktische Politik aussehen?
1061
1062 Christian: Ja. Praktische Politik.
1063
1064 Johan: Weil jetzt beschreibst du die Charakterzüge der Politiker.
1065
1066 Christian: Ja.
1067
1068 Tina: Mhm. (zustimmend)
1069
1070 Johan: Wie würde die Politik aussehen?
1071
1072 Christian: Vielleicht größere Partizipationen der Bevölkerung. Also, dass man die noch
1073 mehr da teilnehmen lässt an der Politik- hat immer noch- ja, und man kann ja
1074 Volksentscheide machen und- oder durchführen lassen, das wird ja auch in
1075 der Schweiz zum Beispiel, ich glaub, durchgeführt, mein ich. Und ja, wie
1076 sieht aktive Politik aus? Also-
1077
1078 Johan: Also Politik, dass man das alles sehr-
1079
1080 Tina: Praxis.
1081
1082 Christian: Das hängt natürlich auch wieder von der Bevölkerung ab, die gewillt sein
1083 muss irgendwie die Demokratie- ja, eben nicht nur bejahen, sondern auch
1084 wirklich daran teilzuhaben. Und aktive Politik- ja, denk ich, muss diese
1085 Werte oder diese Voraussetzungen, die ich jetzt bei dem Politiker genannt
1086 habe, müsste das schon halt irgendwie verinnerlichen und das irgendwie
1087 auch auf ein Programm bringen. Also irgendwas Fassbares. Das müsste
1088 man dann konkret auf eine Idee formulieren und eben eine Zukunft. Also
1089 wenn es den Menschen in Deutschland so schwer fällt, da irgendwie positiv
1090 etwas Zukünftiges zu sehen, dann könnte man vielleicht in der Hinsicht
1091 durch die Formulierung eines Ziels und einer Idee und auch den Glauben
1092 daran- also dass das immer noch so eine Sache ist, denk ich, die in
1093 Deutschland negativ besetzt ist und die ja auch irgendwie missbraucht
1094 worden ist, diese Mobilisierung der Massen. Alles das, was im dritten Reich
1095 so geschehen ist. Das ist nicht nur die Zerstörung unserer Städte, die uns
1096 irgendwie, glaub ich, damals- und dieses unglaubliche Leid halt der
1097 Bevölkerung und der Millionen Juden- aber das ist auch einfach dieser
1098 Glaube einfach, dass das ein bisschen kaputt gemacht wurde und dass
1099 jetzt, natürlich jetzt schon 60 Jahre danach, denk ich, darf man's jetzt nicht
1100 so negativ sehen- das ist schon vieles da wieder entstanden, aber ich denke
1101 schon, dass- diesen gewissen Knacks hat Deutschland da schon, dass sie
1102 das- dass es schwer fällt, sich für etwas zu begeistern auch und dass diese
1103 Begeisterung auch etwas Positives haben kann. Und nicht nur eben immer
1104 in diese eine Ecke führen kann. Und das gleiche denke ich auch bei

1105 Vaterland oder Patriotismus und so welche Wörter, dass das eben nicht nur
1106 alles so verkrampft negativ gesehen wird, sondern das man das- es Zeit ist,
1107 das ein bisschen freier zu geben.
1108

1109 Johan: Gut. Wie würden dann das zukünftige Gesellschaftssystem für dich
1110 aussehen?
1111

1112 Christian: Das System?
1113

1114 Johan: Mhm. (zustimmend). Das Gesellschaftssystem. Könnte es so weitergehen
1115 wie heute oder wird es sich verändern?
1116

1117 Christian: Also, das ist ja eigentlich zwangsläufig, dass es Veränderungen gibt. Also
1118 Veränderungen gab es ja immer. Also so ein Stillstand, denk ich mal- das ist
1119 ja nie möglich. In welche Richtung das laufen wird- ja, das entscheiden die
1120 Menschen selber. Aber das ist-
1121

1122 Johan: Was denkst du? Das war ja die Aufgabe sozusagen.
1123

1124 Christian: Also ich denke mit- auch mit Rückbesinnung auf unsere Geschichte und auf
1125 unsere Kultur und auf das, was unsere Sprache auch ausmacht, auch
1126 größer gesehen, nicht nur auf das Nationale, sondern auch auf das
1127 Europäische, dass man auch diese Sprachen und Kulturen für sich mit
1128 einbezieht, dass da vielleicht so was wie so ein Verständnis rauskommen
1129 kann, was sagt, dass wir irgendwie doch auf dem richtigen Weg sind, dass
1130 wir eben nur die gewissen Mängel, die sich in unserem System ergeben
1131 haben, dass die behoben werden können und eben halt Stück für Stück-
1132 man kann dann- man muss da halt gewisse Schritte ja Schritt für Schritt das
1133 irgendwie durchführen und eben dass diese Gesellschaft zur Lösung eben
1134 halt auch diese Formulierung einer Idee, einer Leitidee, das würd ich schon
1135 wichtig finden. Für die sich Menschen begeistern könnten. Und für die man
1136 auf die Straße gehen kann, ohne dass Fußballweltmeisterschaft ist.
1137

1138 Johan und Tina: @(.)@.
1139

1140 Johan: Welche Funktionen, denkst du, haben die Konzerne in der Zukunft? Wir
1141 haben ein bisschen über Wirtschaft geredet- du hattest geschrieben, es gibt
1142 diese- also die Rationalisierung der Unternehmen und das ist die
1143 Kompetenz und so. Was ist sozusagen- was ist ein Konzern in der Zukunft?
1144 Was ist seine Funktion in der Gesellschaft?
1145

1146 Christian: Also er sollte Funktionen in der Gesellschaft haben, eben bei diesen
1147 Dingen, wie Kinderbetreuung, Ausbildung-
1148

1149 Johan: Konzern also.
1150

1151 Christian: Ja, auch der Konzern. Also ich denke, dass das einfach durch die Steuern
1152 dann wahrscheinlich passieren wird. Dass das durch Steuerabgaben- und

1153 dass man das macht, aber das ist dann auch wieder so ein Steuersystem
 1154 geben muss, dass diese Konzerne auch einfängt. Also dass- einfängt in
 1155 dem Sinne, wo sie ihre Steuern zahlen und nicht irgendwie auf die
 1156 niederländischen Antillen oder so, sondern halt in Deutschland. Oder in dem
 1157 Land, in dem sie nun mal ihren Gewinn erwirtschaften und dieser Gewinn,
 1158 der ja mit Menschen, Produktionsstätten halt plus Arbeitskraft- und dass das
 1159 Ganze, wenn das zusammenwirkt- das sind ja auch alles Ökonomen, die
 1160 das auch eigentlich im Kopf haben und die verstehen das ja auch. Und,
 1161 denk ich mal, dass sie, wenn sie eben halt Gewinn daraus schöpfen aus
 1162 diesen- aus dem Wissen dieser Menschen, dass sie denen halt auch was
 1163 zurückgeben. Also das sollte zumindest so sein.
 1164
 1165 Johan: Wen würdest du sagen- also was haben dann Bildung und Wohlstand für
 1166 eine Funktion in der zukünftigen Gesellschaft?
 1167
 1168 Christian: Also Bildung, denke ich, ist natürlich die zentrale Rolle eigentlich. Also der
 1169 Wohlstand ist eigentlich ja auch, weil ich's ja auch schon angesprochen
 1170 habe- äh, weil Sie mich das auch schon gefragt haben- das ist ja eigentlich
 1171 so unfass- also ist ja nicht so fassbar, was ist schon Wohlstand- jetzt in
 1172 anderen Nationen, anderen Kulturen definieren das wieder ganz anders,
 1173 deswegen. Aber Bildung, finde ich, das ist ein zentraler Punkt, der einfach
 1174 so weit wir das können, dass wir dort all unsere Anstrengungen, Mittel und
 1175 Konzentrationen darauf verwenden, um dem Menschen halt bestmöglich
 1176 halt diese Chancen zu öffnen, sich wiederum zu verwirklichen und auch die
 1177 Welt halt ein stückweit irgendwie zu verändern.
 1178
 1179 Johan: Was hat Bildung da für eine Funktion, würdest du dann zusammenfassen?
 1180 Was würdest du sagen, hat Bildung dann für eine Funktion in der
 1181 Gesellschaft.
 1182
 1183 Christian: Bildung muss- ja, unsere Menschenrechte und unsere Grundwerte dem
 1184 jungen Menschen vermitteln. Bildung muss Geschichte lernen/ lehren, die
 1185 Geschichte unserer Welt eigentlich und vielleicht die Nation würde ich schon
 1186 unter einen speziellen Mittelpunkt rücken, weil das auch schon eine eigene
 1187 Identität, die allerdings eben eingekleidet in ein europäisches und auch ein
 1188 weltbürgerliches Verständnis irgendwie eingeht. Ja, und Bildung sollte
 1189 einfach vielleicht auch vorbereiten auf das Leben. Und eben nicht nur dieses
 1190 theoretische Wissen vielleicht aneignen, sondern ganz konkret sagen: "Ja,
 1191 wenn wir das und das machen, dann passiert das auch so." Und dann-
 1192 vielleicht auch in der praktischen Arbeit. Vielleicht dass man sich da besser
 1193 zurechtfinden kann. Geht mir zumindest so.
 1194
 1195 Johan: @(.)@. Wer wird in Zukunft Zugang zu Bildung und Wohlstand haben?
 1196
 1197 Christian: Wer Zugang hat?
 1198
 1199 Tina: Mhm. (zustimmend)
 1200

1201 Christian: Von Nationen gesehen oder jetzt-
1202
1203 Johan: Allgemein.
1204
1205 Christian: Allgemein.
1206
1207 Johan: Kannst du selbst entscheiden, die Niveau von der Frage
1208
1209 Christian: Zugang zu Bildung und Wohlstand hat der, der irgendwie die richtigen
1210 Entscheidungen trifft. Der sich-
1211
1212 Johan: Gibt es Klassenfragen, oder gibt es so- mit der Prekarisierung und so?
1213
1214 Christian: Ähm-
1215
1216 Johan: Oder wer hat Zugang zu Bildung? Oder haben alle Zugang zu Bildung?
1217
1218 Christian: Es sollte so sein, aber es ja im Moment- also es ist ja nicht so. Das ist ja
1219 nachgewiesen. Aber grundsätzlich würde ich dazu sagen, in Zukunft sollte
1220 das so sein, dass jeder die gleichen Bildungschancen zumindest bis zu
1221 einem gewissen Grad hat. In Finnland irgendwie bis zur achten Klassen
1222 oder so-
1223
1224 Johan: Aber es sollte so sein. Denkst du, es wird so?
1225
1226 Christian: Ja.
1227
1228 Johan: Du denkst, es wird so in Zukunft? Weil normaiv-
1229
1230 Christian: Ja, es sollte so sein.
1231
1232 Johan: Wünschenswert- was denkst du, wird es?
1233
1234 Christian: Ich denke, dass es auch so sein wird. Ja. Also es wird möglich sein, diesen
1235 Menschen, erstmal reduziert auf unser Land vielleicht, den jungen
1236 Menschen und der Jugend einen Zugang zu Bildung zu geben. Und global
1237 gesehen, denke ich, dass davon heraus dass mit einer mündigen und
1238 wissenden Bevölkerung, dass dort vielleicht auch vielleicht auch viele
1239 Probleme angegangen werden können und dass dann ja grundsätzlich
1240 überhaupt über die Verteilung von Wohlstand- dass sich damit
1241 auseinandergesetzt werden kann. Also so lange immer noch Menschen halt
1242 sterben, weil sie nicht- kein sauberes Trinkwasser haben, und so lange
1243 sollte es halt immer noch eine Aufgabe der Menschheit sein, diese
1244 Probleme zu lösen irgendwie.
1245
1246 Johan: Aber das bleibt ein Kontrast jetzt zu dem Anfang des Interviews. Am Anfang
1247 des Interviews war es so, dass es so ein bisschen negativ ausgesehen, es
1248 wird so einzeln, keine Treibkraft in der Gesellschaft, aber trotzdem gibt es

1249 eine Treibkraft, trotzdem dass alle kriegen dann Bildung in der Zukunft.
1250 Oder wie siehst du das?
1251
1252 Christian: Ja, das ist auch ein bisschen- also da bin ich mir auch nicht sicher, weil,
1253 dass kann ich nicht so sagen- das Negative- ich versuch mich da auch
1254 immer ein bisschen gegen zu wehren, dass so zu sehen. Aber natürlich
1255 kann man diese negativen Sachen sehen, aber wenn wir das- ich denk mal,
1256 die Evolution des Menschen und diese ganze Entwicklungsgeschichte hätte
1257 es nicht gegeben, wenn man nur vom (lachend) schlechtesten eben
1258 ausgegangen wäre. Und dass- dass der Mensch halt schon in seiner
1259 Frühzeit eben gesagt hat, wir können- wir müssen das Beste draus machen
1260 irgendwie. Und deswegen müssen wir auch das Beste sehen. Und dann
1261 denken wir, dass wir die Probleme zwar wahrnehmen und das eben nicht
1262 übertrieben positiv sehen, sondern aber dass wir trotzdem denken, dass wir
1263 das lösen können. Und deswegen denke ich- bei manchen Themen sehe
1264 ich das halt einfach negativer, und im Endeffekt
1265
1266 Johan: @(.)@.
1267
1268 Christian: muss es dann ja doch irgendwie weitergehen.
1269
1270 Johan: Ja, das- hast du noch Fragen?
1271
1272 Tina: Ja, Kompetenz hattest du hier noch, aber weiß ich nicht, ob du das noch
1273 ansprechen wolltest.
1274
1275 Johan: Willst du?
1276
1277 Tina: Also ich muss das nicht mehr unbedingt. Weiß ich nicht. Ich denke, das ist
1278 okay soweit. War lang.
1279
1280 Johan und Christian: Ja.
1281
1282 ENDE SEITE 2

1 Johan: So, ja, du hast ja die Zukunft so beschrieben.
2
3 Cecilia: Ja.
4
5 Johan: Willst du etwas dazu ergänzen oder willst du etwas da revidieren?
6
7 Cecilia: Nichts. Das stimmt alles so und das ist auch so meine Vorstellung. Alles
8 geschrieben, was gesagt werden muss. Auf jeden Fall.
9
10 Johan: Na gut. Sehr schön. Dann fangen wir an mit dem Ersten: was ist Politik für
11 dich?
12
13 Cecilia: Politik ist für mich- ja, also erstmal ein großes Spektrum, was man erstmal
14 gar nicht so klar definieren kann. Da gehört sehr viel zu. Es ist nicht nur
15 das, was zum Beispiel unsere Regierung beschließt, sondern auch das
16 ganze Sozialleben drum rum, würde ich sagen. Also auch so das, was man
17 im nahen Kontakt im Alltag mitkriegt, zum Beispiel wenn es um
18 irgendwelche sozialen Kontakte geht oder um Gewalt, die vielleicht auch
19 durch Regierungsbeschlüsse entstehen können, wie ich schon in meinem
20 Interview gesagt habe. Es geht um so viel mehr. Also es geht um ganz viele
21 Verhaltensweisen sogar. Also um viele Begriffe, so was wie Macht oder
22 ähnliches. Also- das ist ein ganz großes Spektrum. Also nicht nur das, was
23 die Regierung beschließt. Also viel mehr. Viel mehr auch Privates.
24
25 Johan: Okay. Und Macht. Was verstehst du dann unter Macht? Du hattest das
26 gerade so angesprochen.
27
28 Cecilia: Ähhh okay. Also es kann positiv und negativ sein. Macht kann viele
29 Spektren umgreifen, wie zum Beispiel Macht durch irgendwelche
30 Ressourcen, das heißt Öl oder ähnliches. Macht durch viel Geld. Macht
31 durch eine bestimmte Autorität. Oh Gott, meine Herrn (lacht).
32
33 Johan: Rede nur.
34
35 Cecilia: Nicht klar zu definieren, würde ich sagen. Also nicht ein Wort, was man dazu
36 sagen könnte. Es gibt auch viele-
37
38 Johan: Also man kriegt dann Macht durch- entweder durch Ressourcen oder Geld
39 oder Autorität.
40
41 Cecilia: Ja, oder halt Macht muss auch- ist eigentlich nicht nur eine Sache von
42 einzelnen Leuten, sondern auch von einer Sache von einer Gruppe. Also
43 eine Gruppe kann ja viel mehr ausrichten, als wirklich nur einer. Es sei denn,
44 er hat irgendwelche besonderen Kontakte (...) #00:02:31# @(.)@.
45
46 Johan: Es wird auch durch Gruppe definiert, also Macht quasi. Kann man sagen, ja.
47
48 Cecilia: Genau.

49
50 Johan: Wie siehst du dann Politik heute und in der Zukunft?
51
52 Cecilia: Jaa, also ich sehe es so, dass es bei vielen Leuten als etwas Negatives
53 angesehen wird. Dadurch, dass man unzufrieden ist, durch bestimmte
54 Reformen, sag ich jetzt mal. Oder Veränderungen, die sich auch im
55 Portmonee der Einzelnen (lachend) bemerkbar machen. Also es ist nicht
56 mehr unbedingt etwas, für was sich Leute gerne engagieren. Es sei denn,
57 sie erkennen wirklich Probleme. Also es ist viel so- mit Verdrossenheit,
58 würde ich sagen, bei den meisten Leuten. Also bei welchen, die auch
59 vielleicht gut gebildet sind, sag ich mal, also auch denken: „Okay, ich kann
60 vielleicht was verändern, ich weiß, woran es liegt.“ Da ist es vielleicht schon
61 wieder etwas Positives, weil sie da auch irgendwie Engagement haben,
62 etwas zu verändern. Aber für die Meisten würde ich sagen, dass es was
63 Negatives ist.
64
65 Johan: Wie würden dann Leute- also sagen wir dieses Negative, wie würden die
66 Leute Politik dann beschreiben so? Von der negativen Perspektive.
67
68 Cecilia: Ich würde sagen, als etwas sinnloses, etwas, das überhaupt nichts bringt,
69 wo man sich nur im Kreis dreht, wo man überhaupt keine Erfolge vermerken
70 kann, irgendwo Rückschritte und- ja, etwas, womit man sich irgendwie nur
71 Ärger an den Hals schafft.
72
73 Tina: Mhm.
74
75 Johan: Und dann so das Positive- was würde das sein?
76
77 Cecilia: Das Positive würde sein- das, was man jetzt bemängelt, dass es da in der
78 Politik die Chance ist, etwas zu verändern. Es sei denn, durch
79 irgendwelche- Reformen, die vielleicht auch mal gut anschlagen, sag ich
80 mal, etwas was nicht nur auf Buh-Rufe stößt, irgendetwas, wo man vielleicht
81 auf, was weiß ich- Bildungsreformen oder so, wo man dann was Gutes
82 bezwecken könnte. Ja, wo man auch einen Lichtblick hat- wo man sieht:
83 „Mensch, den Leuten geht es jetzt vielleicht doch ein bisschen besser, es
84 könnte vielleicht gut für die Zukunft sein.“ Das wäre vielleicht etwas, das
85 positiv ist.
86
87 Johan: Mhm. Was ist dann Politikverdrossenheit?
88
89 Cecilia: Politikverdrossenheit.
90
91 Johan: Wie würdest du das beschreiben?
92
93 Cecilia: Das würde ich beschreiben- also ich stell mir da Leute vor, die die ganze Zeit
94 nur meckern. Immer nur meckern.
95
96 Johan: @(.)@.

97
98 Cecilia: Und dann noch Leute, die, sag ich mal, ihren Arbeitsplatz verloren haben
99 oder in einer gewissen Armut sind, nicht so viel Geld haben, die dann auch
100 nicht wissen, wo sie hingehören. Wenn z.B. auch Gewalt auftreten,
101 Rechtsextremismus. Also das ist alles für mich so eine schwarze Seite.
102 Diese Verdrossenheit, dieses: "Nee, ich wähl jetzt auch gar nicht. Also ich
103 wähl nicht eine neue Regierung. Ich will mich da auch überhaupt nicht
104 beteiligen, irgendetwas zu verändern durch meine Stimme. Also ich halte
105 mich da total raus." Und damit bezweckt man ja eigentlich auch das
106 Gegenteil. Also da ist eher so ein Unverständnis.
107
108 Johan: Kann man dann so sagen, dass benachteiligte Menschen sind eher
109 sozusagen-
110
111 Tina: Politikverdrossen.
112
113 Cecilia: Ja.
114
115 Johan: Politikverdrossener, als besser-
116
117 Cecilia: Genau, benachteiligte Menschen, die sich irgendwie ungerecht behandelt
118 fühlen durch die Regierung und durch die ganze soziale- und Arbeitswelt.
119
120 Johan: Genau. Und dann ziehen sie dann in Poli- also in- ziehen sie aus diese.
121
122 Cecilia: Genau.
123
124 Johan: Wie würdest du dann sozusagen definieren- diese Politiker- was spielen die
125 Politiker da für eine Rolle?
126
127 Cecilia: Jetzt bei dieser Politikverdrossenheit?
128
129 Johan: Ja, genau.
130
131 Juila: Ach so. Ja. Die Politiker spielen da ja schon die Rolle, dass sie das jetzt
132 durchbringen, bestimmte Reformen, sag ich mal. Und auch, dass sie
133 überhaupt da- überhaupt keinen Wert drauf legen auf diese Menschen, weil
134 ansonsten würden sie ja etwas anderes machen. Also ich denke schon,
135 dass die- also viele Politiker, die etwas beschließen und auch eigentlich
136 ganz genau wissen: "Also so gut ist es nicht." Jetzt zum Beispiel für eine
137 bestimmte Unterschicht, die eh schon kein Geld haben- "Okay, das ist mir
138 jetzt aber eigentlich scheiß egal". Also das die da schon ziemlich viel mit
139 unterstützen und das auch gar nicht so richtig beachten. Es gibt eigentlich
140 nicht so viele Politiker, die sich da auch dann wirklich gezielt drum kümmern,
141 dass es diesen Menschen- also es eigentlich zu ermöglichen diesen
142 Menschen mehr zu helfen. Oder mehr zu unterstützen, unter die Arme zu
143 greifen. Irgendwelche Projekte zu starten, dass die mal ermuntert werden.
144 Also es gibt nicht viele Politiker, die das machen. Die einfach auch nur ihr

145 Ding durchziehen: "Wie krieg ich jetzt mehr Geld für'n Staat? Egal, wie es
146 den anderen Leuten dabei geht." Oder Gesundheit oder ähnliches also- das
147 ist eben / das System- dass die da einen Tunnelblick für haben sozusagen.
148 Viele Politiker haben das. Also so wie man es mitkriegt. Wenn
149 Demonstrationen sind, dann ja- "Mir eigentlich egal, ich mach mein Ding
150 jetzt weiter". Also es ist nicht oft, dass da irgendwelche Erfolge dabei sind.
151 Also-

152

153 Tina: Also wenn jetzt ein Wahlergebnis ganz desaströs ausgefallen ist, mit einer
154 Beteiligung von- ich weiß nicht, wie wenig Prozent- aber du meinst, dass die
155 Politiker das eigentlich gar nicht so-

156

157 Cecilia: Na ja, also wenn die auf der Verliererseite sind, sag ich mal @(.)@, dann
158

159 Johan und Tina: @(.)@

160

161 Cecilia: wird es sie vielleicht doch interessieren. Dann aber auch nur bis zur
162 nächsten- ja, bis zum nächsten Wahlergebnis, sag ich mal. Wenn's da
163 besser für die- also das ist immer nur situationsbedingt. Sind sie auf der
164 Gewinnerseite ist es denen eigentlich egal. "Hauptsache ich hab jetzt die
165 Macht" und ja- aber, ja- wenn sie auf der Verliererseite sind, ist das was
166 anderes. Also dann sieht es schon wieder anders aus, aber dann nur
167 vielleicht für die nächsten vier Jahre. Das ist immer situationsbedingt.
168

169 Johan: Wie siehst du dann die Beziehung zwischen den Wählern und den
170 Gewählten?

171

172 Cecilia: Also auf kommunaler Ebene ist das schon enger. Also da wähl ich ja auch
173 eher nicht- also ich persönlich wähle nicht nach Partei, sondern eher so
174 Leute, die auch kenne. Die ich auch ansprechen kann. Also da ist es was
175 anderes. Das ist alles auch viel persönlicher- da merkt man ja auch so, die
176 gehen auf die Leute zu, aber wenn es jetzt zum Beispiel in der
177 Bundesregierung ist, also das ist- na ja- sag ich mal ein bisschen unnahbar
178 und dann ist es auch ein sehr mauerhaftes Verhältnis, sag ich mal. Also da
179 sieht man immer nur, dass was beschlossen wird, im Fernsehen zum
180 Beispiel, dann regt man sich auf, schreibt zum Beispiel auch einen Brief an
181 den Bundestag und na ja- bekommt dann eher nur so 'ne Antwort: "Ja, wird
182 bearbeitet" oder (lachend) "Ist gut."

183

184 Tina: @(.)@.

185

186 Cecilia: Aber sehr unnahbar, also nicht gerade sehr wirkungsvoll.

187

188 Johan: Aber wenn man so guckt, du hast zum Beispiel gesagt, dass die Politiker
189 sozusagen- die richten sich eher nicht nach den Leuten, denen es schlecht
190 geht, also so denen Leuten, die nicht so die Möglichkeiten haben- ist das auf
191 Bundesniveau oder ist das auf Lokalniveau auch so?

192

193 Cecilia: Eher auf Bundesniveau, würde ich sagen. Also lokal- das ist ja auch wieder
194 so- also dann ist man ja auch ein bisschen mehr unter den Leuten, dann
195 kriegt man das ja alles mehr mit. Man ist vielleicht auch selber betroffen als
196 kommunaler Politiker oder Familie, Freunde und das ist das eher ein Grund,
197 sich da einzusetzen als für Politiker, die sich vielleicht auf andere Ziele
198 konzentrieren. Also Geldziele oder irgendwelche Kontakte, internationale
199 Kontakte, die so nicht weitergeführt werden könnten. Also das ist alles
200 mehr- ja, unpersönlicher. Also bei den Kommunalen, da richtet man sich
201 eher auf diese- ja, sag ich mal, Problemzonen der Menschen und dann- also
202 das ist viel persönlicher. Ich würde darum auch sagen, da ist viel mehr
203 Effizienz drin.
204

205 Johan: Das ist auch effektiver?
206

207 Cecilia: Mhm (zustimmend). Auf jeden Fall.
208

209 Johan: Wie siehst du dann die Beziehung zwischen kommunal- also lokalem
210 Niveau und nationalem Niveau in der Politik in Zukunft?
211

212 Cecilia: In Zukunft? Also-
213

214 Johan: Oder- und heute.
215

216 Cecilia: Ja, also ich würd sagen, je mehr die Kommunalen nach oben kommen, sag
217 ich mal, deshalb- ich weiß nicht, irgendwie find ich dann- so lange sie noch
218 im Kommunalen waren, ist das Verhältnis ja zum Bürger sehr gut. Und je
219 höher sie kommen, desto mehr passen sie sich ja auch diesem
220 Bundesniveau an. Und dann ist es für mich immer so- dann verändern die
221 sich. Und dann hat man auch irgendwie andere Kontakte und andere Ziele,
222 die ja vielleicht auch manchmal vorgeschrieben werden. Und ja- Kommunal
223 und Bundes- also es ist eher unterschiedlich, finde ich auch. Also die haben
224 ja auch ganz oft andere Ziele und ist es für das Kommunale sehr schwer,
225 das bei der Bundesebene durchzubringen. Also ich sehe das schon ziemlich
226 kritisch. Also wenn man da jetzt kein gutes Konzept hat und vielleicht auch
227 da gute Kontakte und Leute, an die man sich wenden kann, dann sehe ich
228 das als sehr schwer.
229

230 Johan: Wie würdest du sagen verändern sich die Politik und die Politiker, wenn sie
231 von-?
232

233 Cecilia: Ah so. Ja also- das ist ja immer dann so- weiß ich nicht, Berufung ist was
234 anderes. Aber wenn ich in der kommunalen Ebene bin, dann- ja, dann hab
235 ich viel kleinere Ziele, sag ich erstmal. Und viel persönlichere vielleicht oder
236 welche, die sich um mein, sag ich mal, Dorf oder meine Gemeinde zählen.
237 Wenn ich dann höher komme, dann ist das schon schwer sich gleichzeitig
238 noch für seine Gemeinde, für sein Kommunales einzusetzen und dann aber
239 auch für die Bundesebene. Also das ist- ja, ich sag, so verändern sie sich,
240 weil- ja, das alles viel schwerer wird, das alles unter einen Hut zu bringen.

241 Und dann manchmal sehen muss- ja, wo bin ich jetzt mehr unter Druck?
242 Was muss ich jetzt mehr, also das Bundes, was viel mehr Leute sehen, oder
243 das Kommunale, was eigentlich letztendlich den Bund nicht mehr vielleicht
244 so wirklich interessiert. Also da- dass die dann mehr sich so auf die
245 Bundesebene versteifen müssen, sag ich mal. Wie sich da die Sichtweise
246 ändert.

247

248 Johan: Wie würdest du sagen- was ist Bundespolitik dann? Wenn man das
249 weiterfragt, was ist Politik- was ist dann Bundespolitik?

250

251 Cecilia: Also was viel mehr so- (leise) oberflächlich auch nicht. So viel mehr- ja, wie
252 sag ich's? Was allgemeineres, sag ich mal. Man guckt so, wo vielleicht
253 Probleme sind, wo man vielleicht auch etwas rausholen könnte und dann
254 allgemein über die ganzen Bundesländer. Und so Hauptprobleme, die sich
255 hochziehen, nicht mehr die Kleineren, die man auf kommunaler Ebene hat.
256 Also so Hauptprobleme, auf die man sich- sag ich mal, irgendwelche
257 Gesundheitssachen, die beschlossen werden, oder irgendwie- ja, irgendwie
258 was zum Arbeitsmarkt oder so, was sich vielleicht auf dieser kommunalen
259 Ebene wieder vielleicht gar nicht so abzielen würde, wo dann vielleicht nicht
260 so das Problem liegen würde. Je nach Gemeinde. Aber da ist dann wieder-
261 da sucht man das Allgemeine und nicht das Spezielle persönlich.

262

263 Johan: Okay, gut. Also das sind eher allgemeine, große Fragen und das sind eher
264 so kleine, persönliche, spezifische Fragen.

265

266 Cecilia: Ja, so, dass man das allgemein so abdeckt.

267

268 Johan: Gut. Was verstehst du dann zum Beispiel- du schreibst über Wirtschaft-,
269 Betriebs- und Arbeitsmarktpolitik. Was verstehst du unter diesen drei,
270 sozusagen Formen von Politik? Oder ist das eine?

271

272 Cecilia: Wirtschafts-, Privats- und Arbeitsmarkt. Ah so, ja. Ja, also, dass das
273 Faktoren sind, die auch ziemlich nah aneinander hängen. Zum Beispiel, sag
274 ich mal, geht es der Wirtschaft gut, geht's vielleicht auch mehreren
275 Privatleuten gut, sag ich mal. Man bekommt mehr Arbeit, es funktioniert
276 alles besser und ja- das Privatleben, sag ich mal, boomt in dem Sinne mehr,
277 weil man ja auch dann Geld verdienen kann. So. Sag ich mal, geht's mit der
278 Wirtschaft bergab, dann kommt ja diese ganze- diese ganzen Probleme wie
279 vielleicht Politikverdrossenheit, weil man seinen Arbeitsplatz verliert und all
280 die Sachen, die zusammengehören. Oder man- ja, man verliert so sein
281 soziales Umfeld, man rutscht irgendwo rein, wo man vielleicht denkt: "Oh
282 Gott, da wollt ich gar nicht hin" und "Oh je, vielleicht hab ich jetzt mit
283 Kriminalität zu tun, ich hab kein Geld mehr". So, und dann- das hängt alles
284 so zusammen, dass mein- also die Wirtschaft beeinflusst den Arbeitsmarkt
285 und dann das wieder mein Privatleben. Dass das alles eine Verkettung ist.

286

287 Johan: Und dann sagt man auch so zum Beispiel, dass wenn es wirtschaftlich, also
288 privat, schlecht geht und der Staat gibt, dann ist es Polit-, also dann wird die

289 Politik sozusagen da verantwortlich. Oder hab ich das falsch verstanden?
290

291 Cecilia: Jaa, also die Politik- es kommt immer drauf an, mit welchem
292 Wirtschaftsfaktor man sich aufhält- also die Politik-
293

294 Johan: (...) #00:14:37#. @(.)@.
295

296 Cecilia: also sag ich jetzt mal, CeWeColor. So mit Hedge-Fonds und so. Und die
297 Politik hatte ja schon so seine Sachen, dass die da nicht so richtig absichern
298 konnten. Dass sich da- also solche einnisten können und das alles nur
299 aufkaufen. Ja, also das ist eher so ein Mangel, den die Politik dann vielleicht
300 irgendwo einschränken könnte. Also auch wo man auf der ganzen global-
301 also auf der ganzen Welt, die Globalisierung- also ja Politik- man gibt der
302 Politik die Schuld, aber es ist auch sehr schwer da vielleicht irgendwie die
303 Lücken zu füllen, (leise) die vielleicht geschaffen sind. Ja, also Wirtschaft ist
304 irge- ja, also das ist ein anderer Machtfaktor zur Politik. Also das ist so quasi-
305 ja so, vielleicht ein kleiner Gegner auch.
306

307 Johan: Okay.
308

309 Cecilia: Ja? Der kleine Gegner. Also sagen wir mal in der Wirtschaft- wenn da- ja,
310 wie schon besprochen das mit den Hedge-Fonds, dass es da Probleme gibt
311 und dann kann die Politik vielleicht aufgrund besonderer Gesetze nicht
312 einschreiten und auch, wenn sie es wollte und- na ja das sind halt nur
313 Probleme, die sich da vielleicht ergeben. Also- aber wo man dann nachher
314 die Politik für verantwortlich macht. Als Normalbürger, sag ich mal. Weil es
315 sind eigentlich viel mehr komplizierte Wirtschaftsverhältnisse.
316

317 Tina: Also du meinst der Bürger kann das gar nicht so trennen. Also was jetzt
318 auch auf wirtschaftlicher Ebene entschlossen wird und auch auf
319 bundespolitischer-
320

321 Cecilia: Ich glaub, die breite Masse nicht wirklich. Es kommt drauf an. Also es ist
322 immer etwas anderes, wenn man sich speziell damit beschäftigt. Und wenn
323 ich jetzt, sag ich mal, nur so eine kleine Grundausbildung hatte, vielleicht
324 Realschule, Hauptschule- nun ist ja Politik und Wirtschaft nicht unbedingt
325 immer so als Einzelfächer unterrichtet und dann kämmt man das schnell da
326 über einen Kamm. Also ja, ich denk schon, dass man das dann eher auf die
327 Politik schiebt und das nicht wirklich trennen kann.
328

329 Johan: Was denkst du selbst, hat die Politik für eine Verantwortung für die
330 Wirtschaft?
331

332 Cecilia: Eigentlich große Verantwortung. Also wenn sie das alles so durchschauen
333 können, und dann müsste man ja auch handeln und da ist ja auch die Politik
334 für verantwortlich und man- es gibt immer irgendwelche Gesetze- äh,
335 Lücken in den Gesetzen, im Gesetzbuch, und- ja, auf die sich dann die
336 Wirtschaft nachher beruft. Zum Beispiel Artikel 15 da – (leise) was ist denn

337 das? - mit dem Eigentum, was man verstaatlicht oder nicht und- das sind
338 alles so Lücken- ja, die können gut sein, aber auch schlecht. Und da muss
339 sich die Politik drum kümmern. Das sind alles so Wirtschaftsressourcen,
340 Übernahmen, was man dann irgendwie absichern könnte oder nicht. Also es
341 sind immer so Sachen in Gesetzen, die man vielleicht irgendwie- ja, die
342 dann vielleicht eine Grundlage bieten dafür, dass in der Wirtschaft
343 Privatleute diese Sachen so quasi ausnutzen, um andere zu schädigen.
344 Oder auch nicht. Also das sind immer so zwielichtige Sachen. Die Politik
345 könnte eingreifen oder auch nicht. @(.)@.

346
347 Johan: Wie kann die Politik dann aktiv eingreifen in die Wirtschaft, so oder in die
348 Betriebs- sozusagen? Ein Beispiel davon.

349
350 Cecilia: Also jetzt aktiv- also Politik- also ich könnte ja zum Beispiel auch unter Politik
351 verstehen so- ja, Aufsichtsräte, dass die eingreifen oder irgendwelche
352 Gewerkschaften, dass die sich darum kümmern, dass die mehr Rechte für
353 die Arbeitnehmer vertreten werden. Also so könnte man aktiv eingreifen.
354 Sieht man auch, dass irgendwie öfters so Wirtschaftsmissbrauch oder
355 irgendwelche Übernahmen missbraucht werden, da müsste die Politik also
356 irgendwelche Gesetze auch- also die das ermöglicht haben, auch
357 umgeändert werden, oder nicht umgeändert, also nicht ganz gestrichen,
358 sondern irgendwelche Absätze vielleicht geschrieben werden, die dann
359 Sachen einschränken. Also, dass man als Politiker aktiv auf jeden Fall drauf
360 reagieren könnte, aber auch als- ja, Arbeitnehmer, wenn man in
361 Gewerkschaften ist, obwohl- ja, da sich auch nicht mehr so viele beteiligen
362 wollen. @(.)@. Ja und, dass man dadurch- auch durch ja Aufsichtsräte, hab
363 ich schon gesagt, aktiv werden kann. Dass man da mehr eingreifen kann
364 und sagen "Ja, da geht irgendwas schief". Aber dann muss man es auch
365 wollen und sich trauen.

366
367 Tina: Ja, wenn du jetzt schon sagst irgendwie, dass du meinst, dass sich in
368 Gewerkschaften gar nicht mehr so viele Leute aktiv organisieren eigentlich,
369 so viele Arbeitnehmer- was meinst du denn, wie sich das noch entwickelt in
370 der Zukunft? Auch im Verhältnis jetzt Politik zu Wirtschaft vielleicht.

371
372 Cecilia: Ja, also ich würde schon sagen, dass das mehr zurückgeht, weil man merkt
373 ja schon, dass ziemlich schlecht über Gewerkschaften geredet wird und
374 "Hor, die streiken nuur." Und "Oh Gott, da ändert sich doch gar nichts mehr."
375 Und dann- dass sich durch so ein Gerede und durch so eine Einstellung und
376 vielleicht auch negativer Erfahrungen vielleicht, die sich dadurch ergeben,
377 dass man nicht die Erfolge bekommt, die man möchte- dass sich da auch
378 immer mehr zurückziehen. Und dass sich dann zum Beispiel, sag ich mal-
379 ja, die Rechte für die Arbeitnehmer auch zurückentwickeln.

380
381 Tina: Mhm.

382
383 Johan: Mhm. (erstaunt)

384

385 Cecilia: Ja, also eigentlich auch aus Selbstverschulden, wenn man dann sich nicht
386 mal traut und überhaupt keinen Willen mehr hat. Aber nachher meckert
387 man.
388

389 Tina: @(.)@
390

391 Cecilia: Also- ja. Das ist so ein Ping-Pong-Spiel eigentlich. @(.)@
392

393 Tina: Meinst du, dass das irgendjemand anderes in Zukunft abfangen wird? Also
394 das, was die Gewerkschaften jetzt sozusagen abgeben oder irgendwo
395 aufgeben, sozusagen auch an Verantwortung für den Arbeitnehmer,
396 sozusagen-?
397

398 Cecilia: Dass irgendjemand anderes das übernimmt?
399

400 Tina: Ja, bitte (?) #00:19:57#.
401

402 Cecilia: Also ich kann mir gut vorstellen, also dass ich das erstmal jetzt
403 zurückentwickelt und wenn man merkt "Mensch, so geht's aber auch nicht",
404 es geht einem immer schlechter vielleicht, man hat immer weniger Rechte
405 oder man fühlt sich benachteiligt, dass sich dann da schon neue
406 Organisationen bilden, die auch anders organisiert sind vielleicht. Also
407 vorstellen kann ich mir das schon, aber ich weiß nicht, ob das dann so die
408 Größe erlangt. Auf jeden Fall nicht auf schnelle Hinsicht. Kann ich mir nicht
409 so vorstellen. Es sei denn, es trauen sich plötzlich sehr viele und es kommen
410 viele auf einmal dazu und dass sich dann da ein größerer, sag ich mal,
411 Verein bildet. Aber richtig vorstellen kann ich mir das nicht.
412

413 Johan: Aber wenn ich das richtig verstehen soll- der Abbau
414

415 Cecilia: Ja, Abbau-
416

417 Johan: Der Abbau von- also Gewerkschaft so, ist zum großen Teil sozusagen die
418 Schuld, weil Leute nicht mehr da-
419

420 Cecilia: Ja, das. Oder, weil es auch in vielen Betrieben auch gar nicht mehr
421 angeboten wird.
422

423 Johan: Okay. So ist es beides-?
424

425 Cecilia: Es ist ja auch nicht irgendwie- ja, staatlich, gesetzlich irgendwie
426 vorgeschrieben wie in anderen Ländern. (leise) Also ist es ja nicht in
427 Deutschland.
428

429 Tina: Mhm.
430

431 Johan: Ist das nicht nur Faulheit von den Arbeitern, sondern ist auch-
432

433 Cecilia: Tja.
434
435 Johan: Oder ist beides?
436
437 Cecilia: Faulheit nicht unbedingt. Vielleicht auch Angst-
438
439 Johan: Angst.
440
441 Cecilia: Oder Zeitmangel, würd ich auch sagen, dass man- oder man traut sich auch
442 nicht, wenn man mich- wenn der Arbeitgeber vielleicht weiß von wegen:
443 "Okay, der geht jetzt streiken. Gut, dann brauch ich den auch nicht mehr.
444 Dann kann ich auch jemand Neues nehmen". Dass man davor auch
445 vielleicht Angst hat, seinen Job zu verlieren, wenn (leise) man sich da so
446 auffällig zeigt.
447
448 Johan: So wird es eher getrieben von Angst, einzutreten?
449
450 Cecilia: Ja, Angst und Zeitmangel.
451
452 Johan: Du schreibst so, es gibt ja keine Wege aus der Misere (...) #00:21:36#.
453
454 Cecilia: (...) #00:21:37#.
455
456 Johan: (...) #00:21:38#. Aber warum gibt es keinen Weg, sozusagen, aus dieser
457 Entwicklung?
458
459 Cecilia: Ja, weil viele Leute es auch eigentlich gar nicht richtig im Moment wollen,
460 sag ich mal. Es- man merkt ja immer mehr diesen Rückschritt vielleicht,
461 immer mehr, dass sich auch das Privatleben verändert, immer mehr -
462 irgendwelche Buh-Rufe oder "Ja, mir geht's so schlecht" und "Mensch" und
463 "Nein" und- ja eigentlich dass man- ja, also dadurch mehr- ja, man merkt
464 nicht wirklich so- so: "Ich möchte was ändern." Und dadurch ist ja auch kein
465 Ausweg zu verkennen. Ja, also dass man- ja, also mehr sich irgendwie
466 verbohr, als dass man jetzt mal aufsteht und sagt: "So, jetzt will ich hier
467 wohl was machen und dafür such ich mir jetzt auch Leute, die das genauso
468 wollen." Und das seh ich nicht in großem Maße. Also deshalb hab ich das
469 auch ziemlich überspitzt geschrieben. @(.)@
470
471 Johan: Ja, ja. Aber man kann sagen es geht aus von dem Willen, dass niemand das
472 verändern will, oder?
473
474 Cecilia: Ja, also einfach nicht will und motiviert ist. Motivation fehlt.
475
476 Johan: Und die Leute, die davon verliert, die sind auch nicht motiviert was zu
477 ändern, oder?
478
479 Cecilia: Ne, was?
480

481 Johan: Die Leute, die davon verliert von diesen Veränderungen (die Verlierer dieser
482 Veränderungen), sind sie motiviert zu verändern oder nicht?
483

484 Cecilia: Also es fehlt die Motivation. Ne, ich denk nicht.
485

486 Johan: Warum fehlt die Motivation eigentlich?
487

488 Cecilia: Weil man viele negative Erfahrungen hatte, man ist eigentlich- teilweise- es
489 kommt drauf an, was einem passiert ist- inwiefern sich vielleicht ein
490 Arbeitsplatzverlust bemerkbar gemacht hat oder ein immer niedrigeres
491 Gehalt. Also die Motivation fällt bei immer mehr Menschen. Und man kann
492 noch so viel meckern, man kann noch so viel sagen, es ändert sich einfach
493 nichts. Also so, dass man keine Erfolge hatte, wenn man vielleicht sich mal
494 aufgelehnt hat und sagt: „Ne, das will ich nicht.“
495

496 Johan: Ist es eine negative Veränderung? Also negative Veränderungen - also,
497 dass man merkt, das was man macht, hat keine-
498

499 Cecilia: Ja, genau. Ja. @(.)@.
500

501 Johan: @(.)@. Was meinst du damit, dass die Politik und Politiker alles tot reden,
502 oder dass die Politik keinen Fuß fässt in der Realität?
503

504 Cecilia: Ja, also das ist so- zum Beispiel jetzt mit der Koalition, sag ich mal, dass
505 man da oft auch nicht auf einen Nenner kommt, sag ich mal. Und dann
506 beschließt der eine- ne, dann schlägt der eine etwas vor, und der andere
507 sagt "Neee, das ist falsch. Nein. Das geht nicht. Und da sind Nachteile. Und
508 da muss man erst dahin, zu der Behörde und-" ja, eigentlich alles mehr tot
509 redet und dann das zum still bringen, als zum Stillstehen bringt. Und also
510 mehr- dass so die Effektivität fehlt. Dass man auch nicht auf einen Nenner
511 kommt und man denkt "Nee, also das passt jetzt auch nicht mit meinem
512 parteilichen Bild überein und dann darf das auch schon mal gar nicht". Egal,
513 ob es vielleicht positiv für die meisten sein könnte oder nicht. Also so dass
514 sich dadurch, dass- also vor allem in dieser Koalition, dass sich da auch- ja,
515 vieles auseinanderstreut und viel mehr gestritten wird oder etwas
516 beschlossen wird, was eigentlich nur halbherzig ist, ja- als dass sich da
517 etwas Effektives herausstellen kann.
518

519 Johan: Wie denkst du ist das so mit Reden? Also denkst du, dass Reden, dann
520 sozusagen, nicht- die Leute reden nur. Nehmen sie keinen Beschluss so,
521 oder-
522

523 Cecilia: Ja, also die diskutieren viel. Dann kommen bei diesen Diskussionen
524 wahrscheinlich auch viele Unstimmigkeiten heraus. Und ja- also anstatt
525 dass man mal kurz redet, sag ich mal, und dann auf'n Punkt kommt und
526 dann etwas durchbringen möchte- man redet und redet und redet und es
527 vergeht immer mehr Zeit und dann- ja, irgendwann ist das ja auch nicht
528 mehr aktuell, was dann vielleicht- also dass-

529
530 Johan und Tina: @(.)@.
531
532 Tina: Ist schon so viel Zeit vergangen beim Reden und, dass das eigentliche
533 Problem-
534
535 Cecilia: Ja, und beim Diskutieren und- ja, bei dem- ja.
536
537 Johan: Hast du ein Beispiel dafür?
538
539 Cecilia: Oh Gott, ja viele, sag ich mal. Bildungs- oder Gesundheitssachen finde ich
540 auch. Vor allem Gesundheitsreform. Also da wird viel geredet und dann
541 nachher sowieso gekürzt oder Versicherungen hoch. Und- also viel mehr
542 diskutiert und nachher- na ja- kommt Halbherziges und teilweise was
543 Unüberdachtes raus.
544
545 Johan: Wie meinst du, dass Politik das zum Beispiel keinen Fuß in der Realität hat?
546
547 Tina: Nicht Fuß fasst.
548
549 Cecilia: Ach so, mit der Realität.
550
551 Tina: Ja.
552
553 Cecilia: Ja, also ich finde schon, dass ja, sag ich mal, dann ist ja wieder diese Ebene
554 mit der Bundesebene- also, dass man nicht wirklich das hört, was das Volk
555 sagt. Oder nicht hören will. Und dann ist die Realität ja was anders. Man
556 sieht viel Arbeitslosigkeit, man sieht ja- viele werden, also sag ich mal-
557 ärmer. Man hat nicht mehr so viel den Luxus, den man früher vielleicht
558 genossen hat. So und dann- statt dass sie sich da mal so drauf
559 konzentrieren, beschließen sie eben die Kleinigkeiten, was da überhaupt
560 nicht drauf beschließt oder Sachen, die das alles noch mehr verschlimmern.
561 Also dass die Realität also da an den Leuten vielleicht auch manchmal
562 vorbeigeht und dann, dass man Sachen sieht, die schon längst nicht mehr
563 so sind. Oder die einfach vielleicht nur davor gestellt sind (?) #00:26:47#, als
564 dass sind sie so in der Realität da stehen. Also viele Sachen, die sich
565 vielleicht auch Politiker schön reden. So dass man nicht wirklich damit
566 konfrontiert wird. Oder in Kritik gerät, sag ich mal.
567
568 Johan: Warum redet der eigentlich schön?
569
570 Cecilia: Ja, für das eigene politische Dasein, sag ich mal. Also ich rede mir etwas
571 schön und sag "Okay, das ist jetzt nicht so. Ich will davon auch nichts
572 wissen. Ihr müsst das nicht alles immer so schwarzsehen." Also der Politiker
573 an sich, der jetzt vielleicht auch an Regierungsspitze steht, sag ich mal,
574 steht ja auch nicht gut für die nächste Wahl dann da, wenn da so alles den
575 Bach runter geht, sag ich mal. Also dann redet man eher schön, als dass
576 man sagt "Es ist echt schlecht und ich steh da jetzt zu." Aber das wär ja

577 vielleicht mal ein Schritt in die richtige Richtung. Wenn ich sag: "Ja, es sieht
578 im Moment sehr schlecht aus, aber ich will jetzt auch dagegen was tun".
579

580 Tina: Fehler eingestehen.
581

582 Cecilia: Ja, genau. Das ist vielleicht für den Wähler auch viel ehrlicher, wenn man
583 sagt: "Okay, ich hab's erkannt", als dass ich da eher einen Ausweg finden
584 möchte. Also ja so einen Schleichweg. "Ich hab da jetzt nichts mit zu tun."
585

586 Tina: Okay.
587

588 Johan: Was ist dann der Unterschied? Ist typisch für Bundesniveau, dass man eher
589 nicht so richtig in die Realität einsteigt, oder ist es lokal auch so?
590

591 Cecilia: Also überspitzt für Bundesniveau. Lokales Niveau- es kommt immer drauf
592 an, um welches Thema es geht. Ob man jetzt- ja, also da wird man auch
593 eher mit den Meinungen konfrontiert. Da kommt eher jemand vor die
594 Haustür und sagt: "Du! Das geht so nicht" als bei den Bundesebenen. Da ist
595 man ja auch eher mehr abgeschirmt und- ja, da ist man ja auch mehr im
596 Blick. Mehr in den internationalen, nationalen Medien aufgetreten und dann
597 muss man sich auch irgendwie rechtfertigen. Und- ja, also dann verfällt man
598 eher in Ausreden und Schönredungen als in der lokalen Ebene. Also da
599 passiert es auch, ja, aber man wird da eher mit konfrontiert und persönlich
600 auch. Weil dann Leute vor einem stehen, die da wirklich auch von betroffen
601 sind. Und da ist es nicht immer wirklich möglich so in dem Ausmaß.
602

603 Johan: Und die Nationalpolitik ist ein bisschen abgeschirmt von der Wirklichkeit.
604

605 Cecilia: Ja. Mhm (zustimmend). Ja. Genau.
606

607 Johan: Gut, dann gehen wir weiter zum Nächsten. Warum funktionieren dann die
608 Wirtschafts-, Betriebs- und Arbeitsmarktpolitik nicht?
609

610 Cecilia: Also funktionieren tun sie schon in einem gewissen Maß, aber man sieht ja
611 schon das Problem- also, weil- ja, die Wirtschaft ist manchmal auch ein
612 bisschen ein Feind von dem Arbeitnehmer, sag ich jetzt mal. Sag ich mal,
613 die Wirtschaft, denen ist das eigentlich scheiß egal @(.)@-
614

615 Johan: Mhm.
616

617 Cecilia: Also ob da jetzt jemand seinen Arbeitsplatz verliert oder nicht. Hauptsache
618 man bekommt bestimmte Gewinne rein. Ich streiche eher mal lieber
619 Arbeitsplätze, als dass ich jetzt irgendwelche Gewinne abstreiche. Ich
620 investiere vielleicht lieber in irgendwelche Forschungsmittel anstatt dass ich
621 ein zwei Leute mehr einstelle. Oder ich setze mehr Technologien ein
622 anstatt- ja, neue Technologien, die Arbeitskräfte auch ersetzen, und anstatt
623 ich sag: "Okay, ich bin jetzt mal menschlicher und nehmen wir jetzt mal
624 Arbeitskräfte, also menschliche Arbeitskräfte." Also das ist eher so- ja, nur

625 auf den Gewinn bedacht. Und das ist sehr schädlich für den Arbeitsmarkt,
626 weil dadurch ja auch immer mehr die Arbeitslosigkeit steigt.
627

628 Johan: Also die Wirtschaft sozusagen ist getrieben von Gewinnmax- also-
629

630 Cecilia: Ja, auch. Ja.
631

632 Johan: Wie würdest du sagen- also zwischen Wirtschafts-, Betriebs- und
633 Arbeitsmarktpolitik, hast du ein Beispiel, wo es funktioniert heute? Oder in
634 der Zukunft funktionieren kann?
635

636 Cecilia: Mhm, oh Gott @(.)@, auf jeden Fall-
637

638 Johan: Kein Stress.
639

640 Cecilia: @(.)@ Auf jeden Fall Betriebe, denen es finanziell sehr gut geht, sag ich
641 mal. Auch Betriebe, die es vielleicht schon über 100 Jahre gibt, so
642 Familienbetriebe, sag ich mal. Also ich weiß jetzt keinen Namen, aber es
643 sind immer so Betriebe, die auch viel Wert auf persönliche Mitarbeit legen,
644 sag ich mal. Jetzt nicht irgendwelche großen Fabriken, sondern viel mehr so
645 Familienunternehmen, die es sich auch leisten können, zum Beispiel auf
646 bestimmte Anzahl von Technologien zu verzichten. Also auch Gewerbe, wo
647 es nicht unbedingt nötig ist, so zum Beispiel Monopolstellungen oder so.
648 Also nicht, wo man in engem Konkurrenzkampf ist. Engere Namen weiß ich
649 jetzt aber nicht. @(.)@.
650

651 Johan: Also so Wirtschaftspolitik dann, so Politik- also, würde interessieren, wie
652 wird es dann in der Zukunft funktionieren?
653

654 Cecilia: Wirtschaftspolitik?
655

656 Johan: Mhm. (zustimmend)
657

658 Cecilia: Oh Gott. Welcher Art jetzt? Also jetzt Umsetzung, oder-
659

660 Johan: Ja, also- Politik, politischer Einfluss über die Wirtschaft oder die Betriebe
661 oder Arbeitsmarkt.
662

663 Cecilia: Also ich würd schon sagen, dass die Wirtschaft- na ja, sowieso ja sehr
664 egoistisch ist, (lachend) sag ich mal. Aber, dass es sich immer noch mehr
665 zuspitzt- also, dass man auch immer mehr im internationalen
666 Konkurrenzkampf bleiben möchte und ja- dadurch immer mehr, sag ich mal,
667 den Arbeitsmarkt überrollt. Und, dass sich das auch immer mehr zuspitzen
668 wird, dass zum Beispiel, wenn man jetzt so Türmchen hat, dass der
669 Arbeitsmarkt immer so geht / runter geht (zeigend durch Handbewegung?),
670 und die Wirtschaft, sag ich mal, im immer egoistischeren Sinne hoch. Dass
671 man ja da schon eine ziemliche Konkurrenzbildung sieht.
672

673 Johan: Was bedeutet das für die Politik?
674
675 Cecilia: Schlechtes Licht, sag ich mal.
676
677 Johan: Ja?
678
679 Cecilia: Ja. Also- okay für die Wirtschaftspolitiker, die könnten sich ja natürlich alles
680 wieder schön reden "Ja, Wirtschaft läuft doch, was wollt ihr denn?" und für
681 die Arbeitspolitiker, sag ich mal, die Arbeitsmarktpolitiker, oder Sozial- oder
682 Bildung- je nachdem, wo sich das dann drauf schlägt, ja, steht dann in
683 einem schlechten Licht da. Die müssten dann sich da so ein bisschen gegen
684 wehren. Und sagen "Oh Gott, da müssen wir raus und-" ja- in Erklärungsnot
685 und stehen bei den Leuten schlecht da, weil sie nicht genug eingreifen
686 konnten oder ja- es noch nicht so früh erkannt haben.
687
688 Tina: Also letztendlich muss die Politik ausbaden, was die Wirtschaft dann
689 (lachend) beim Arbeitnehmer anrichtet.
690
691 Cecilia: Ja, eigentlich schon. Ja. Auf jeden Fall.
692
693 Johan: Ja. So der Einfluss ist-
694
695 Cecilia: Da wird dann natürlich drauf gehauen, weil wo soll man sich bei der
696 Wirtschaft genau dran wenden? Also das ist ja ein großes Spektrum und
697 dagegen was machen- das geht manchen ein bisschen zu weit. @(.)@.
698
699 Johan: Man kann sagen so, dass die Frustration aus den Wirtschaftsbeschlüssen
700 wird an die Politik-
701
702 Cecilia: Weitergegeben. Ja. Auf jeden Fall.
703
704 Johan: Was verstehst du dann unter Wirtschaft dann- dem Begriff Wirtschaft?
705
706 Cecilia: Der Begriff Wirtschaft. Ja, also der Begriff Wirtschaft ist für mich etwas auch
707 sehr Komplexes, sehr- ja, Gewinnzielstrebendes, Schwankendes, sag ich
708 auch mal, also du kannst heute mit so einem Gewinn einsteigen und
709 morgen, am nächsten Tag wieder unten sein. Wirtschaft ist auch etwas, was
710 ja den Staat vielleicht auch in gewisser Weise an Finanzen weiterbringen
711 kann, wenn er gut funktioniert. Es hat viel mit Konkurrenz zu tun und ja, auch
712 viel so ein bisschen mit Psychologie, sag ich mal. Also so, dass man sich
713 auch in andere hineinversetzen kann, in Börsenangelegenheiten, in Aktien,
714 in diesen Hedge-Fonds. Man muss immer drauf aufpassen "Ja, was passiert
715 jetzt?", man muss immer wieder um die Ecke denken und ja- dich auch nicht
716 wirklich unterkriegen lassen. Und das ist auch ein Teil der Wirtschaft. Also
717 dass man- dass das auch ein sehr stressiges Leben ist, (lachend) sag ich
718 mal. Ja, auch sehr schnelllebig, sag ich- man kann heute einsteigen und
719 morgen wieder raus sein.
720

721 Johan: Was ist eine Wirtschaftsrolle sozusagen in der Gesellschaft?
722
723 Cecilia: Eine Wirtschaftsrolle in der Gesellschaft? Also, ob es jetzt wichtig ist-
724
725 Johan: In der Zukunft.
726
727 Cecilia: Ach so. Ich sag mal, also die Wirtschaftsrolle ist auf jeden Fall für die
728 Gesellschaft sehr maßgebend, sag ich mal, weil man über die Wirtschaft- ja,
729 die Wirtschaft entscheidet, ob es einem jetzt vielleicht auch finanziell gut
730 geht oder nicht. Und in dieser Gesellschaft ist es dann ja auch wieder ein
731 Manko: geht's mir gut, dann kann ich viel mehr unternehmen und ich kann
732 viel lockerer sein, ich kann viel mehr auf vielleicht meine sozialen Kontakte-
733 kann ich vielleicht mehr pflegen. Ich hab nicht so viel Angst, als wenn ich
734 jetzt durch die Wirtschaft benachteiligt werde. Ich hab nicht so viel Angst, ich
735 hab vielleicht durch viel mehr Geld auch mehr Möglichkeiten etwas zu
736 unternehmen, ich komm mehr unter Leute, ich bin auch nicht unzufrieden
737 und zeig dann Gewalt oder ähnliches. Das ist alles- also die Wirtschaftsrolle
738 ist auch- also eine große Rolle für die Gesellschaft. Wenn natürlich die
739 Wirtschaft, sag ich mal, negativ wird- die Gesellschaft- ja, dann sieht's
740 natürlich nicht so gut aus. Also zum Beispiel mit der Politikverdrossenheit.
741 Wenn man's dann auf die Politik schiebt oder mit sozialen Verhältnissen und
742 Kontakten oder mit dem Familienleben- also, das ist dann so ein
743 Spielballbild: die Wirtschaft irgendwie angetrieben, sag ich mal, und wirkt
744 sich gut auf den Arbeitsmarkt aus, so geht es der Gesellschaft auch besser.
745 Also das ist immer so ein Dominoeffekt, sag ich mal.
746
747 Johan: Was treibt die Wirtschaft voran?
748
749 Cecilia: Welche Faktoren?
750
751 Johan: Mhm. (zustimmend)
752
753 Cecilia: Wirtschaftsfaktoren- ja, also zum Beispiel gut laufende Betriebe, gute
754 Aktienstände, zum Beispiel auch ein guter Konkurrenzkampf- also hab ich
755 jetzt Wettbewerbsbildung, könnte es auch sein, dass- also auf jeden Fall,
756 dass sich Betriebe, sag ich mal, mehr engagieren, mehr hochpushen, mehr
757 entwickeln- das ist auch gut für die Wirtschaft. Also weil- wenn sich mehr
758 entwickelt, vielleicht kaufen dann die Leute auch gezielter und effektiver.
759 Handyentwicklung zum Beispiel, also das ist immer ein guter Antrieb für die
760 Wirtschaft.
761
762 Johan: Was ist die Menschrolle in der Wirtschaft?
763
764 Cecilia: Maschinelle würd ich sagen. Man muss so funktionieren, wie die Wirtschaft
765 will, man muss mit dem Strom gehen- also es ist nicht viel persönliches
766 mehr. Man muss eigentlich auch Gefühle ganz aus der Rolle lassen und
767 auch sehr gewinnorientiert sein. Man muss knallhart sein und- ja, also es ist
768 ja ziemlich gezielt, man muss wissen, was man will und- also es ist

769 eigentlich- man kommt, glaub ich, nach Hause und man ist total fertig und
770 man muss abschalten können. Also es ist auf jeden Fall sehr hart für die
771 Leute sich- also, ja, man muss quasi ein bisschen auch versteinert sein, so
772 dass man nicht wirklich auch negative Erlebnisse an sich ran lässt, damit
773 man nicht immer weiter sinkt, man muss dann auch wieder hoch kommen
774 und man muss auch manchmal vielleicht ein bisschen skrupellos sein, um
775 im Konkurrenzkampf überleben zu können.

776
777 Johan: Ist das Arbeit, oder? Die Rolle in der Wirtschaft ist das Arbeiter?

778
779 Cecilia: Das ist ein Teil von der Arbeit. Auf jeden Fall.

780
781 Johan: Gibt es einen anderen Teil?

782
783 Cecilia: Ja, der andere Teil ist eher der, dass man auch sagt "Mensch, eigentlich
784 muss der Mensch doch auch irgendwo da eine Rolle spielen". Also der wird
785 mit den ganzen Gefühlen- also es gibt durchaus auch Betriebe, die das
786 unterstützen, die jetzt auch nicht wollen "Oh Gott", ne? Das ist nicht mal so
787 hart und zielstrebig, sondern auch jetzt mal ein bisschen die sanftere
788 Schiene, was es das- wieder mit denen, die es sich auch leisten können.
789 Also es ist aber eher nicht die breite Masse.

790
791 Johan: Man kann sagen, dass- also, wie würde man da funktio- so, was die
792 Wirtschaft produziert? Was würde dann die Wirtschaft produzieren? Brauch
793 man da Konsumenten dafür? Wie funktioniert die Rolle als Konsument?

794
795 Cecilia: Ja, der Konsument- also der muss dann natürlich auch Geld haben. Und ja-
796 also man muss ja auch das, was man entwickelt oder anbietet nachher,
797 muss man ja verkaufen können. Und dann ist es natürlich ein Problem,
798 wenn der Arbeitsmarkt nicht funktioniert. Und dann- der Konsument, der
799 muss doch dann sein Geld haben, es muss- ja, es darf nicht zu teuer sein
800 sag ich mal, und der Konsument muss ja auch motiviert sein, etwas zu
801 kaufen und ohne Konsumenten funktioniert diese Wirtschaft gar nicht.

802
803 Johan: Aber ist der Konsument hart?

804
805 Cecilia: Ja, ich würd schon sagen. Also wenn der wirklich jetzt - es kommt drauf an,
806 aber er wird immer das kaufen, was billiger ist. Und da wo man sagt: "Ja,
807 vielleicht ist da ja auch, was weiß ich, mehr Menschenliebe dahinter, ist es
808 jetzt teurer, ist es handgemacht, ne, das will ich nicht." In dem Sinne ist das
809 schon hart, weil das schon sehr bewusst orientiert ist an niedrigen Preisen.
810 Und das ist nicht unbedingt immer für den Anbieter sehr- ja, vorteilhaft, weil
811 der muss dann ja immer in diesem Konkurrenzkampf mit steigen und immer
812 dieses Maschinelle wieder haben, dieses: "So, ich muss jetzt mithalten, ich
813 muss da mithalten, sonst kauft das niemand." Also es gibt aber auch
814 Ausnahmen, so zum Beispiel- es gibt viele Leute, die auch viel ökologische
815 Produkte kaufen oder Fairen Handel und denen das dann quasi lieber ist,
816 anstatt vielleicht Thailandware zu kaufen oder so. Also es kommt immer

817 drauf an, aber die breite Masse, die möchte eher das haben, was billiger ist-
818 damit sie sich auch wieder andere Sachen leisten kann.
819

820 Johan: Sozu-

821

822 Tina: Meinst du, das wird sich in Zukunft noch verschärfen? Also das dieser Trend
823 hin zum Billigen- irgendwie sich noch stärker irgendwie ausprägt oder wird
824 es doch auf lange Sicht noch mehr Leute geben, die auch umdenken und
825 halt diese Fairhandels oder Ökoprodukte kaufen?
826

827 Cecilia: In der breiten Masse würd ich schon sagen, das ist der Trend hin zum
828 Billigeren. Aber an- da man auch immer wieder mehr Berichte hört, wie
829 schlecht es Kindern in Afrika geht und dann mit Kinderarbeit und so, würd
830 ich schon sagen, dass es leichte Bewegungen auch in den Sachen gibt, die
831 dann demnach teurer sind, die dann auch fair gehandelt sind oder
832 ähnliches. Also so eine kleine Trendbewegung gibt es immer, aber es ist
833 nicht so, dass es das Billigere quasi- ja, überholt. Also das glaub ich nicht.
834

835 Johan: Was treibt eigentlich die Masse immer billiger zu kaufen?

836

837 Cecilia: Ja dadurch, dass das Portmonee bei den Leute auch immer leerer ist, sag
838 ich mal, so- das man negative Erfahrungen auch gemacht hat- zum Beispiel
839 so: "Ich hab jetzt kein Weihnachtsgeld mehr, wurde mir gestrichen, oder
840 Urlaubsgeld ist auch weg." Dann bei vielen Leuten ist es so, dass man dann
841 denkt, ich kauf jetzt lieber was billigeres, damit ich mir vielleicht zu
842 Weihnachten für meine Kinder mehr was leisten kann. Also das ist so die
843 Ambition ist, dass man- ja, also immer mehr auf sein Geld achten muss.
844 Immer mehr vielleicht auch weil Versicherungen erhöht wird und immer
845 mehr Gesetzliches festgeschrieben wird: "Das musst du jetzt einzahlen, das
846 noch, das noch, das wurde erhöht". So dass man schon drauf aufpasst und
847 sagt "Okay, dann kauf ich lieber das Billigere, egal, wo das jetzt herkommt.
848 Aber Hauptsache ich komm über die Runden."
849

850 Johan: Sozusagen dieser Drang nach billiger- wird sozusagen gesteuert durch,
851 also sag ich mal, Niedrigungen in anderer Lebensqualität, zum Beispiel.
852

853 Cecilia: Ja, genau.

854

855 Johan: Was verstehst du dann unter Arbeitsmarkt?

856

857 Cecilia: Unter Arbeitsmarkt. Ja, dass das dann wieder eine Reaktion auch auf die
858 Wirtschaft ist, dass der Arbeitsmarkt im Moment nicht so gut dasteht- also
859 wenn ich jetzt mal so aktuell- ja, also nicht so gut dasteht, dass man mit
860 Arbeitsmarkt im Moment auch viel Negatives in Verbindung bringt, so von
861 wegen: "Ja, ich hab eh keinen Job" oder "Oh Gott, krieg ich überhaupt noch
862 einen Arbeitsplatz und bin ich denn auch wirklich gut genug, brauch man
863 meinen Job?" Also vieles, was viele Probleme mit sich birgt, der
864 Arbeitsmarkt und, der auch sehr sensibel ist halt auf Reaktionen von der

865 Wirtschaft oder ja- und der Arbeitsmarkt wirkt sich auch wieder auf das
866 Privatleben aus. Also es ist ein ziemlicher Pendelball, der überall hin und
867 her geschmissen wird und je nachdem auch Schaden anrichtet.

868
869 Johan: Was ist so die Menschrolle in der- ja, im Arbeitsmarkt?

870
871 Cecilia: Ja, man hat ja ziemlich viele persönliche, sag ich mal- fehlt noch in diesem
872 Arbeitsmarkt. Also dadurch, dass man einen Arbeitsplatz überhaupt
873 bekommt, dass dieser Arbeitsplatz auch gesichert ist, je nach dem, und mir
874 vielleicht auch viel Sicherheit gibt, auch an gesellschaftlichen Rollen und- ja,
875 also der Arbeitsmarkt, also das ist etwas worauf sich die Leute aber im
876 Moment auch nicht wirklich vertrauen, sag ich mal. Also ich möchte lieber
877 meine eigenen Aktien drauf haben, als dass ich mich da jetzt drauf verlasse,
878 dass das auch alles so funktioniert, wie es vielleicht die Politiker haben
879 wollen.

880
881 Johan: Wie sieht es aus in der Zukunft?

882
883 Cecilia: Mit dem Arbeitsmarkt?

884
885 Johan: Mhm. (zustimmend)

886
887 Cecilia: Der wird ziemlich in den Keller gehen. @(.)@

888
889 Johan: Ja? Warum?

890
891 Cecilia: Sag ich einfach mal so. Ja dadurch- okay, im Moment sieht man wieder eine
892 Aufwärtsbewegung, aber- also ich denke schon, dass sich dadurch, dass
893 vieles auch durch Technologien ersetzt wird, dass sich Betriebe sagen:
894 "Okay, ich stell lieber weniger Leute ein, weil ich brauch auch irgendwo mein
895 Geld und ich will mich auch weiterentwickeln." Und, dass es dadurch
896 ziemlich zurückgeht. Dass sich die Leute denken: "Okay, ich will gar nicht so
897 viele Arbeitskräfte, ich mach jetzt das Minimum, dann arbeitet jemand jetzt
898 vielleicht für zwei." Also dass man da schon so viele Stimmen hört, so: "Ja,
899 also eigentlich will ich gar nicht mehr so viele einstellen, so viele Leute. Und
900 auch vielleicht nicht wirklich Leute, die eine Ausbildung haben übernehmen,
901 weil ich es mir auch nicht leisten kann." Da sind ja die Stimmen höher als
902 dass man hört: "Ja, ich hab jetzt einen Betrieb aufgemacht" und, wie früher
903 sag ich mal: "Ich hab über - was weiß ich? - 20 Auszubildende und drei
904 Viertel kann auf jeden Fall übernommen werden". Also so was hört man gar
905 nicht mehr. Und dann ist da schon klar, wo sollen die anderen Leute denn
906 hin, die jetzt keine Übernahme oder keinen- überhaupt einen
907 Ausbildungsplatz kriegen? Also es wird ja nicht mehr so viel angeboten oder
908 je nach dem.

909
910 Johan: Also da kommen wir ja fast zur nächsten Frage dann. Warum hat sich dann
911 der Arbeitsmarkt so verschlechtert eigentlich?

912

913 Cecilia: Ja, aufgrund dieser Entwicklungen eigentlich. Also dadurch, dass die
914 Betriebe auch reagieren müssen, dadurch, dass man vielleicht auch nicht
915 mehr so viel Geld hat durch Konkurrenzkämpfe, durch Erhöhung der
916 Standortfaktoren- Deutschland ist ja auch nicht gerade sehr billig. Und da
917 muss man ja auch Abstriche machen und man muss auch bestimmte- man
918 muss auch Auszubildende vorweisen, aber ich kann sie jetzt nicht immer
919 unbedingt übernehmen. Also es sind immer so Sachen worauf man achten
920 muss. Was will ich mehr? Will ich mich weiterentwickeln, will ich vielleicht
921 noch 10, 20 Jahre mehr überleben oder will ich jetzt mal so gutmütig sein
922 und jemandem irgendeine Chance geben, oder ein paar mehr? Also und
923 dann entscheidet man sich eher zum eigenen Vorteil.
924

925 Johan: Also was würdest du sagen, ist der Hauptgrund für diese schlechte
926 Entwicklung, dass es so-
927

928 Cecilia: Der Hauptgrund, das ist ja quasi-
929

930 Johan: Oder die Hauptgründe?
931

932 Cecilia: Eine Überteuering in allen Lebenslagen. Für die Forschung gibt es- also es
933 gibt viele Zuschüsse, aber auch vieles, was selber bezahlt werden muss, in
934 betrieblichen Angelegenheiten, in der Produktion- allgemein, wenn man in
935 Deutschland produzieren will, muss man ziemlich viel dafür bezahlen und
936 auch die ganzen Materialien- also das ist ja alles teurer geworden.
937

938 Johan: Warum? Warum wird das teurer?
939

940 Cecilia: (atmet tief durch) Warum ist das alles teurer geworden? Oh Gott, oh Gott.
941 @(.)@. Ich denke- ja, viele haben sich ja auch die Euroumstellung zum
942 Eigen gemacht, sag ich mal. Und auch allgemein- also zum Beispiel jetzt Öl
943 wird ja auch immer teurer, weil die Ressourcen ja auch knapp werden.
944

945 Johan: Okay. Mhm. (zustimmend)
946

947 Cecilia: Das ist ein Hauptgrund. Allgemein, weil- also viele so Ressourcen oder
948 Grundstoffe, wie Wasser oder Öl oder- ja, Elektrik- und keine Ahnung was-
949 also es wird ja nicht mehr. Es wird ja eher weniger.
950

951 Johan: Okay. So die Preise und so erhöht, weil die Naturressourcen werden
952 weniger.
953

954 Cecilia: Genau. Genau.
955

956 Johan: Und dann- warum werden dann weniger Leute einen Arbeitsplatz in der
957 Zukunft kriegen? Das ist die nächste Frage.
958

959 Cecilia: Als Reaktion darauf, weil- ja, immer mehr Einstriche gemacht werden
960 müssen, weil vielleicht auch (leiser) Einstriche, weil- ja, viele Betriebe

961 vielleicht auch gar nicht mehr- zum Beispiel Fabriken auch gar nicht mehr so
962 die Arbeitskräfte brauchen, man hat vielleicht sozusagen Roboterarme, die
963 das dann sortieren oder irgendwelche Laserverfahren, die irgendwelche
964 Schwachstellen ausfindig machen. Also vieles, was durch Technologie
965 einfach ersetzt wird. Und deshalb bekommen Weniger Arbeitsplätze und
966 weil sich die Betriebe auch gar nicht mehr so wirklich- also die Arbeitnehmer
967 wirklich leisten können.
968

969 Johan: Warum ersetzt man Arbeiten mit Technologie.

970
971 Cecilia: Weil es unkomplizierter ist, sag ich auch mal, also, das ist vielleicht auch
972 billiger. Also ich produziere vielleicht einmal im Jahr so einen, was weiß ich,
973 Roboterarm oder Laser-Technologie, als, anstatt ich da ein Leben lang
974 jemanden durchfüttern muss.
975

976 ENDE SEITE 1

977
978 Johan: Wo waren wir?

979
980 Tina: Bei den Arbeitsplätzen, die durch Technologie wegrationalisiert werden.
981

982 Johan: Weil man versucht Geld zu sparen dann.
983

984 Cecilia: Genau.
985

986 Johan: Was bedeutet eigentlich so ein Arbeitsplatz in der Zukunft?

987
988 Cecilia: Etwas seltenes, würd ich sagen. Etwas worüber man froh sein kann, wenn
989 man ihn hat, worum man vielleicht auch kämpfen mag, wenn der in Gefahr
990 ist, wenn man versucht: "Oh Gott, ich möcht ihn auf jeden Fall behalten."
991 Weil man weiß genauso, dass es nicht sehr einfach ist, einen Neuen zu
992 bekommen. Man muss sehr gut sein und das reicht sogar manchmal noch
993 nicht einmal. Also dadurch, dass ja immer mehr ersetzt wird- also man muss
994 wirklich aufpassen, also man kann wirklich froh sein, wenn man einen
995 Arbeitsplatz hat, der auch vielleicht einigermaßen gesichert ist. Also es ist
996 etwas- so ein kleines Geschenk, sag ich mal. So- dass man- man mag auf
997 vieles andere verzichten, aber nicht auf einen Arbeitsplatz, weil es so viel
998 von meinem Leben beeinflusst. Privatleben und alles Mögliche. Sogar wie
999 es meinen Kinder irgendwann einmal geht. Welchen Stand sie dann
1000 bekommen. Das beeinflusst so viel.
1001

1002 Johan: Was passiert, wenn man keine Arbeit hat?

1003
1004 Cecilia: Dann passiert es ganz schnell, dass ich irgendwie abrutsche in
1005 Verhältnisse, in Kriminalität, in Gewalt, in Politikverdrossenheit, in
1006 Langeweile, in Unzufriedenheit und- ja, also ich kann mir ja auch nicht mehr
1007 so viel leisten. Also geschweige denn meine Gesundheit- wenn ich krank
1008 bin, bin ich erstmal der Gelackmeierte und dann kann ich mir nicht die guten

1009 Medikamente kaufen, wenn ich wirklich stark krank bin, kann ich mir nicht
1010 wirklich Therapien leisten, weil ich auch viel Eigenanteil halt zahlen muss.
1011 Es ist eigentlich ein Haufen voller Probleme, die auch meinen
1012 Lebensstandard und meine Lebensdauer unter Umständen auch ziemlich-
1013 ja, wegrationalisieren können.

1014

1015 Johan: Mhm. Ähh.

1016

1017 Tina: Das hatten wir schon, ne?

1018

1019 Johan: Ja ja, hatten wir schon. @(.)@.

1020

1021 Tina und Cecilia: @(.)@.

1022

1023 Johan: Ist die ganze Zeit- worauf kommen wir zurück? Zum Beispiel dieses, was
1024 bedeuten eigentlich dann Gefühle und Emotionen in diesem Kontext? Wenn
1025 du sagst, die werden dann weggehen.

1026

1027 Cecilia: Also Emotionen in diesem Kontext, also-

1028

1029 Johan: Also man müsste so wie ein Roboter sein im Arbeitsleben und so. Muss man
1030 das in der Zukunft oder muss man das schon heute?

1031

1032 Cecilia: Teilweise auf jeden Fall schon heute. In den von Konkurrenz bedrohten
1033 Betrieben, sag ich mal, da auf jeden Fall. Weil wenn du da nicht so
1034 funktionierst, wie der- ja, sag ich mal, wie das Management das will, dann
1035 kannst du auch gleich gehen. Sagen wir mal so. Und dann musst du auch
1036 ziemlich gefühllos sein und sagen: "Okay, ich mach das, auch wenn es mir
1037 dann dabei vielleicht schlecht geht, aber ich mach's trotzdem, weil ich
1038 meinen Arbeitsplatz behalten will und ich will ja auch schnell arbeiten, ich
1039 will auch, dass mein Betrieb weiterhin gut geht und ich möchte auch nicht,
1040 dass mein Betrieb bald geschlossen wird, weil die Konkurrenz stärker, ist da
1041 vielleicht auch die Arbeitskräfte besser (...) #00:02:52# Maschinen, sag ich
1042 mal, funktionieren." Ja, nur es ist jetzt nicht soo, also sag ich mal, dass es
1043 überall so ist, aber ich finde schon, dass es in Zukunft mehr so werden wird.
1044 Weil ja- die Welt wird ja auch nicht besonders freundlicher, sag ich mal. So,
1045 dass man sagt: "Oh Gott, die arme Konkurrenz, na ja, will ich die mal mehr
1046 unterstützen." Also es wird immer mehr auf Geld- und je weniger die
1047 Ressourcen werden, sag ich jetzt auch mal mit Öl, desto mehr streitet man
1048 sich drum, desto mehr Firmen gehen pleite, die davon abhängig waren und
1049 deshalb muss man auch schon sehr eiskalt sein, damit man da halt oben
1050 bleibt.

1051

1052 Johan: Wie kann es denn im Gegenteil sein? Wie würde es in einer
1053 Gegenteil-Zukunft, wo Gefühle und Emotionen ein Teil davon ist- wie würde
1054 es darin aussehen?

1055

1056 Cecilia: Ich würde sagen- na ja, dass- ja, auf jeden Fall sehr freundlicher, aber auch

1057 vielleicht für die Wirtschaft nicht wirklich effizient. Also, dass man dann,
1058 wenn man nicht besonders viel auf Wettbewerb wert legt, sondern mehr
1059 auch für firmeninterne Emotionen und ja vielleicht auch Rücksichtnahme
1060 von anderen Betrieben, dass dadurch die Wirtschaft nicht angekurbelt wird,
1061 weil ja eigentlich auch der Wettbewerb die Wirtschaft antreibt und der fehlt
1062 dann ja. Der ist ja nicht mehr in dieser besonderen Schnelligkeit. Es ist zwar
1063 besser für die Arbeitnehmer, aber vielleicht nicht unbedingt besser für die
1064 Betriebe, weil sie dann auch irgendwann stehen bleiben in der Entwicklung.
1065

1066 Johan: Nur eine Frage. Ich kam direkt auf den Gedanken. Aber ist eigentlich nicht
1067 dann, wie du das beschreibst, die heutige und die zukünftige Wirtschaft
1068 extrem auf Emotionen gebaut? Auf die Angst-Emotion?
1069

1070 Cecilia: Angst ist auf jeden Fall dabei, aber nicht bei der Konkurrenz. Die sieht zwar
1071 diese Angst, weil sie denkt "Okay, wenn ich meinen Gewinn davon hab,
1072 dann sollen die mal eben ihre Angst haben und in 10 Jahren ist das dann
1073 auch wieder vorbei." Und die sagt dann: „Ja. Mir auch eigentlich egal." Also
1074 die Angst ist auf jeden Fall auch sehr groß da. Aber es wird nicht unbedingt
1075 drauf Rücksicht genommen.
1076

1077 Johan: Ne ne ne, aber die Angst treibt.
1078

1079 Cecilia: Ja, die Angst, die treibt. Man hat ja auch Angst, dass man selbst nicht mehr
1080 irgendwann konkurrenzfähig ist. Man hat eigentlich nur Angst und deshalb
1081 treibt sie auch. Man treibt es immer mehr voran und bei manchen ist die
1082 Angst so groß "Oh Gott, ich muss immer schneller werden, ich muss in
1083 diesem System weiter funktionieren, ansonsten- also ohne Angst würde es
1084 nicht wirklich gehen. Man darf nicht zu selbstsicher sein.
1085

1086 Johan: Was- also diese Veränderungen- wer profitiert von diesen Veränderungen?
1087
1088

1089 Cecilia: Mhm. Ja, auf jeden Fall die Wirtschaft. Die Betriebe, die dabei quasi als
1090 Gewinner dastehen und- ja, von diesen Betrieben ja auch das Management.
1091 In gewisser Weise vielleicht sogar auf jeden Fall die Staatskasse. Wenn
1092 dadurch gute Gewinne erzielt werden- ja, aber eigentlich gibt es auf der
1093 anderen Seite genau- vielleicht immer mehr Verlierer.
1094

1095 Johan: Und erst, bevor wir gehen zu den Verlierern, was würdest du sagen- was für
1096 Betrieben wird es gut gehen in Zukunft? Was denkst du?
1097

1098 Cecilia: Also ich würde sagen viele Betriebe, die sich darauf spezialisieren, zum
1099 Beispiel Solarenergie oder so Sachen- ja, Ressourcen, die immer da
1100 sind, so wie Wind oder Regen manchmal- (lachend) hoffentlich, und Sonne
1101 und- alles. Also nicht mehr die wirklichen Erdressourcen. Also die stehen
1102 irgendwann schlecht da, weil es ja auch immer weniger wird, also in der
1103 Zukunft. Aber es machen ja die Betriebe quasi einen Gewinn, die sehr viel
1104 Wert auf die eben angesprochenen Solarenergien oder irgendwas- die mehr

1105 Zukunftschancen haben. Oder die vielleicht so eine große Monopolstellung
1106 haben, dass die sich überhaupt keine Sorgen machen müssen, weil es
1107 vielleicht einen Standort gibt, so da- da ist ein bestimmtes Metall, sag ich
1108 mal, oder ähnliches oder eine bestimmte Produktion, die gibt es sonst
1109 nirgends anders, die kann es auch sonst nirgends anders geben, aber das
1110 sind eher so die Ausnahmen. Also man muss schon sehen so, wo es in
1111 Zukunft Probleme gibt und wie kann ich diese umgehen? Also diesen
1112 Betrieben wird es jetzt in naher Zukunft ziemlich gut gehen. Weil man da ja
1113 auch drauf reagiert. Und vielleicht auch umsteigt.
1114
1115 Johan: Wer wird der Verlierer sein in der Zukunft?
1116
1117 Cecilia: Ja, die Betriebe, die sich viel zum Beispiel auf Öl spezialisiert haben, die
1118 auch viel mit Maschinen arbeiten, diese Materialien brauchen und- ja, und
1119 diese Ressourcen- was man dann nicht mehr produzieren kann, also dass
1120 es vielleicht auch immer teurer wird. Dass man immer mehr ausgeben
1121 muss: "Oh Gott", dass man überhaupt noch an Öl oder irgendetwas in der
1122 Art kommt. Und ja- die sind nachher die Verlierer, weil sie ja alles umstellen
1123 müssen und vielleicht auch gar nicht überleben, zum Beispiel wenn es
1124 irgendwelche Raffinerien sind- irgendwann ist das auch vorbei, weil die
1125 können mit dem Bedarf nicht mehr nachkommen oder sind ausgeschöpft.
1126
1127 Johan: Du redest auch vorher über die Verlierer in der Gesellschaft- du sagst-
1128
1129 Cecilia: In der Gesellschaft.
1130
1131 Johan: Es sind viele Leute Gewinner, aber wird auch viele viele Verlierer geben.
1132 Wen meinst du damit?
1133
1134 Cecilia: Ja, die Verlierer, die wiederum ihren Arbeitsplatz verlieren, sogar vielleicht
1135 auch Managements, weil sie ihren Betrieb auflösen müssen. Viele Betriebe,
1136 die von anderen Betrieben abhängig waren durch irgendwelche
1137 Weitervermittlungen von bestimmten Stoffen- also es ist ja immer ein großes
1138 System, was da hinter allen Betrieb, sag ich mal, hinter hängt und auch ein
1139 großes Netz an Sozialgefügen, sag ich mal, an Familien, die ernährt werden
1140 müssen. Das ist dann ja nicht der eine, der seinen Arbeitsplatz verliert und
1141 dadurch in seine soziale Armut, sag ich mal, fast sinkt, sondern auch eine
1142 ganze Familie oder sogar ein engeres Umfeld, das abhängig war. Also
1143 dass-
1144
1145 Johan: Mhm.
1146
1147 Tina: Kannst ja auch gleich weitermachen. @(.)@.
1148
1149 Cecilia: @(.)@.
1150
1151 Johan: Ja, wie würdest du einen normalen Arbeits- und Alltag beschreiben, heute
1152 und in der Zukunft?

1153
1154 Cecilia: Stressig. @(.)@. Also, sag ich mal, in vielen Betrieben ist das ja so, dass du
1155 morgens aufstehst, gehst im Dunkeln zur Arbeit, kommst im Dunkeln
1156 wieder. Du arbeitest und arbeitest und arbeitest nur noch und nachher
1157 siehst "Okay, mein Weihnachtsgeld wird gestrichen, mein Gehalt ist auch
1158 nicht unbedingt mehr geworden oder ich hab überhaupt keine
1159 Aufstiegsmöglichkeiten." Also es ist eher so, dass man zwar froh ist, dass
1160 man die Arbeit hat, aber auch nicht wirklich zufrieden ist. Man hat nicht
1161 wirklich viele Erfolge, dass man- zum Beispiel Branchen, die auch staatlich
1162 wirklich abhängig sind, dann wird da nicht unbedingt die Aufstiegschance
1163 sehr groß sein, zum Beispiel bei der Polizei. Wer wird da noch wirklich
1164 übernommen? Oder quasi bei Bewerbungen genommen? Das ist- von
1165 10.000 sind das vielleicht 10. Und ja, weiter befördert wird auch kaum noch
1166 jemand. Und, ich mein, wenn ich dann seh "Ja okay, vor 20 Jahren sah es
1167 noch anders aus" und "Gott, ich wollte eigentlich auch mal weiterkommen
1168 und mich irgendwie weiter entwickeln und, nein, das funktioniert alles nicht
1169 und jetzt krieg ich auch noch mein Geld gestrichen und mach eigentlich
1170 noch viel mehr"- und weil es oft so auch ist, dass Arbeitsplätze eingestrichen
1171 werden und ich für zwei arbeiten muss und dass auch in einer ziemlich
1172 langen Zeit.
1173
1174 Johan: Wie wird dann/ dein Privatleben sein / aussehen?
1175
1176 Cecilia: Joa, das ist natürlich sehr verkürzt, also ich kann weniger vielleicht mich um
1177 meine Familie kümmern, mich um meine Kinder kümmern, um die
1178 Erziehung oder um Freunde- halt Leute, die auch zum Ausgleich sehr
1179 wichtig sind. Also ich werd vielleicht emotional so ein bisschen eingesteift,
1180 so sehr kalt und auch unglücklich eventuell, wenn ich mich da zu doll
1181 irgendwie drauf konzentriere und so drüber nachdenke.
1182
1183 Johan: Und warum gibt es dann weniger Abstand zwischen Wirtschafts- und
1184 Arbeits- also Wirtschafts- und Privatleben?
1185
1186 Cecilia: Weil ich immer mehr abhängig bin, persönlich auch, von der Wirtschaft. Wie
1187 es mir geht, wie es meinem Arbeitsplatz geht, wie es meinem Einkommen
1188 geht. Das ist ja auch- das Einkommen ist ja auch teilweise stark nach den
1189 wirtschaftlichen Gegebenheiten also- beeinflusst. Also funktioniert die
1190 Wirtschaft gut, hab ich einen viel größeren Anspruch darauf auch mehr zu
1191 verdienen, eventuell. Aber, na ja, das wird- die Wirtschaft- steigt die
1192 Wirtschaft, steigt auch das persönliche Privatleben, aber wenn's fällt, wenn's
1193 stockt, dann kann ich genauso schnell auch der Verlierer sein und mehr
1194 einstecken.
1195
1196 Johan: Eine letzte Frage zu diesem Thema noch . Wenn es so ist, dass die
1197 Wirtschaft also untergeht, die Naturressourcen werden knapp und die
1198 Menschen werden ersetzt mit Maschinen- wie funktioniert deine
1199 Konsumtion? Weil dann muss ja das auch untergehen. Weil es gibt
1200 weniger Arbeit, weniger Geld-

1201
1202 Cecilia: Ach so, der Konsum?
1203
1204 Johan: Ja. Der Konsum ist ja dann die Treibkraft von der Wirtschaft, oder? Wie wird
1205 es dann alles zusammengehen?
1206
1207 Cecilia: Auf jeden Fall würde es erstmal ein großes Problem geben. Weil wenn ich
1208 nicht so viel Geld habe, kann ich ja auch nicht wirklich so viel einkaufen. So.
1209 Und dann ist das etwas, worauf auch die Politiker vielleicht reagieren
1210 müssen. Und also, ich sehe da ein ziemlich großes Problem, weil ich kann
1211 nicht das wirklich kaufen, was angeboten wird und was ich vielleicht
1212 brauche. Also im schlimmsten Fall bin ich sogar nachher in so einer Armut,
1213 dass ich vielleicht nur geringfügig mich ernähren kann. Also ist auf jeden Fall
1214 ein sehr großes Problem da anscheinend.
1215
1216 Johan: Aber Wirtschaft- wird die Wirtschaft dann groß funktionieren dann? Also
1217 wenn es so läuft? In der Zukunft?
1218
1219 Cecilia: Das würde ja heißen, wenn nicht mehr konsumiert wird, dass es sich auch
1220 nicht weiterentwickelt. Das ist auch zum Stoppen gerät. Und das ist etwas,
1221 worauf die Wirtschaft vielleicht auch reagieren muss, dass es dann vielleicht
1222 auch- ja, etwas arbeitnehmerfreundlicher wird, dass man quasi dann sich
1223 wieder zurückbewegen müsste, sag ich mal. Es sei denn, es gibt noch
1224 irgendwann eine moderne Lösung, von der man jetzt heute noch nichts
1225 weiß, aber eigentlich heißt es ja, dass man sich dann wieder zurückbewegt.
1226
1227 Johan: Zu-
1228
1229 Cecilia: Zu einem alten Stand, um da etwas zu ändern- ja, man muss ja auch
1230 ziemlich viele Verluste mit sich nehmen- also die Wirtschaft kann schon
1231 nicht funktionieren, wenn es nachher nicht mehr wirklich Konsumenten gibt
1232 und nicht das Ausmaß. Man will zwar diesen Gewinn immer mehr haben
1233 und merkt später dann erst, dass dieser Gewinn eigentlich auch nachteilig
1234 für einen selber war.
1235
1236 Johan: Und was für einen Stand dann, denkst du, würde man dazu bewegen?
1237
1238 Cecilia: Einen was?
1239
1240 Johan: Du hast gesagt, man bewegt sich, man kommt dahin, und dann plötzlich
1241 geht nicht und dann bewegt man sich zu einem andern. Was würde man
1242 dann hin bewegen, was für einen Stand?
1243
1244 Cecilia: Oh Gott. Mhm. Also man bewegt sich erst zurück- also-
1245
1246 Johan: Zurück zu was? @(.)@.
1247
1248 Cecilia: Also zurück zu dem Stand, wo es vielleicht noch möglich war, etwas zu

1249 ändern. Wo man vielleicht auch sagt: "Okay, jetzt werde ich vielleicht auch
1250 mal ein bisschen arbeitnehmerfreundlicher, ich verzichte jetzt vielleicht auf
1251 immer- auf mehr Technologien, ich führe- zum Beispiel ein so und so ein
1252 Prozentsatz muss auf jeden Fall Arbeitnehmer sein und dann auch nicht
1253 ersetzt werden. Und dann man ich vielleicht lieber Einstriche woanders"-
1254 aber auch natürlich nur, weil man dann vielleicht auch das wahrgenommen
1255 hat, was passiert. Also sonst würde man es, glaub ich, nicht machen. Man
1256 geht dann immer mehr auf das Problem zu und will es nicht wahrhaben. Also
1257 muss es erst schon gehabt haben - also ich würd schon sagen, dass sich
1258 dann irgendwelche Regelungen getroffen werden, so dass man mehr
1259 Rücksicht auf die Arbeitnehmer nimmt. Im Moment würde da keiner so
1260 wirklich drauf achten.

1261
1262 Johan: Dann gehen wir weiter zur Nächsten. Was ist eine Gesellschaft für dich?

1263
1264 Cecilia: Gesellschaft? Ist für mich etwas- also im eigentlichen Bild etwas, was
1265 freundlich irgendwie funktionieren sollte. Aber es ist- in der Zukunft
1266 gesehen, ist es immer mehr unter der- sozusagen kleinen Feindschaften.
1267 Zum Beispiel, es geht schon da los, ich bewerb mich irgendwo und sehe
1268 nicht jeden als einen Teil von der Gesellschaft an, sondern als meinen
1269 Feind, so: "Ich will diesen Arbeitsplatz haben und ich brauch den." Und es ist
1270 ja nicht unbedingt sehr förderlich für die Gesellschaft und es gibt immer
1271 mehr- ja, so Kontrapunkte und auch, wenn ich dann den Arbeitsplatz habe-
1272 wie schon beschrieben: ich habe weniger Zeit und kann die Gesellschaft
1273 nicht wirklich fördern und die Leute, die benachteiligt werden, sind natürlich
1274 dann auch sehr unzufrieden und dann gibt's immer so kleine- sag ich mal,
1275 kleine Brennpunkte in der Gesellschaft. Und das ist dann nicht mehr das,
1276 was positiv eigentlich funktionieren sollte, sondern das, was eigentlich mehr
1277 dann gegeneinander arbeitet.

1278
1279 Johan: Was denkst du, werden wir für eine Gesellschaftsform in der Zukunft
1280 haben?

1281
1282 Cecilia: Ja, ob es dann wie so eine Art (lachende) Ständegesellschaft ist-? Also
1283 eigentlich so eine Gesellschaft, die so aufgeteilt ist: die, die großen Gewinn
1284 haben, sag ich mal, denen es wirklich gut geht, die sich alles leisten können,
1285 die, die sich mal gerade so durchschlagen, die mittelmäßig leben und dann
1286 vielleicht noch Glück haben nur: "Ich hab jetzt vielleicht noch 10 Jahre
1287 meinen Arbeitsplatz, ich bin da froh drüber" und die, die dann wirklich am
1288 Boden sind, sag ich mal. So- denen es wirklich schlecht geht, die auch keine
1289 Arbeit haben, wo das soziale Umfeld immer mehr zusammenkracht, die
1290 dann vielleicht auch gewalttätig werden.

1291
1292 Johan: Und wie wird die Verteilung aussehen?

1293
1294 Cecilia: Mhm. Denen es ganz gut geht, das ist eine ganz dünne Schicht, sag ich mal,
1295 die Mittlere ist- wenn man also ganz weit in die Zukunft schaut, wirklich
1296 vielleicht sogar ausgeglichen wie mit der Unterschicht. Oder sogar ein

1297 bisschen weniger. Wenn es wirklich so schlimm kommt.
1298
1299 Johan: Was für politisches System wird man dann haben?
1300
1301 Cecilia: Ja, das ist dann natürlich die Frage. Wenn man unzufrieden ist, wählt man ja
1302 natürlich auch sehr extrem, weil man dann natürlich denkt "Ja, okay, dann
1303 vielleicht ändert sich dadurch etwas." Also ich denke schon, dass man auf
1304 jeden Fall daran beibehält, dass man eine Demokratie behält, dass in dieser
1305 Demokratie aber auch Parteien mehr an die Macht, sag ich mal, kommen,
1306 die sich zwar demokratisch tarnen, aber nicht wirklich sind. Also die sehr
1307 links, rechts radikal sind, dass die immer mehr auch Mitbestimmungsrecht
1308 haben. Nicht mehr wirklich die- so sag ich mal, SPD oder irgendwie so was.
1309 Also die werden dann mehr zurückgehen. Weil man da auch die Schuld- so:
1310 "Jaa, ihr seid schuld, dass es jetzt so schlecht ist." Also weil die in der
1311 Vergangenheit dann ja auch mehr an der Regierung waren. Also ich denk
1312 schon, und sehr rechts, links extreme Parteien, aber es wird versucht, die
1313 Demokratie aufrecht zu halten, aber das ist eigentlich mehr Schein als Sein.
1314
1315 Johan: Okay, und wie wird dann die Demokratie funktionieren?
1316
1317 Cecilia: Sehr- (lachend) eigentlich undemokratisch.
1318
1319 Johan: Ja?
1320
1321 Cecilia: Ja. Also es ist zwar eine Demokratie vom Namen her, aber dadurch, dass
1322 immer mehr politikverdrossener sind und überhaupt sich nicht mehr
1323 beteiligen, sagen "Okay, wenn ich wähle, dann nur noch extrem" und
1324 eigentlich mehr Parteien, die zwar irgendwo „demokratisch“ in ihrem
1325 Parteibuch stehen haben, aber mehr sich auf extreme und vielleicht sogar
1326 ausländerfeindliche Sachen konzentrieren. Also es ist eher Demokratie, die
1327 sich zum Undemokratischen hinbewegt, aber deren Namen man immer
1328 noch aufrechterhalten möchte.
1329
1330 Johan: Kannst du ein Beispiel von undemokratischen Teilen in Bezug auf unsere
1331 Gesellschaft nennen?
1332
1333 Cecilia: Ja, also das was ich schon gesagt habe, mit der Politikverdrossenheit, dass
1334 man nicht mehr wählen möchte, weil ein Teil von der Demokratie ist ja, dass
1335 man wählt. Dadurch, dass man ja auch wirklich nicht mehr so- ja, die Macht
1336 an dem Geschehen hat, also dass das Volk nicht mehr wirklich so an dem
1337 Geschehen überhaupt nicht teilhaben kann, weil es einfach schon zu weit in
1338 die Misere gerückt ist, sondern da nicht mehr wirklich so- ja, die Aktie drinne
1339 hat und sich immer mehr auf Leute verlässt, die sich dann vielleicht links
1340 rechts extrem orientieren und dann- dass man sagt "Okay, macht ihr das
1341 mal, ich hab da jetzt eh nichts mehr zu sagen", das es da schon ziemlich
1342 undemokratisch ist, aber eigentlich dadurch, dass man die Macht ja abgibt,
1343 gewollt.
1344

1345 Johan: Also, man kann sagen, dass die Undemokratie wird geführt entweder von
1346 Faul-, dass Leute nicht an die Politik glauben und nicht abstimmen wollen,
1347 und auf der anderen Seite, von einem Gefühl von Machtlosigkeit.
1348

1349 Cecilia: Machtlosigkeit oder allgemein dadurch, dass man selbst keine Ideen hat,
1350 was man ändern kann, dass man das jetzt alles schon so schlecht und
1351 schwarz sieht, dadurch, dass es einem selber schlecht geht, dass man
1352 denkt: "Okay, was soll ich jetzt noch machen? Ich konnte bis jetzt nichts
1353 machen, dann kann ich's jetzt auch nicht." Also so eher- ja, sollen es andere
1354 machen, wenn es vielleicht jetzt noch besser geht, aber das ist ja nicht die
1355 breite Masse.
1356

1357 Johan: Warum ist das so?
1358

1359 Cecilia: Mhmmm, warum diese Entwicklungen jetzt da-?
1360

1361 Johan: Ja, warum denken Leute so, dass jemand anderes das machen soll, ich
1362 nicht.
1363

1364 Cecilia: Ja, mangelndes Selbstbewusstsein, würde ich sagen. Dadurch, dass man
1365 vielleicht den Arbeitsplatz verloren hat oder ein soziales Umfeld oder immer
1366 mehr abgerutscht ist oder allgemein vielleicht auch nicht so gebildet war,
1367 von Anfang an. Dass man da auch gar nicht die Ambitionen hat, sich da
1368 irgendwie was auszudenken und sich dagegen zu wehren oder ähnliches-
1369 das man- mangelndes Selbstbewusstsein, würde ich mehr sagen.
1370

1371 Johan: Das ist der Hauptgrund?
1372

1373 Cecilia: Ja. Und Interesse.
1374

1375 Johan: Was ist dann die soziale Sicherheit heute und in Zukunft?
1376

1377 Cecilia: Soziale Sicherheit?
1378

1379 Johan: Mhm. (zustimmend)
1380

1381 Cecilia: Soziale Sicherheit ist heute mit Einschränkungen, sag ich mal, und in der
1382 Zukunft etwas- ja, kann man sich einen Weg mit tausend Löchern vorstellen.
1383 Also du kannst Glück haben, dass du nicht reinfällst, aber die
1384 Wahrscheinlichkeit ist eher, dass du sozial überhaupt nicht abgesichert bist.
1385 Also vielleicht noch nicht mal mehr gesetzlich, ne? Man weiß es nicht. Wenn
1386 das Geld nicht da ist bei den Leuten, dann kann man ja gesetzlich auch
1387 nichts verändern.
1388

1389 Johan: Also, du sagst, manches ist so letztlich auch Frust von der Gesellschaft. Wie
1390 isoliert man sich von der Gesellschaft? In Zukunft?
1391

1392 Cecilia: Durch meine Arbeitslosigkeit. Man isoliert sich- ja, nicht unbedingt, also

1393 entweder man isoliert sich, weil man unzufrieden ist, man keinen
 1394 Arbeitsplatz mehr hat, man will nichts mehr mit anderen Leuten zu tun
 1395 haben und sitzt nur noch vor dem Fernseher, sag ich mal, und ja- ist
 1396 eigentlich so "Oh Gott, lasst mich alle in Ruh, vor allem die, die Arbeit haben.
 1397 Also da will ich überhaupt nichts mit zu tun haben." Und dann andererseits
 1398 auch wird man isoliert, wenn man zu viel arbeitet, sag ich mal. Dann hat man
 1399 ja auch keine Zeit mehr, sich mit anderen Leuten zu beschäftigen, es sei
 1400 denn mit dem engeren Umfeld vom Arbeitsplatz. Aber Freunde und
 1401 Kontakte müssen dabei schon ziemlich abstecken. Man wird immer mehr
 1402 isoliert, wenn man Erfolg im Beruf haben will. Man muss sich auch immer
 1403 mehr sagen- immer mehr Leuten sagen: "Tut mir leid, ich hab halt keine Zeit
 1404 mehr für dich. Anderes ist mir wichtiger." Also, dass man sich so auch
 1405 isoliert.
 1406
 1407 Johan: Die, die sich vor dem Fernseher isolieren, wie kriegen die das Geld für
 1408 Fernseher und solche Dinge?
 1409
 1410 Cecilia: Ja, sag ich mal, durch teilwei- okay, man kann's entweder klauen- @(.)@
 1411
 1412 Tina: @(.)@.
 1413
 1414 Johan: @(.)@. Ja.
 1415
 1416 Cecilia: Man kann es ja auch je nachdem durch Lücken im Sozialsystem
 1417 bekommen, sag ich mal, dass ich mir zum Beispiel- ich sag jetzt mal, ich
 1418 krieg zu viel Arbeitslosengeld, stimmt vielleicht in vielen Fällen gar nicht,
 1419 aber in meinem Fall vielleicht schon so, und dann krieg ich zu viel Geld, leg
 1420 immer ein bisschen was zurück und dadurch kauf ich mir jetzt einen
 1421 Fernseher. Also so, dass man sich schon irgendwas abzwacken kann oder
 1422 ich krieg's geschenkt. Also je nach dem.
 1423
 1424 Johan: Man wird dann, also wenn man es dann nicht schafft- also wenn es einem
 1425 dann nicht so gut geht, dann lebt man dann von Arbeitslosengeld. Das wird
 1426 es in Zukunft geben, oder?
 1427
 1428 Cecilia: Ja, im Moment gibt's das ja noch, aber in Zukunft denk ich schon, dass
 1429 Arbeitslosengeld wird wirklich-
 1430
 1431 Johan: Vielleicht, dass man-
 1432
 1433
 1434 Cecilia: Also in näherer Zukunft , dass es das noch geben wird, aber nicht mehr in
 1435 dem Umfang, sag ich mal. Dass es absacken wird, unter, ich sag mal, wenn
 1436 es jetzt zum Beispiel Mindestlohn gibt, dass es auf jeden Fall nicht auf
 1437 einem Niveau ist. Aber, na ja, wenn es dem Staat dann irgendwann ganz
 1438 schlecht geht, kann ich mir schon denken, dass es irgendwo gestrichen
 1439 wird.
 1440

1441 Tina: Mhm.
1442
1443 Johan: Aber wie wird man dann- also zum Beispiel, mal anders- also wird es
1444 Hungersnot dann in Zukunft geben, oder wird es etwas, dass Leuten hält
1445 zum Beispiel lebendig, mit dem Verkaufssystem?
1446
1447 Cecilia: In bestimmten Schichten, in dieser Unterschicht, was ich vorhin gesagt
1448 habe, wird es schon- also eine gewisse Art von Hungersnot geben, aber
1449 nicht die, die man vielleicht irgendwie aus irgendwelchen Ghettos in
1450 Südamerika kennt. Also dann soo schlimm, glaub ich nicht. Da wird man
1451 schon- also wenn sich das jetzt sehr stark verschlimmert in Bezug auf
1452 irgendwie, wenn es möglich ist EU vielleicht- dass man da vielleicht
1453 Unterstützung bekommt, Hilfsorganisationen gibt es auch immer noch, aber
1454 es wird nicht so stark schlimm sein.
1455
1456 Johan: Also wird es-
1457
1458 Cecilia: Schlimm schon, aber nicht so, wie man es vielleicht aus dem Fernsehen aus
1459 Afrika und Südamerika kennt. @(.)@.
1460
1461 Johan: Sondern es wird?
1462
1463 Cecilia: Sag ich mal, gemäßigt dadurch, dass man vielleicht immer noch einen
1464 Notanker hat in bestimmten politischen Entscheidungen. Es gibt zum
1465 Beispiel kein Arbeitslosengeld mehr, dafür wird mir aber vielleicht etwas
1466 anderes erlassen und- oder ich krieg andere Zuschüsse. Aber nicht mehr
1467 die, die das Arbeitslosengeld darstellt. Ich werd nicht verhungern, aber mir
1468 wird es auch nicht gut gehen.
1469
1470 Johan: Also vom Staat oder von Hilfsorganisationen oder wie würdest du sagen?
1471
1472 Cecilia: Gemischt.
1473
1474 Johan: Gemischt. Gut. Gibt es dann Alternativen zu diesen Entwicklungen? Also
1475 entweder egoistisch zu werden, sich zu isolieren oder sich in Gewalt zu
1476 flüchten?
1477
1478 Cecilia: Also, Alternativen gibt es natürlich immer. Also ob sie sich hier wirklich so
1479 etablieren, ist die andere Sache. Also man kann schon drauf achten, zum
1480 Beispiel in der Schule, dass man mehr darauf informiert und, dass man
1481 mehr dann auch Sachen aufzeigt, wo es Auswege gibt, dass man sich auf
1482 bestimmte Organisationen, auf Hilfsorganisationen, die einen vielleicht
1483 wieder mehr in die Gesellschaft integrieren, dass man sich darauf beruft
1484 und, dass man auch mehr darauf wert legt, dass es nicht passiert. Also,
1485 dass die Leute sich nicht wirklich zurückziehen. Aber ob sich das wirklich so
1486 etabliert, das ist die andere Frage. @(.)@. Also ich glaub es eher nicht.
1487
1488 Johan: Ne.

1489
1490 Cecilia: Ne.
1491
1492 Johan: Warum denken Menschen, dass sie sich nicht dagegen wehren können,
1493 also dass man nicht etwas verändern kann, dass es läuft in diese Richtung
1494 und man kann nichts dagegen tun. Warum denkt man so?
1495
1496 Cecilia: Weil man sich dazu vielleicht auch zu hilflos findet. Also man hat vielleicht
1497 nicht die Ambitionen, dass ich mich da jetzt in die Mitte stelle und so, es
1498 kommen Leute her mit meinem selben Problem "Kommt her und helft uns
1499 und wenn wir uns alle wirklich zusammen tun, dann sind wir auch mehr und
1500 können vielleicht irgendetwas ausrichten." Aber diese Leute- ja, die sind
1501 dann erstmal zu sehr mit sich selbst beschäftigt, anstatt auch irgendwie
1502 dann Hilfe woanders zu suchen. Also die- vielleicht hüllen die sich auch in
1503 Selbstmitleid und sehen immer "Oah, noch mehr Arbeitslose, oh Gott, und
1504 noch mehr Betriebe, die gestrichen werden. Was soll ich denn dagegen
1505 noch tun?" Und dann wird ja auch immer mehr geredet: "Oah, und dann ist
1506 die Globalisierung vielleicht Schuld" und dann sucht man immer die
1507 Schuldigen und es läuft immer mehr auseinander und dann weiß man nicht
1508 wirklich, wo man anfangen sollte. Und dann hat man irgendwann auch nicht
1509 wirklich mehr das Vertrauen in sich selbst, dass man da auch wirklich etwas
1510 bewegen kann. Vielleicht ausgelaugt/ ausgelastet.
1511
1512 Johan: Die Leute werden passiv-
1513
1514 Cecilia: Wie bitte?
1515
1516 Johan: Die Leute werden passiv dann, oder?
1517
1518 Cecilia: Passiv. Joa. Also aktiv läuft da ja nichts. Also passiv vielleicht. Aber- ja, also
1519 aktiv läuft da gar nichts. Eher passiv. Genau.
1520
1521 Johan: So wie wird es dann der Bürger in Zukunft- wird es das geben, den Begriff
1522 Bürger oder so? Will man Bürger sein, oder will man eher-
1523
1524 Cecilia: Teilnehmer vielleicht. Also-
1525
1526 Johan: Eher Teilnehmer.
1527
1528 Cecilia: Teilnehmer. Joa. Also Bürger, nicht mehr so integriert mit: man hat zwar die
1529 Rechte, aber man nutzt sie nicht, sag ich mal. Also Bürger, der Begriff, der
1530 wird zwar immer noch stehen, aber man fühlt sich eher so als Teilnehmer,
1531 der eigentlich nichts auszurichten hat.
1532
1533 Tina: Also der Begriff selber, der ist eigentlich inhaltsleer?
1534
1535 Cecilia: Ja, genau. Genau.
1536

1537 Tina: Das ist nur noch eine formale Zuschreibung.
1538
1539 Cecilia: @(.)@ Genau.
1540
1541 Tina: Okay.
1542
1543 Johan: Ja, warum nutzt man nicht die Rechte aus, die man hat, in der Zukunft?
1544
1545 Cecilia: Weil man immer mehr sieht, dass es einfach keinen Sinn macht- also man
1546 redet sich das auf jeden Fall ein. Man hört vielleicht auch Leute dann
1547 genauso jammern und jaulen und- ja, man vertürmt sich immer mehr nur
1548 noch und man denkt dann: "Was nützen mir diese Rechte? Da kommt doch
1549 eh dann nachher sowieso der Staat oder irgendwelche Privatleute, die eh
1550 viel mehr Macht als ich haben und da lacht man mich doch nur noch aus."
1551 Also das werden dann auch so die Ängste sein, also dass man-
1552
1553 Johan: Werden die sich bewahrheiten, diese Ängste?
1554
1555 Cecilia: Also ob das nun wirklich stimmt- würde ich mir jetzt vorstellen, dass ich in
1556 dieser Rolle wäre, würde ich mich zwar dafür schämen, wenn ich mich auf
1557 meine Rechte nicht berufe, aber andererseits liegt schon ein wenig
1558 Wahrheit drin, weil wenn man als Einzelner ankommt und sich beschwert
1559 und sagt: "Joa, ihr sollt das jetzt mal alle ändern", dann fängt man eher an zu
1560 lachen, anstatt dass man diesen jemand ernst nimmt.
1561
1562 Johan: Es wird nicht ernst genommen?
1563
1564 Cecilia: Nhm. ("Nein")
1565
1566 Johan: Gut. Und wie siehst du selbst deine eigene Zukunft, deine private Zukunft?
1567
1568 Cecilia: Also ich hoffe natürlich @(.)@-
1569
1570 Tina: @(.)@.
1571
1572 Cecilia: Dass ich irgendwann- also ich auf jeden Fall- also ich konzentrier mich
1573 darauf, dass ich auch etwas, zum Beispiel, studiere, was ich nachher auch
1574 auf jeden Fall werden kann, auf jeden Fall, was auch gesucht wird. Und
1575 nicht nur irgendwie, zum Beispiel grad für dieses eine Jahr, sondern auch
1576 was wirklich händierend gesucht wird. Also darauf konzentrier ich mich
1577 schon. Also zum Beispiel Behindertenpädagogik oder so. Da gibt es wirklich
1578 sehr wenige Leute und- ich mein, ich hab auch noch das Glück, dass mir so
1579 was Spaß machen würde- also daher hoffe ich natürlich, dass mein
1580 Privatleben später dann gut aussieht. Dass sich meine Familie irgendwann
1581 auch was leisten kann und, dass ich meinen Kindern auch was bieten kann,
1582 sag ich mal. Und, dass ich nicht da irgendwo rein rutsch. Ich mein, ich kann
1583 natürlich genauso gut Pech haben, aber- man hat schon ein bisschen Angst,
1584 dass man dann irgendwann da steht und hat nichts. Also Angst hat man

1585 schon. Auf jeden Fall. Also, aber dadurch, dass ich etwas vielleicht anziele,
1586 was Zukunftsaussichten hat, ist es dann vielleicht ein bisschen
1587 ermutigender, sag ich mal. Als wenn ich jetzt Jura studieren würde, mit
1588 einem nicht (lachend) Einserdurchschnitt oder irgendwas.
1589
1590 Tina: Dann kannst du dich auf deine Rechte berufen. @(.)@.
1591
1592 Johan und Cecilia: @(.)@.
1593
1594 Cecilia: Ja, genau.
1595
1596 Johan: Ja, eine paar letzte Fragen. Was bedeutet dann Technik für dich? Für dich
1597 kommt das auch vor in deiner Aufgabe.
1598
1599 Cecilia: Darf ich mal die Frage-
1600
1601 Johan: Was bedeutet Technik für dich?
1602
1603 Cecilia: Technik. Ach soo. Okaay.
1604
1605 Johan: Technik. Okay.
1606
1607 Cecilia: Technik ist für mich etwas, was immer weiter entwickelt wird, was immer-
1608 also wo auch erstmal kein Stillstand ist. Etwas, was man auch in der
1609 Vergangenheit gesehen hat, was immer weiter irgendwie ausgeführt
1610 werden kann, wo man immer viel Neues und- etwas, das vielleicht auch
1611 Hoffnung darstellt. Technik, insbesondere vielleicht umweltschonende
1612 Technik oder Technik in der Medizin, dass man bestimmte Krebsarten
1613 besser bekämpfen kann oder operieren kann, dass alles viel sicherer ist.
1614 Also es bedeutet für mich schon Sicherheit, aber auch Gefahr, wenn es
1615 wieder um Arbeitsplätze geht- die zu ersetzen.
1616
1617 Tina: Aber dieser technische Fortschritt, den du- oder die Hoffnung, die du da
1618 auch reinlegst, also das ist ja schon mal positiv besetzt.
1619
1620 Cecilia: Die ist sehr positiv besetzt.
1621
1622 Johan: Warum?
1623
1624 Cecilia: Weil es für mich etwas beruhigender ist, wenn ich mir vorstelle, dass ich
1625 irgendwann mal krank werde und dann- dass es da auf jeden Fall etwas
1626 gibt, was mich retten könnte. Oder ein Auto, was irgendwann vielleicht mal
1627 einen Unfall überstehen kann, ohne dass irgendjemand wirklich
1628 lebensgefährlich verletzt wird. Also wo ich mich auch mit einem beruhigten
1629 Gefühl durch's Leben bewege, sag ich mal. Also ja- ein Gefühl von
1630 Sicherheit. Das ist immer was Positives.
1631
1632 Johan: Was für eine Rolle hat denn dann die Technik in der Zukunft?

1633
1634 Cecilia: Also eine sehr große. Also auch eine sehr mitbestimmende, sehr- eine
1635 Technik entwickelt, die es so noch nicht gab oder auch, auf die man ewig
1636 gewartet hat, ist man, natürlich wieder aus betrieblicher Sicht, der Gewinner.
1637 Konsumenten, sofern sich sich's leisten können, sind auch der Gewinner,
1638 weil es dadurch ja auch mehr Sicherheiten, mehr- ja, vielleicht sogar mehr,
1639 was weiß ich, Lebensdauer gibt, und mehr Überleben und das ist etwas, wo
1640 man dann vielleicht ein bisschen wieder positiver drauf reagieren kann.
1641
1642 Tina: Aber ist das nicht vielleicht auch Technik oder Medizin, die entwickelt wird,
1643 eben für Leute, die es sich nicht leisten können? Weil du ja selber gesagt
1644 hast- also das ist sehr schwierig, wenn dann das Geld nicht da ist-
1645
1646 Cecilia: Ja, also auf jeden Fall. Es ist schon etwas für Reichere. Also ich könnte mir
1647 jetzt, was weiß ich, keine besonders teure OP leisten, es sei denn, wenn
1648 mein Fall jetzt wirklich so selten ist, dass es vielleicht auch über
1649 Hilfsorganisationen- dass ich dann Zuschüsse kriege- also auf jeden Fall
1650 erstmal diese Technik da ist. Also es wird zwar nicht für jeden erreichbar
1651 sein, aber durch Glück vielleicht schon. Also wenigstens ist es erstmal da.
1652 Was man vielleicht nachher damit macht, ob man es vielleicht aus guten
1653 Gründen vielleicht doch billiger anbieten kann und nicht so viel Profit selber
1654 draus schlagen will, dann- ist menschenabhängig. Aber wenigstens, dass
1655 es mal da ist.
1656
1657 Johan: Was treibt diese Entwicklung Technik voran eigentlich?
1658
1659 Cecilia: Ja, die Neugier des Menschen, sag ich mal. Immer- oder halt auch in der
1660 Businesswelt immer ein- ja, ein Wettbewerbskampf, ein Fortschritt, denn
1661 man haben möchte. Man gibt sich nie mit dem zufrieden, was jetzt ist. Weil
1662 man dann genau weiß, dann bleib ich irgendwann auf einem Punkt stehen
1663 und- joa, wird nachher von seiner Konkurrenz überrollt. Oder, sag ich mal,
1664 ich weiß ganz genau, dass das noch nicht das Ende war. Also ich geb mich
1665 auf jeden Fall nicht mit dem zufrieden, was ich vielleicht vor einem Jahr
1666 ermöglicht habe. Ich guck immer noch weiter- ja, gibt es da noch vielleicht
1667 Ausbesserungen- also es ist auf jeden Fall die Neugier und der
1668 Konkurrenzkampf.
1669
1670 Johan: Erzähl mir bitte von der Neugier. Was ist das für ein Trend?
1671
1672 Cecilia: Ja, also ich weiß ja genau, dass ich bestimmte technische Mittel habe und
1673 wenn ich sowieso technisch gut bewandert bin, weiß ich ganz genau "Oh
1674 Gott, ich kann ja irgendwas erfinden" und "Mensch"- man hat einfach so
1675 dieses Gefühl im Bauch. Und man möchte dann ja halt auch diese Neugier
1676 stillen. Und dann sehen "Oh Gott, vielleicht tust du irgendwelchen ja auch
1677 irgendwann auch mal gut oder für mich selber" und ja- man hat einfach
1678 dieses Know-how "da geht noch etwas". Und ja- man möchte sich / das
1679 weiterentwickeln. Man möchte vielleicht auch irgendwann einmal bekannt
1680 werden. Das hängt alles dann zusammen.

1681
1682 Johan: Man will berühmt werden, oder?
1683
1684 Cecilia: Auch, ja. Also dann neben vielleicht auch guten Aspekten.
1685
1686 Johan: Meine letzte Frage dann, so von meiner Seite. Die Technik gibt uns mehr
1687 Zeit für Privatleben, gibt es dann trotz allem ein Privatleben, in der Zukunft?
1688
1689 Cecilia: Ja, also durch diese Technik, wenn man's sich leisten kann- na ja, was weiß
1690 ich, durch schnellere Fortbewegungsmittel, sag ich mal, wenn viel auf
1691 Reisen sind, dann auf jeden Fall schon. Aber man wird eher eingeholt von
1692 dem, was von einem erwartet wird. Also das unterstützt dann ein bisschen
1693 den Schwerpunkt, aber es bekämpft sie nicht.
1694
1695 Johan: Okay. Hast du noch Fragen?
1696
1697 Tina: Ne, ich denk selber grad für mich nach.
1698
1699 Johan: @(.)@.
1700
1701 Tina und Cecilia: @(.)@.
1702
1703 Johan: Ja, dann sage ich Danke.
1704
1705 ENDE SEITE 2

1 Johan: Ja, du hast ja die Zukunft als folgende Vision beschrieben.
2
3 Robin: Ja.
4
5 Johan: Dann frag ich dich: willst du dieses Bild irgendwo ergänzen oder revidieren?
6 Oder-
7
8 Robin: Ich hab geschrieben, dass die Welt durch eine Unipolarität- wie hab ich das
9 genau beschrieben? -
10
11 Tina: Mhm. (bestätigend)
12
13 Robin: äh, oder in Richtung einer Unipolarität verändert wird. Das weiß
14 ich nicht, ob man das so stehen lassen kann oder ich würd's, glaub ich, nicht
15 so stehen lassen, sondern ich würd schon sagen, dass es viele einzelne
16 Machtzentren gibt- also schon eher eine Multipolarität-
17
18 **Johan:** Multipolarität. Ja.
19
20 Robin: die USA, Deutschland- also bzw. die EU und irgendwie auch die asiatischen
21 Staaten, den östlichen Raum.
22
23 Johann: Okay. So das ist so zu sagen.
24
25 Robin: Ja.
26
27 Johan: Ist das anders?
28
29 Robin: Mhm?
30
31 Johan: Ne? Ist das anders? Hast du einen vergessen?
32
33 Robin: Ja, äh, nö. Weiß ich nicht. Ne. Also- ich hab's- ich hab's als ich den Text
34 geschrieben habe, habe ich es wohl irgendwie anders gesehen, aber ich
35 weiß auch nicht genau warum. Ähm- (.) klar-
36
37 Tina: Was hast du dir denn eigentlich unter Unipolarität
38 vorgestellt? Also, dass halt eine Macht weltweit führend wird, jetzt
39 meinetwegen die USA, oder-
40
41 Robin: Nein, auch nicht so ganz, ne? Aber das- äh, dass die westlichen Staaten
42 halt eher die Welt regieren gegenüber den Entwicklungsländern. So in der
43 Art.
44
45 Tina: Okay.
46
47 Johan: Ja. Okay.
48

49 Robin: Oder den schwächeren Staaten.
50
51 Johan: Ja, sozusagen dann.
52
53 Robin: Das würd ich zum Teil schon revidieren.
54
55 Johan: Ja, die Unipolarität ist sozusagen West- als eine Macht sozusagen.
56
57 Robin: Ja.
58
59 Johan: Und, äh- ja okay.
60
61 Robin: Ja.
62
63 Johan: Macht ja auch Sinn.
64
65 Tina: Ja.
66
67 Johan: @(.)@. Gut, dann fangen wir an mit den Fragen. Es gibt ja noch Zeit
68 danach, da kann man auch noch ergänzen, wenn Sie wollen.
69
70 Robin: Ja. Okay.
71
72 Johan: Äh, du hast- das war ja eigentlich die erste Frage: was verstehst du
73 Unipolarität. Aber jetzt muss ich nachfragen: was verstehst du unter
74 Multipolarität? @(.)@.
75
76 Robin: Okay. Unter Multipolarität verstehe ich, dass äh- ja, viele einzelne Staaten,
77 Wirtschaftsfreunde sozusagen, sich- praktisch gemeinsam eine Weltpolitik
78 machen und es praktisch keinen einzelnen Staat gibt, der sich als
79 Weltpolizei, so wie die USA das manchmal tun, etabliert und handelt.
80 Sondern, dass es schon- auch Organisationen gibt, durch die die Staaten
81 miteinander kommunizieren können und auch gemeinsam ihre
82 Entscheidungen treffen.
83
84 Johan: Okay. Gut. Und würdest du dann sagen, weil wir gucken hier die Frage an-
85 in dem letzten hast Du geschrieben, dass zum Beispiel- dass die
86 Unipolarität verstärkt wird. Würdest Du sagen, dass die Multipolarität
87 verstärkt wird? Oder wie würdest Du das sagen?
88
89 Robin: Ja, also was ich da geschrieben habe- da meinte ich halt- also mit der
90 Unipolarität meinte ich halt einfach, dass die westlichen Staaten vielleicht zu
91 den übrigen mehr Macht erlangen. Und ich denke mal eher, dass das jetzt
92 so laufen wird, dass halt auch China oder Japan oder so, bzw. ja- auch
93 andere Staaten- ich denke mal, Korea- ja, dass die auch gewisse Anteile an
94 der Gestaltung der Weltpolitik haben und, dass es eben- ja, dass jeder Staat
95 praktisch irgendwie so seinen Part spielt und ja- verstärken in dem Sinne ist
96 es ja nicht unbedingt. Ich meine, es ist ja jetzt auch schon so, dass alle

97 Staaten irgendwo an der Weltpolitik mitwirken. Ausgenommen die
 98 Entwicklungsländer und ja-
 99

100 Johan: Wie würde dann so zum Beispiel Weltpolitik dann aussehen? Was ist für
 101 dich Weltpolitik?
 102

103 Robin: Was ist für mich Weltpolitik? Also, jetzt vor allem so in Bezug auf, ich
 104 denke mal, militärische Konflikte, also jetzt- dass man jetzt meinetwegen-
 105 dass die USA jetzt meinetwegen beschließen oder die UN beschließt, in
 106 Afghanistan einzumarschieren, um die politische Stabilität des Staates zu
 107 sichern. Wenn man das jetzt als Einzelstaat entscheidet, dann wäre das für
 108 mich unipolar und wenn das mehrere Staaten zusammen entscheiden und
 109 sich überlegen und planen, dann wäre das für mich multipolar.
 110

111 Tina: Mhm.
 112

113 Johan: Okay. So Militär sozusagen ist ein großer Teil von Politik?
 114

115 Robin: Genau, aber auch- aber auch Wirtschaftspolitik. Dass man jetzt zum
 116 Beispiel andere Entwicklungsstaaten, Entwicklungsländer unterstützt,
 117 wirtschaftlich, und ihnen Hilfestellung gibt, allerdings dann auch eben, um
 118 Konflikte zu vermeiden wiederum und Stabilität zu gewährleisten. Und das
 119 denk ich auch, dass man das auf multipolarer Ebene machen kann.
 120

121 Johan: Was wäre ein Beispiel für Wirtschaftspolitik?
 122

123 Robin: Äh, Beispiel. Ja- (leise) da fällt mir jetzt konkret nichts Vernünftiges ein. Ach
 124 so, es gibt doch zum Beispiel diesen internationalen Währungsfond,
 125

126 Johan: Mhm. (bestätigend)
 127

128 Robin: der- das ist ja- der praktisch versucht einen Ausgleich herzustellen oder
 129 durch Finanzpolitik dafür zu sorgen, dass die Inflation in bestimmten
 130 Ländern verringert wird und dadurch eben auch der Wohlstand verbessert
 131 wird oder so Ideen(? #00:06:10#). Ja. Der Wohlstand der Bevölkerung und
 132 auch die politische Stabilität. So diesen Währungsfond, den würde ich als
 133 Beispiel sehen. Auch als multipolarer- ähm, Wirtschaftspolitik.
 134

135 Johan: Okay. Gut, kommen wir darauf später zurück.
 136

137 Robin: Okay.
 138

139 Johan: Was denkst du diese Veränderungen- also was treibt diese Veränderungen
 140 zu dieser multipolaren Welt?
 141

142 Robin: Ja, ähm-
 143

144 Johan: Es ist so heute- ne, erst die Frage, ja? Was denkst du, treibt diese

145 Veränderungen?

146

147 Robin: Die Veränderungen- ich denke, tja jetzt fällt mir nichts ein. Das ist

148 schwer zu sagen-

149

150 Johan: Zur Treibkraft- also, ich meine, irgendwo-

151

152 Robin: Ja, ich meine, jeder Staat als einzelner hat ja das Bedürfnis irgendwo sich

153 möglichst stark in allgemeine Fragen einzubringen und das treibt es auf

154 jeden Fall- das treibt das auf jeden Fall voran, und ja, ich denke mal, ja,

155 so die- allgemein die Globalisierung- gut, die Globalisierung ist ja eine

156 Folge davon. Wodurch wird so etwas vorangetrieben?

157

158 Johan: Aber Nationalstaaten würdest du sagen ist sozusagen also bleibt – bleiben

159 wir bei den Nationalstaaten, ist der Akteur, der treibt, also der hat seine

160 eigene Seele. Deswegen würdest du sagen, dass der Grund zu-

161

162 Robin: Okay. Ne, das ja nicht so ganz. Das klingt jetzt ja so ein bisschen wie-

163

164 Johan: Ne ne ne. Ne, überhaupt nicht. Ich versuche nur zu-

165

166 Robin: Ja, ja. Ja, also- natürlich irgendwo möchte der Nationalstaat sich möglichst

167 weit einbringen, aber ich denke vor allem auch wirtschaftliche Interessen

168 treiben diese Entwicklung voran. Also, dass jetzt- also nicht weniger-

169 weniger die Interessen der Regierung, sondern mehr die Interessen der

170 Wirtschaft und dadurch dann auch die Interessen der Regierung, weil die

171 Interesse an der Wirtschaft haben.

172 Also, die Wirtschaft, denk ich, wird- in der Wirtschaft ist das ja schon zu

173 sehen, dass immer mehr globale Vorgänge vonstatten gehen- also das

174 Unternehmen global agieren und Unternehmen- oder die Wirtschaft ist ja

175 auch angewiesen auf die- auf so- diese Standortfaktoren, also auf politische

176 Stabilität in einem Land. Und auch- ja, wenig Inflation und solche Sachen-

177 hohes Bildungsniveau- und ich denke, das will- das versucht dann halt auch

178 die Politik umzusetzen, was die Wirtschaft möchte und somit versucht halt

179 jeder Staat für sich möglichst gute Bedingungen für die Wirtschaft zu

180 schaffen. Und entwickelt dadurch halt auch so ein- ja, globales

181 Machtpotenzial und wirkt sich auch auf andere Staaten aus, also versucht

182 auf andere Staaten Einfluss zu nehmen und da die Inflation zu verhindern,

183 äh- also die Wirtschaft zu stärken und so weiter.

184

185 Tina: Also meinst du, dass halt die Wirtschaftspolitik immer stärkere Überhand

186 eigentlich nimmt über die Regierungspolitik?

187

188 Robin: Ja, auf jeden Fall.

189

190 Tina: Also, dass dann eigentlich die Wirtschaft die treibende

191 Kraft ist, die?-

192

193 Robin: Ja, ich denke. Das sieht man jetzt ja auch schon. Ja, doch. Ja. Genau.
194
195 Johan: Was meinst du dann mit Wirtschaftspolitik?
196
197 Robin: Ja, also-
198
199 Johan: Was ist dann die Wirtschaft?
200
201 Robin: Wirtschaft sind dann, also in der Zukunft würde ich so zu sagen sagen- ist
202 die Wirtschaft, ja, wenige Unternehmen, denk ich. Weil durch Fusionen und
203 so natürlich die Unternehmen immer größer werden. Aber auch immer
204 weniger. Und äh, ja, dass Wirtschaft eigentlich darin besteht, dass man- ja,
205 meinetwegen in dem einen Land produziert, in dem anderen Land verkauft,
206 und das dadurch diese internationalen Verknüpfungen geschaffen werden.
207 Ja, Wirtschaft ist Produktion und Handel und so was.
208
209 Johan: Aber du würdest sagen, zum Beispiel wenn du sagst, die Wirtschaft wird
210 sein, sozusagen dieser Einfluss Wirtschaft, Wirtschaftspolitik, dann handelt
211 es sich dabei um Unternehmenspolitik, oder?
212
213 Robin: Ja. Irgendwo schon. Ja. Also die agieren nach ihrem eigenen Interesse, die
214 Unternehmen, die wollen ja nur für sich praktisch das Beste. Die wollen ja
215 nicht dafür sorgen, dass es jetzt einem anderen Land gut geht, weil sie jetzt
216 menschlich handeln wollen oder so, sondern weil sie für sich daraus
217 irgendeinen Vorteil ziehen können. Und ich denke, das wird starken Einfluss
218 haben - letztendlich - auf die Politik.
219
220 Johan: Was für eine Rolle spielen die militärischen Konflikte in der Zukunft?
221
222 Robin: Ja, ich denke, mal so einen ähnlichen- so eine ähnliche Rolle wie heute. Ich
223 weiß nicht, ob sich da viel ändern würde.
224
225 Johan: Wie ist das heute? @(.)@.
226
227 Robin: Ja, heut ist das so- ja, ich denk mal, die Rolle ist so, dass- militärische
228 Konflikte werden jetzt- also meistens werden militärische Konflikte ja immer
229 aus wirtschaftlichen Interessen durchgeführt. Auch- wenn auch nicht
230 vordergründig. Also die USA zum Beispiel mit ihren Interessen an Öl oder
231 genauso andere Staaten. Und das ist einmal ein Grund für Kriege oder
232 militärische Konflikte und dann aber auch- ja, ideologische Punkte.
233
234 Johan: Mhm. („Aha“)
235
236 Robin: Also, dass natürlich auch die Staaten weiterhin irgendwo eine Ideologie
237 verfolgen, gerade die USA oder auch- ja, die europäischen Staaten
238 natürlich auch. Also jeder Staat irgendwo- verfolgt ja eine gewisse Ideologie,
239 also jetzt die Verwaltung von Demokratie oder Demokratisierung von
240 östlichen Ländern oder so was.

241
 242 Johan: Was hat da die Ideologie für eine Rolle in diese- also was würde das
 243 definieren diese? (Wer definiert diese?)
 244
 245 Robin: Ja, Ideologie- Ideologien sind dann- ja, wie passen die in das System rein?
 246 Ähm- die stehen irgendwo über der Wirtschaft sozusagen und werden
 247 natürlich nur durch Politiker definiert, würd ich mal sagen, und durch
 248 Staatswesen. (leise) Was spielen die für eine Rolle darin?
 249
 250 Johan: Oder was für Funktionen haben Ideologien?
 251
 252 Robin: Ja, die kommen- Ideologien kommen ja irgendwo aus dem Volke, weil das
 253 Volk meinetwegen eine Demokratie bevorzugt, weil es
 254 Mitbestimmungsrechte in Bezug auf die Politik haben möchte und so weiter
 255 und- was war die Frage? Woher kommen die?
 256
 257 Johan: Ne. Was ist die Funktion?
 258
 259 Robin: Ach ja, die Funktion. Ja, genau. Die Funktion der Ideologie. Ja, und dann-
 260 die Ideologie soll dafür sorgen, dass ein politisches System besteht- ja, das
 261 dem Volk am meisten zusagt, also im besten Fall dem Volk am meisten
 262 zusagt. Und meistens ist es dann so, dass das nur der Regierung am
 263 meisten zusagt und äh ja- verbreitet werden soll.
 264
 265 Johan: Dann kann man auch sagen, dass Demokratie eine Ideologie ist, oder?
 266
 267 Robin: Ja. Würde ich sagen.
 268
 269 Johan: Was passiert da, wenn man das exportiert? Sie haben gesagt,
 270 Militär-Konflikte werden von Ideologien getrieben?
 271
 272 Robin: Wenn man das exportiert dann entstehen halt Konflikte, weil davon
 273 ausgegangen wird, dass andere Staaten diese Ideologien gut finden, also-
 274 ja, dass das besser für diese Staaten ist, dieses jeweilige politische System-
 275 ähm, allerdings ist es ja in den Staaten, in die exportiert wird, so, dass
 276 jahrelang vielleicht ein anderes politisches System geherrscht hat und, dass
 277 so eine radikale Umstellung wahrscheinlich zu Instabilität führt. Also, dass
 278 die Menschen erstmal nicht mit- also das Volk erstmal nicht damit umgehen
 279 kann mit dem neuen System, was man ja auch schon irgendwie in
 280 Deutschland auch gesehen hat- ganz zu Anfang in der Weimarer Republik.
 281 Und, dass auch die Regierung- ja, dass einfach die Menschen des Landes
 282 nicht mit dem System umgehen können und deswegen das System nicht
 283 funktioniert. Und außerdem kommen dann auch noch kulturelle Aspekte
 284 hinzu, dass sobald ein Staat eine Ideologie praktisch exportiert in ein
 285 anderes Land, dass das dann auch gleichzeitig irgendwo seine Kultur
 286 exportiert, würd ich sagen bzw. die Kultur des anderen Landes irgendwo
 287 angreift. Weil es ja- es greift ja immer das politische System an, also der
 288 Staat greift das politische System an und dann auch durch die Kultur.

289
 290 Johan: Warum wollen denn Leute dann Ideologien exportieren?
 291
 292 Robin: Jaa. Weil sie- weil es nach ihrer Meinung eine- oder weil ihre Ideologie ihrer
 293 Meinung nach das einzige politische System ist, in dem praktisch der
 294 Mensch frei ist und- also, weil dieses ideologische System oder politisches
 295 System viele positive Folgen für die Menschen hat, denk ich mal einfach.
 296 Und, also- natürlich irgendwie Freiheit ist ja häufig ein Punkt und auch
 297 irgendwie- ja- Schutz- ja, das System soll ja die Menschen schützen, ihnen
 298 Freiheit geben- und ja, solche Sachen. Unterstützen und eben verhindern,
 299 dass- ja, wie das in totalitären Systemen oder so manchmal ist, dass die
 300 Menschen unterdrückt werden und- oder sogar geschädigt werden (leise)
 301 durch das System.
 302
 303 Johan: Da kann man so sagen, dann sind es idealistische Gründe, warum man
 304 exportiert? Oder, die Staaten denken- die wollen, dass es besser ist für die
 305 anderen Leute. (...) #00:16:54#
 306
 307 Robin: Ja, ich weiß nicht, ob das wirklich so ist, aber auf jeden Fall ist es ja von den
 308 Staaten so begründet. Ja. Also die Menschen, die wirklich diese Ideologie
 309 verfolgen, also nicht die nur vorgeben sie zu verfolgen, sondern die sie
 310 wirklich verfolgen, die haben idealistische Gründe, würde ich sagen. Also
 311 die, ihrer Meinung nach ist das System das Beste für die Menschen und
 312 sollte deswegen exportiert werden.
 313
 314 Johan: Und was denkst du dazu?
 315
 316 Robin: Ich denke, das meistens- oder in den meisten Fällen, wenn Menschen
 317 sagen, sie wollen dieses System exportieren, weil es ihre- aus
 318 ideologischen Gründen, dann denk ich, dass meistens andere Gründe
 319 dahinter stehen, wie wirtschaftliche Gründe und- ja, eigentlich hauptsächlich
 320 wirtschaftliche Gründe, meistens. Und dann- ja, dass die eigentlich dieses
 321 System nicht- dass die nicht hinter diesem System stehen unbedingt,
 322 sondern, dass sie das nur als Vorwand nehmen.
 323
 324 Johan: Gut, dann gehen wir weiter. Und das findest du auch heute? Dass wird nur
 325 verstärkt werden oder sich verschwächen oder wird es-?
 326
 327 Robin: Ich denk- also das wird sich verstärken, glaub ich. Das- also, ne gar nicht.
 328 Dass man die Ideologie als Vorwand nimmt, wird sich, glaub ich, nicht
 329 verstärken, sondern eben, dass die wirtschaftlichen Interessen immer mehr-
 330 eine immer größere Rolle spielen.
 331
 332 Tina: Also, wenn die Wirtschaft sich nicht mehr hinter der Ideologie versteckt- also
 333 wenn die Staaten oder auch die multipolaren Zusammenschlüsse oder wie
 334 auch immer handeln dann auch wirklich ganz offensichtlich aus
 335 wirtschaftlichen Gründen, oder versuchen da auch gar kein Geheimnis drum
 336 zu machen?

337
338 Robin: Ja, das- jetzt ist es ja schon- also gut- bei militärischen Konflikten ist es ja
339 eigentlich schon immer noch so, dass zurzeit jedenfalls dann auch
340 ideologische Gründe angegeben werden. Aber jetzt auch- die Staaten
341 einigen sich ja jetzt schon untereinander über wirtschaftliche Dinge einfach
342 ganz offen oder so. Also zum Beispiel, dass ein Unternehmen, dieser Airbus
343 zum Beispiel in Frankreich und Deutschland, da haben sich ja auch- beide
344 Staaten versuchen sich ja auch darüber zu einigen, welches Land jetzt noch
345 die meisten Arbeitsplätze behält und den größten Anteil des Unternehmens
346 und so weiter und das könnte sich ja schon auch weiter ausbreiten, diese
347 Entwicklung und- so dass sich dann letztendlich Länder oder Staaten nur
348 noch über Wirtschaft unterhalten und ja- nicht mehr die Ideologie so wichtig
349 ist, sondern viel mehr die Wirtschaft halt. Und dann auch ganz offen über die
350 Wirtschaft sprechen.

351
352 Tina: Mhm. ("Aha")
353

354 Johan: Dann werden sozusagen Konflikte mit einem Land nicht sozusagen
355 versteckt durch eine Ideologie, sondern man wird sagen: Hier gibt es ein
356 Problem, mit/ ein Wirtschaftsproblem-
357

358 Tina: Ja, das mein ich ja.
359

360 Johan: Ja, ich wollte nur-
361

362 Robin: Ja. Ja, genau. Es wird nicht mehr hinter einer Ideologie versteckt, sondern
363 es wird ganz klar gesagt es geht um Wirtschaft.
364

365 Johan: Ganz konkret?
366

367 Robin: Ja. Natürlich ist es ja- in den islamischen Staaten ist es ja so, dass da
368 natürlich die Kultur und irgendwo- ja, die Ideologie vielleicht nicht unbedingt,
369 noch nicht- nein, aber die Kultur vor allem auch noch eine sehr wichtige
370 Rolle spielt. Und- das denke ich aber, wird sich auch mit der Zeit weiter
371 zurückentwickeln. Wie das jetzt- früher war es bei uns ja auch anders.
372 Früher haben ja auch kulturelle Aspekte eine wichtigere Rolle gespielt und
373 die Entwicklung ist ja auch zurückgegangen. Und so, denke ich, wird das
374 auch in diesen Ländern mit der Zeit passieren.
375

376 Johan: Die werden auch unserem Beispiel folgen? In dieser Zeit.
377

378 Robin: Joa. Die werden mehr ihre- joa, ja, irgendwo schon. Doch. Ja, sie werden
379 unserem Beispiel folgen gewissermaßen. Ja. Weil sie ihr Interesse halt nicht
380 mehr auf Kultur und Religion beschränken, wie es ja in einigen Staaten noch
381 der Fall ist, sondern eben immer mehr auf wirtschaftliche Interessen
382 hinarbeiten und dann irgendwo auch versuchen eine Vormachtstellung in
383 der Welt zu bekommen.
384

385 Tina: Also meinst du, dass so eine nationalstaatliche Identität im Grunde, die sich
386 irgendwie durch Kultur oder auch Religion ausgezeichnet hat sozusagen,
387
388 Robin: Ja.
389
390 Tina: aber, dass das eigentlich immer mehr verschwimmt, also dass das- genau.
391
392 Robin: Gerade, also in Europa ist das ja schon quasi größtenteils passiert oder
393 passiert es jetzt gerade, also da- es gibt ja schon mittlerweile keine
394 nationalstaatliche Identität mehr häufig, sondern auch einfach- man hat zum
395 Teil einfach eine europäische Identität als Mensch. Man sieht sich- viele
396 sehen sich nicht mehr als Franzose oder Deutscher, sondern sehen sich
397 einfach als Europäer.
398
399 Johan: Mhm.
400
401 Tina: Ja.
402
403 Robin: Das ist ja eine Entwicklung in diese Richtung.
404
405 Johan: Sehr schön. Wir gehen dann weiter. Wir haben hier ein bisschen-
406
407 Tina: Wo sind wir?
408
409 Johan: 2.1 sind wir.
410
411 Tina: Okay. @(.)@.
412
413 Johan: Also was- also, du schreibst in dem Papier über Differenzen. Was für Rollen
414 spielen diese Differenzen in der Zukunft?
415
416 Robin: Differenzen zwischen wem?
417
418 Johan: Differenzen zwischen Ost und West zum Beispiel.
419
420 Robin: Okay.
421
422 Johan: Oder meinst du Differenzen zwischen verschiedenen Staaten?
423
424 Robin: Damit meinte ich, glaub ich, kulturelle Differenzen schon. Und- ja, diese
425 kulturellen Differenzen spielen jetzt noch eine sehr wichtige Rolle, aber
426 werden, glaub ich, eine weniger wichtige Rolle in der Zukunft spielen und es
427 wird sich halt mehr auf wirtschaftliche Differenzen beschränken.
428
429 Johan: Ja. Da geht's ja auch um das gleiche/ in diesem gleichen Thema, kommt ja
430 auch so ein/ auch so mit Sicherheitsbedürfnissen.
431
432 Robin: Ja.

433
434 Johan: Warum - und jetzt beziehe ich mich wieder auf das Papier und jetzt musst du
435 Stellung dazu beziehen oder so.
436
437 Robin: Ja.
438
439 Johan: Warum ist ein größeres Sicherheitsbedürfnis der Grund für mehr Konflikte?
440
441 Robin: Ja, weil ein Sicherheitsbedürfnis haben vor allem die Leute, die- ja, dieses
442 Bedürfnis überhaupt stellen können, also Menschen, die irgendwie in einem
443 Entwicklungsland leben und sowieso unsicher sind und so weiter, die haben
444 natürlich auch ein Sicherheitsbedürfnis, können das aber nicht geltend
445 machen. Geltend machen können das halt nur die, die die Mittel dazu
446 haben- das sind halt die besser gestellten Menschen in den
447 Industriestaaten. Und das Bedürfnis kommt halt erstmal daher, dass die
448 Schere zwischen arm und reich immer größer wird durch diese
449 wirtschaftlichen Entwicklungen, dass also immer mehr Leute- dass es halt
450 immer ärmere Menschen gibt, nicht unbedingt mehr, aber vielleicht auch
451 mehr, ja. Und, dass die anderen Menschen, die andere Hälfte immer reicher
452 wird. So, und diese reichen Menschen müssen sich natürlich- oder haben
453 das Bedürfnis, sich gegen ärmere Schichten zu schützen, weil sie ja- sich ja-
454 weil natürlich diese- in den ärmeren Schichten herrscht natürlich eine hohe
455 Kriminalität und so weiter. Und deswegen möchten sich die Reichen
456 dagegen schützen. Und dadurch- ich denk mal, sie werden sich dann
457 abschotten von den Armen und durch Kamera- also durch
458 Überwachungstechnologien absichern. Und das führt natürlich insofern zu
459 Konflikten, als dass die Reichen- äh quatsch, die Armen sich benachteiligt
460 fühlen gegenüber den reichen Menschen. Und ja- wie das jetzt auch schon
461 ist- dann wird es wahrscheinlich Revolte geben dagegen, wie das auch
462 schon öfter in der Vergangenheit passiert ist und es werden Konflikte
463 entstehen zwischen arm und reich.
464
465 Johan: Auf Länderbasis oder in der Gesellschaft?
466
467 Robin: Ähm, ne, nicht auf Länderbasis. International, glaub ich.
468
469 Johan: Okay, allgemein.
470
471 Robin: Ja, allgemein. (leise) Was wollt ich jetzt noch sagen?
472
473 Johan: Warum wird eigentlich die Schere zwischen arm und reich größer?
474
475 Robin: Ja, weil- ja, die Entwicklung fängt jetzt ja quasi an- oder kann man zum Teil
476 beobachten in Deutschland, dass die Menschen, die keine Ausbildung oder
477 eine sehr schlechte Ausbildung haben und früher mit diesen Qualifikationen
478 einen normalen Beruf bekommen haben, als Handwerker oder so,
479 mittlerweile gar keinen Beruf mehr bekommen. Oder häufig keinen Beruf
480 mehr bekommen. Sondern vollkommen auf die Hilfe durch den Staat

481 angewiesen sind, weil auch viele Berufe wegrationalisiert werden durch-
482 oder durch technische Technologien ersetzt werden und deswegen wird
483 halt- werden halt- wird die reichere Bevölkerung- ja, das Geld wird sich bei
484 der reicheren Bevölkerung sammeln und die Armen bekommen praktisch
485 schon diese- von der positiven wirtschaftlichen Entwicklung dann nichts ab,
486 weil sie auf die Hilfe durch den Staat angewiesen sind und ja- sich nicht- als
487 nicht berufstätige Menschen nicht an wirtschaftlichen Entwicklungen
488 teilhaben können.

489

490 Johan: Was denkst Du treibt diese Entwicklungen?

491

492 Robin: Ja, also im Großen- also jetzt im Großen oder im Kleinen?

493

494 Johan: Beides. @(.)@. Sag beides.

495

496 Robin: Im Großen treibt diese Entwicklungen natürlich die Globalisierung voran.

497

498 Johan: Mhm.

499

500 Robin: Dass sich ein Arbeitgeber jetzt aussuchen kann, ob er jetzt einen polnischen
501 Mitarbeiter haben möchte oder einen afrikanischen oder sonst was- ich
502 meine, der kann ja überall seine Zweigstellen aufmachen und produzieren-
503 jetzt nicht auf- wenn es ein deutsches Unternehmen ist, ist es ja nicht auf
504 deutsche Mitarbeiter angewiesen, und deswegen
505 verschlechtert sich die Arbeitsmarktsituation und-
506

507 Johan: Durch den Wettbewerb so.

508

509 Robin: Ja. Durch den Wettbewerb, also durch den uneingeschränkten Wettbewerb
510 können- ja, werden halt die, die vorher noch eine Perspektive hatten, nun
511 auch in eine Ecke gedrängt, wo sie eben keine Perspektive mehr haben.
512 Sondern- ja, auf die staatliche Hilfe angewiesen sind. Und das, denk ich,
513 treibt diese Entwicklungen schon irgendwo voran.

514

515 Johan: Was ist das für ein Unterschied zwischen eingeschränkte und
516 uneingeschränkte Wirtschaft? Was hast du gesagt?

517

518 Robin: Eingeschränkte Wirtschaft würde ja heißen, dass es so etwas wie
519 Mindestlöhne gibt oder, was ja auch in der Diskussion ist in Deutschland,
520 oder dass es- ja, dass man zum Beispiel den deutschen Arbeitsmarkt gegen
521 ausländische Arbeitskräfte schützt, indem man meinetwegen sagt, dass
522 diese Arbeitskräfte, die aus dem Ausland kommen auf dem gleichen Niveau
523 oder auf dem gleichen Lohnniveau bezahlt werden müssen, wie
524 innerländische Arbeitskräfte und so weiter. So das wäre praktisch eine
525 Einschränkung dieses (...) #00:28:23#.

526

527 Johan: Also das, worüber wir jetzt geredet haben, also dieses Thema, was würde
528 das für dich persönlich bedeuten? Also diese Globalisierung- also jetzt für

529 dich persönlich?
530
531 Robin: Was die für mich bedeuten würden?
532
533 Johan: In der Zukunft.
534
535 Robin: Dass ich vielleicht zum Beispiel in Frankreich oder in- also mein Beruf- dass
536 ich vielleicht in den nächsten Jahren nach Frankreich oder Amerika oder
537 sonst wo hinziehen muss, vielleicht auch Asien, und dass ich da arbeiten
538 muss, weil ich hier vielleicht keinen Arbeitsplatz finde. Und meine
539 Arbeitskraft woanders gebraucht wird. Das würde mich jetzt so ganz konkret
540 Globalisierung bedeuten.
541
542 Tina: Mhm. ("Aha".)
543
544 Johan: Mhm.
545
546 Robin: Könnte ich mir so vorstellen. Dass ich also flexibel sein muss und mobil-
547 dass ich also bereit sein müsste, überall zu arbeiten, um einen Arbeitsplatz
548 zu bekommen, aber dann wohl auch einen finden würde.
549
550 Johan: Wie würde es da zum Beispiel die ganze praktische Zukunftsbewegung
551 beeinflussen? Wie würdest du dir das vorstellen wie deine Zukunft wird?
552 Wenn du arbeitest so überall und so, der-?
553
554 Robin: Also für mich persönlich jetzt?
555
556 Johan: Ja.
557
558 Robin: Ja- ich denke mal, wie ich schon gesagt habe, dass ich wahrscheinlich-
559 dass es gut sein könnte, dass ich halt in einem anderen Land arbeite und
560 dass es vor allem auch wichtig ist, andere Sprachen zu beherrschen, vor
561 allem Englisch zu beherrschen und, dass bei meiner Arbeit- dass ich bei
562 meiner Arbeit wahrscheinlich auch mit vielen anderen Ländern wiederum in
563 Verbindung stehe oder ja- zusammenarbeite. Mit Unternehmen aus
564 anderen Ländern. Also, dass ich mit sehr vielen Kulturen und Staaten zu tun
565 habe.
566
567 Johan: Ist das nachteilig für dich persönlich, diese Entwicklung, die kommt, oder
568 siehst du nur Vorteile?
569
570 Robin: Nein, ich sehe eigentlich für mich persönlich nicht unbedingt Nachteile. Aber
571 ich sehe natürlich Nachteile im größeren Rahmen. Also ich würde es nicht
572 als Nachteil ansehen, dass ich jetzt, um einen Beruf zu finden, nach
573 Frankreich auswandern müsste, das wäre für mich kein Problem. Kein
574 größeres Problem. Das würde ich akzeptieren. Aber das ist natürlich
575 nachteilig, dass diese anderen Entwicklungen, die ich beschrieben habe-
576 die sind natürlich schon nachteilig.

577
578 Johan: Aber du findest, die betreffen nicht dich persönlich in Zukunft?
579
580 Robin: Nein, also- nicht so im engeren Sinne. Nein. Also ich sehe mich nicht akut
581 gefährdet dadurch.
582
583 Johan: Gut. Dann gehen wir mal weiter. Und wir kommen weiter zum Staat. Was ist
584 Staat für dich?
585
586 Robin: Was ist Staat für dich?
587
588 Johan: Also als Begriff jetzt?
589
590 Robin: Ja. Ja. Staat, also Nationalstaat bedeutet für mich irgendwo, dass eine
591 Gruppe von Menschen in einem- ja, traditionell wahrscheinlich- in einem
592 bestimmten Raum lebt und Grenzen um diesen Raum gezogen hat und sich
593 in diesem Raum selbst verwaltet. Und versucht sich irgendwo auch gegen
594 äußere Einflüsse, zum Teil jedenfalls, abzuschotten. Ja, das bedeutet für
595 mich Staat.
596
597 Johan: Und wie sieht der zukünftige Staat aus?
598
599 Robin: Zukünftig wird diese Form von Staat weniger werden, sondern es wird
600 immer mehr so sein, dass dann die Grenzen geöffnet werden und, dass die
601 Regierungen zusammenarbeiten und- so wie das bei der EU passiert zum
602 Beispiel. Und, dass es letztendlich vielleicht sogar sein könnte, dass es eine
603 globale Regierung gibt, die sich aus einzelnen Nationalstaatsregierungen
604 zusammensetzt. Es wird nicht mehr diesen traditionellen Staat geben, der
605 auf Kultur und Tradition beruht, sondern es wird ein Staatsgefüge geben,
606 was zusammenarbeitet.
607
608 Johan: Und auf was würde das beruhen?
609
610 Robin: So ein Staatsgefüge?
611
612 Johan: Ja.
613
614 Robin: Ja natürlich- ja, es wäre auch eine allgemeine Verwaltung, aber die sich jetzt
615 eben nicht in Bezug auf eine Region halt nur, sondern in Bezug auf- eben
616 sondern auf globaler Ebene. Und natürlich gibt es auch- also natürlich
617 müssen auch einzelne politische Entscheidungen auf nationaler Ebene
618 getroffen werden, aber es wird halt ein Parlament geben, was für globale
619 Entscheidungen zuständig ist, denke ich.
620
621 Johan: Dann gehen wir weiter. Du redest ja auch über den Überwachungsstaat.
622 Bist du immer noch dafür, dass das kommt?
623
624 Robin: Ja. Ja. Also wenn man sich das in verschiedenen Staaten anguckt, z.B. in

625 England, Großbritannien, da ist die Kameraüberwachung mittlerweile so
626 weit fortgeschritten, dass praktisch ganze Städte komplett durch Kameras
627 überwacht werden, ja, und die Bürger so kontrolliert werden können. Ich
628 denke, das wird sich auch global ausweiten, weil es auch in Amerika schon
629 so ist und in Deutschland zum Teil auch schon. Und das wird dazu führen,
630 dass- also es gibt auch andere Technologien, die in die gleiche Richtung
631 gehen, wie zum Beispiel diese biometrischen Pässe und so was, die
632 ID-Technik allgemein, also diese Funkübertragungstechnik, die führen halt
633 dazu, dass der Datenschutz, also der Schutz der persönlichen Daten, immer
634 weiter vernachlässigt wird. Und, dass die reichere Schicht, das hab ich ja in
635 meinem Text geschrieben, dass die reichere Schicht sich das eben zu
636 Nutzen macht und das Sicherheitsbedürfnis, was sie hat, dadurch befriedigt,
637 in dem sie diesen Mangel von Datenschutz ausnutzt. Und, ja, durch diese
638 Überwachung halt eben den Rest- die übrigen Menschen kontrolliert. So
639 seh ich das.

640
641 Johan: Warum eigentlich?

642
643 Robin: Ja, weil sich- ja, man- früher gab es diese Technologien nicht. Deswegen
644 gab es früher- deswegen hat man früher nicht die Möglichkeit gehabt, die
645 Menschen so zu überwachen. Aber so weit/ bald das jetzt funkt- so weit das
646 geht, durch die Technologien, versuchen die Menschen dadurch ihr
647 Sicherheitsbedürfnis zu befriedigen, denke ich. Also die reicheren
648 Menschen, hab ich ja gesagt, fühlen sich natürlich unsicher in einer- oder
649 glauben, dass sie unsicher sind, wenn- oder, dass sie gefährdet sind, durch
650 die Kriminalität oder dergleichen und versuchen sich halt dagegen
651 abzusichern und abzuschotten irgendwo auch, von dem Rest der
652 Gesellschaft.

653
654 Johan: Und warum wollen sie sich eigentlich abschotten?

655
656 Robin: Ja, weil - warum wollen sie sich abschotten? - weil, die- sie könnten ja auch
657 durch ein- man könnte ja auch durch ein Miteinander natürlich leben. So,
658 wie es jetzt der Fall ist. Aber ich denke, dass die- ja, sobald sie die
659 Möglichkeit dazu haben, können sie dadurch natürlich mehr Sicherheit
660 gewährleisten. Also sie können natürlich auch mit den anderen Menschen
661 zusammenleben und sich auch sicher fühlen dabei, aber wenn sie schon die
662 Möglichkeit haben, sich abzuschotten, abzugrenzen, von den anderen, um
663 sich dann noch sicherer zu fühlen, dann werden sie es auch tun, denke ich.

664
665 Johan: Aber sie machen das nicht heute. Warum machen sie es dann in der
666 Zukunft?

667
668 Robin: Weil- ja, die Entwicklung geht da hin, würde ich sagen. Also sie machen
669 zwar jetzt noch nicht gerade- doch sie tun's ja zum Teil schon heute. Zum
670 Beispiel in Amerika gibt es so gated communities, das heißt so
671 Wohngegenden, die sich durch Zäune abschotten und durch Mauern und in
672 die nur Menschen reinkommen, die auch in dieser Gegend wohnen. Und

673 das ist ja, denk ich, schon so eine Abschottung gegen Kriminalität durch
674 Einwanderer, in dem Fall besonders Einwanderer. Und ja- und das wird sich
675 halt verstärken, denk ich.

676

677 Johan: Warum hat sich das bisher nicht so durchgesetzt in Deutschland?

678

679 Robin: Weil der Staat dagegen lenken würde, denk ich. Also, weil es zurzeit
680 noch dieses Staatssystem gibt, das Nationalstaatsystem, und die
681 Hemmschwelle noch zu groß ist- zu so einer Entwicklung. Aber diese
682 Hemmschwelle wird ja immer weiter herabgesetzt, dadurch dass immer
683 mehr solcher Technologien zugelassen werden, zum Beispiel die
684 Kameraüberwachung. Dadurch, dass die zugelassen wurde, wurde die
685 Hemmschwelle schon etwas weiter herabgesetzt und das kann letztendlich
686 dann auch dazu führen, dass sich Teile der Gesellschaft abschotten gegen
687 andere.

688

689 Johan: Man kann sagen, die Technik ist ein Grund auch dazu, dass das, weil die
690 Technologie-

691

692 Robin: Ja, auf jeden Fall, denke ich. Also nur durch die Technologie wird es ja
693 praktisch möglich jeden Menschen zu überwachen und ja allgemein- halt
694 die Welt zu überwachen sozusagen.

695

696 Tine: Ist das vielleicht dann auch im Zuge der technologischen Entwicklungen
697 eine Art von Bequemlichkeit, die sich dann einstellt.

698

699 Robin: Ja.

700

701 Tina: So nach dem Motto: ich brauch mich mit dem Problem nicht mehr
702 auseinanderzusetzen, ich muss den Konflikt nicht mehr lösen, indem ich
703 irgendwie jetzt in einen Dialog trete-

704

705 Robin: Genau.

706

707 Tina: Und das am Schopfe packe, so zu sagen-

708

709 Robin: Das ist die Gefahr dabei. Irgendwo. Ja, genau. Also könnte ich mir so
710 vorstellen, dass halt viele Menschen sich auf Technologien dann einfach-
711 auf Technologien zurückgreifen, um eben so zwischenmenschliche
712 Konflikte einfach- um denen aus dem Weg zu gehen. Also sie nich
713 anzugehen, sondern- ja, zu vermeiden.

714

715 Johan: Und das wird oft in Zukunft, dass man einen/ eigentlich Konflikt vermeidet?

716

717 Robin: Ja. Jaa- unterdrückt, würd ich sagen. Nicht vermeidet. Ja, also- sondern
718 unterdrückt also. Dass es die Konflikte zwar irgendwo gibt, also dass sie da
719 wären, aber das man halt durch eine Vormachtstellung gegenüber anderen,
720 diese Konflikte unterdrückt.

721
722 Johan: Warum?
723
724 Robin: Ja, weil es natürlich für die Seite, die die Konflikte dann jeweils unterdrücken
725 wird, bequemer ist, nicht drauf eingehen zu müssen. Für diejenigen, die
726 unterdrückt werden, ist es natürlich unangenehmer und- ja.
727
728 Johan: Was für eine andere Rolle siehst du in Zukunft für den Staat und die
729 Regierung als nur Überwachungsinstrument?
730
731 Robin: Ja, Überwachungsinstrument- inwiefern? Als Schutz, oder-
732
733 Johan: Ne, nee, ne. Auch zu überwachen, also auch dass der Staat überwacht,
734 also wir reden von Überwachungsstaat- hat der andere Funktionen?
735
736 Robin: In der Zukunft?
737
738 Johan: Mhm. (bestätigend)
739
740 Robin: Öhhm, ja, nicht direkt. Also ich denke mal, er wird ja stark durch die
741 Wirtschaft beeinflusst werden. Denke ich. Und insofern hat er selbst keine
742 wirklichen Aufgaben mehr. Sondern die Wirtschaft übernimmt diese
743 Aufgaben des Staates.
744
745 Johan: Okay.
746
747 Robin: Nämlich die Verständigung mit anderen Staaten. Das wird hauptsächlich
748 durch die Wirtschaft passieren.
749
750 Johan: Du würdest sagen, dass die Staaten- dass die da sozusagen fokussieren
751 auf Überwachung, also auf Sicherheit?
752
753 Robin: Ja, ja. Irgendwo schon. Genau. Also auch auf Sicherheit, genau
754 Sicherheitspolitik wird immer weiter- immer wichtiger werden in der
755 Zukunft, denk ich. Und damit ist halt- zum einen wird natürlich irgendwo die
756 militärische Stärke eines Staates wichtiger werden, und zum anderen ja, die
757 innenpolitische Entscheidung, also Überwachungen.
758
759 Johan: Und jetzt weiter. Was ist Bürger für dich?
760
761 Robin: Der Bürger, ja- Mitglied einer Gemeinschaft eines Staates und- ja. Mehr
762 eigentlich nicht. Also er erkennt- ihm wird vom Staat zugesichert, dass er in
763 diesem Staat leben darf. Und er erkennt aber auch dann die Regeln dieses
764 Staates, also das Gesetz dieses Staates, irgendwo an. Weil er darin lebt?
765
766 Johan: Was ist für dich die Privatsphäre der Bürger? Gibt es so eine Privatsphäre?
767
768 Robin: Ja. Privatsphäre heißt, dass man gewisse persönliche Daten hat, von denen

769 man nicht möchte, dass andere Menschen sie wissen. Und die, denke ich,
770 wird heutzutage noch geschützt- durch den Staat vor allem. Also der Bürger
771 hat das Recht darauf, dass der Staat seine Privatsphäre schützt. Allerdings
772 wird dieses Recht immer weiter zurückgenommen werden, denk ich.
773

774 Johan: Warum?

775

776 Robin: Weil ja- wie gesagt, durch technologische Entwicklungen. Durch die
777 Möglichkeiten, die sich damit ergeben. Also zum Beispiel ergeben sich ja-
778 durch diesen neuen Reisepass ergibt sich ja die Möglichkeit, dass man
779 Straftäter findet, also jetzt Terroristen oder so was erkennen kann und
780 finden kann, bevor sie meinetwegen einen Anschlag verüben. Das ist
781 natürlich positiv. Aber auf der anderen Seite werden die persönlichen Daten
782 auch immer größeren- oder werden die persönlichen Daten immer weniger
783 geschützt. Also, dieser biometrische Reisepass enthält ja irgendwie einen
784 Funkchip, auf den praktisch- theoretisch jeder zugreifen könnte. Und, ich
785 meine, in den USA ist der auch ungeschützt, dieser Chip, so dass praktisch
786 die persönlichen Daten so auch mit- dass man die auch mit sich rum trägt.
787 Um eben Straftaten zu vereiteln, aber dann gehen die Entwicklungen halt
788 auch in die andere Richtung, dass man- dass der Datenschutz immer
789 weniger wird oder vernachlässigt wird.
790

791 Johan: So ist es in Deutschland auch?

792

793 Robin: Ja. Auf jeden Fall.

794

795 Johan: Eine Frage, die offen bleibt jetzt: Du sagst auch, was in Zukunft ist für
796 Deutschland, passiert schon heute in den USA.
797

798 Robin: Ja.

799

800 Johan: Wie siehst du das so?

801

802 Robin: Das, denk ich, ist auf jeden Fall so, dass- also in den USA wird ja sehr
803 nachlässig mit dem Datenschutz umgegangen, um eben ja- Straftaten zu
804 verfolgen. Und ich denke, das wird in Deutschland auch so passieren. Es
805 werden ja- es kommen ja immer häufiger Diskussionen jetzt auf, in denen es
806 darum geht- eben- wie man diese Sache handhaben soll. Also- ja, dieses-
807 ja, das ist jetzt ein anderes Beispiel, das hat eigentlich nichts mit
808 Datenschutz zu tun- aber dieses Gesetz, dass man- wie hieß das?
809 Luftsicherheitsgesetz? Dass man Flugzeuge zum Abschuss freigeben soll,
810 falls sie eine Gefahr darstellen. Das ist ja irgendwo auch eine Entwicklung,
811 die schon irgendwo negativ ist, also irgendwo gefährlich ist, denk ich. Und
812 die auch irgendwo dann in Richtung der Politik der USA geht.
813

814 Johan: Warum gehen wir in die Richtung der USA eigentlich in Deutschland?

815

816 Robin: Ja- ähm, ich glaub, wir gehen nicht unbedingt in die Richtung der USA, die

817 USA gehen nur in die gleiche Richtung wie wir. Also wir gehen alle in die
818 gleiche Richtung, und die USA sind schon weiter fortgeschritten als wir. Die
819 sind schon weiter auf dem Weg. Aber wir laufen auch auf dem Weg, bloß
820 sind noch nicht so weit.

821

822 Johan: Und wohin führt dieser Weg?

823

824 Robin: Ja, zu meinem Vorschlag sozusagen, dass- ja, dass es eine globale Welt
825 gibt sozusagen, also dass es eine globale Regierung gibt und, dass dieses
826 Überwachungsbedürfnis immer stärker wird und dass die Menschen sich
827 gegenseitig überwachen müssen und ja.

828

829 Johan: Du schreibst auch-

830

831 Tina: Nein, mich hätte jetzt mal interessiert, wie das aus deiner eigenen Sicht
832 aussieht. Also ob du sagst, das ist halt eine gute Entwicklung und, dass du
833 selber auch bereit wärst, jetzt- äh, zum Schutze der Allgemeinheit und auch
834 zu deiner eigenen Sicherheit eben so viel von dir preiszugeben oder sagst
835 du, nein, das ist irgendwas, das mir völlig zuwider läuft-

836

837 Robin: Ja, also das- genau. Also ich würde sagen, dass es nicht akzeptabel ist, weil
838 es eben dazu führt, dass so- die Demokratie auch irgendwo verloren geht,
839 wenn jeder Mensch überwacht werden kann, hat der Mensch ja praktisch
840 keine eigene Meinung mehr. Weil- wenn der Mensch überwacht wird und
841 sämtliche persönlichen Daten von ihm preisgegeben werden, dann kann er
842 sich über einige Dinge keine eigene Meinung mehr bilden, denke ich. Weil
843 er sich auch versucht, irgendwo anzupassen an andere. Und deswegen
844 finde ich die Entwicklung absolut negativ. Alle Entwicklungen in diese
845 Richtung.

846

847 Johan: Und wie führt das zu Demokrat- als wie würdest du sagen- du schreibst, es
848 ist ein deutlicher Demokratieverlust? Was ist dann Demokratie für dich in
849 dem Sinne? Heute und in Zukunft?

850

851 Robin: In dem Sinne heißt für mich dann Demokratie, dass jeder Mensch eine
852 eigene Meinung haben kann und, dass- diese Meinung auch einbringen
853 kann in die- in das- in ein größeres oder in ein höheres System, das
854 praktisch die Politik macht und das die Gesellschaft dann verwaltet. Und ja-
855 dass sich dieser Bürger halt in diese Verwaltung einbringen kann. Das ist
856 mal nur so ganz grob gesagt. Und dieses- das wird mit der Zeit verloren
857 gehen, denke ich. Wenn die Wirtschaft eine größere Rolle spielt und der
858 Bürger keine Privatsphäre mehr hat.

859

860 Johan: Wie würde die zukünftige Demokratie aussehen? Oder wie würde es
861 aussehen dann praktisch?

862

863 Robin: Ja, also ich denke, dass die Mitbestimmungsrechte einzelner immer kleiner
864 werden, sondern- und, dass es darauf hinausläuft, dass die Politik durch

865 Unternehmen gemacht wird und nicht mehr durch Einzelpersonen oder
866 nicht durch Parteien oder Gruppen, die sich bilden und eine bestimmte
867 Ideologie verfolgen.
868

869 Johan: Wie würdest du dann Regierungen und solche Dinge formieren, wenn- gibt
870 es Wahl oder würde es irgendwo anders gewählt?
871

872 Robin: Ja, Wahlen wird- ne, wird es nicht mehr geben, denk ich. Das ist eine
873 schwierige Frage. Also ganz radikal könnte man ja sagen, dass es keine
874 Wahlen mehr geben wird, sondern, dass- allein die Wirtschaft praktisch die
875 Richtlinien bestimmt und ja- dass es zu einem totalitären System sich quasi
876 entwickelt. Auf großer Ebene.
877

878 ENDE INTERVIEW 1 (ROBIN)
879

880 Johan: Sehr gut. Schön. Was wollt ich denn jetzt fragen? Ja, wie ist die Demokratie
881 denn heute? Wie ist das dann?
882

883 Robin: Demokratie heute heißt, dass jeder Bürger eines Staates seine eigene
884 Meinung hat und, dass er durch- praktisch durch Interessenausgleich- dass
885 durch Interessenausgleich diese einzelnen Einzelinteressen eine- ja, ein
886 gemeinsamer Wille praktisch formuliert wird, der- ja, und, dass
887 durch diesen der Staat regiert wird. Also nicht, dass praktisch einem Bürger
888 ein Wille aufgezwungen wird, sondern dass durch Kompromisse- ja, das
889 Gemeinwohl gefunden wird, quasi.
890

891 Johan: Und diese Kompromisse wird es in Zukunft nicht geben?
892

893 Robin: Nein. Denke ich nicht. Also schon Kompromisse, aber Kompromisse auf
894 wirtschaftlicher Basis. Ja.
895

896 Johan: Dann gehen wir weiter. Äh, wir haben hier schon ein paar Fragen abgehakt-
897 was- Du redest auch über Wohlstand. Was verstehst Du unter Wohlstand?
898

899 Robin: Wohlstand heißt- also heißt erstmal, dass man- jaa, da geht es auf jeden
900 Fall um die finanzielle Situation, denke ich. Und Wohlstand heißt dann in
901 dem Zusammenhang, dass es dem einzelnen Menschen möglich ist, ein
902 menschenwürdiges Leben zu führen, sozusagen. Also den
903 Menschenrechten entsprechendes Leben. Also, dass er von/ in den
904 Menschenrechten nicht beeinträchtigt wird und, dass er sozusagen
905 Nahrung hat und nicht durch Kriminalität oder sonst irgendetwas was
906 gefährdet ist- ja. Und frei leben kann. Das heißt irgendwo Wohlstand für
907 mich.
908

909 Johan: Was verstehst Du dann unter Verteilung von diesem Wohlstand?
910

911 Robin: Ja, dass natürlich- dass ja, Verteilung von Wohlstand heißt für mich
912 irgendwie Verteilung von Geldmengen, sozusagen. Also von

913 wirtschaftlichen Mitteln. Und in dem Zusammenhang, dass- eben immer
 914 mehr wirtschaftliche Mittel in den Händen Weniger liegt und ein kleiner Teil
 915 eben nur in den Händen Vieler- und aufgeteilt wird. Das ist
 916 Wohlstandsverteilung für mich.

917

918 Johan: Und wie sieht die zukünftige Wohlstandsverteilung für dich aus?

919

920 Robin: Ja, die wird halt so sein, dass nur einige Wenige den Großteil des
 921 Wohlstandes innehaben und der Rest praktisch mit wenig oder gar nichts
 922 auskommen muss.

923

924 Johan: Warum wollen die Kleinen mehr haben?

925

926 Robin: Ja, also ich denke mal- ja, weil sie eben sehen, dass andere mehr haben.
 927 Also, dass die Reichen mehr haben- wenn sie sehen, dass andere mehr
 928 haben, beanspruchen sie das auch für sich. Das ist so- ich denk mal, das ist
 929 so das Denken der Menschen. Also, wenn sie- vor allem, wenn sie sehen,
 930 dass andere ungerechtfertigt oder unverhältnismäßig viel mehr als sie
 931 selbst haben, sehen sie das als ungerecht an. Das ist es meiner Meinung
 932 nach auch- und deswegen-

933

934 Johan: Aber warum wollen die Reichen mehr haben?

935

936 Robin: Ach so, okay. Die Reichen wollen mehr haben, weil (lacht)- ja, das ist ja
 937 auch so ein Grundhandeln von den Menschen oder so ein- dieses
 938 grundlegende Denken des Menschen, dass er halt irgendwie sich
 939 Wohlstand anhäufen möchte, möglichst viel Sicherheit, und möglichst viel
 940 Sicherheit erlangt man halt durch Wohlstand. Und finanzielle Sicherheit,
 941 aber eben auch, dass man- ja, erstmal finanzielle Sicherheit. Das heißt, so
 942 irgendwo auf unterer Ebene, wie Nahrung und ein Haus zum Wohnen und
 943 schützt/ Schutz vor irgendwelchen Gefahren.

944

945 Johan: Gibt es dann auch einen menschlichen Trieb, der dahinter steckt?

946

947 Robin: Ja. Ja, also ich denke mal schon, dass das ein menschlicher
 948 Trieb ist, der- nach Sicherheit zu streben. Also, dass der
 949 Mensch danach strebt sicher zu sein- sich sicher fühlen. Wie bei Tieren
 950 sozusagen.

951

952 Johan: Aber könnte man da jetzt nicht sagen, dass dieser Sicherheitstrieb dazu
 953 führt, dass man mehr anhäuft und durch die Anhäufung von Geld oder
 954 Macht kriegt man Neid, von Leuten die das nicht alles haben? Und dafür
 955 kriegt man dann Unsicherheit, oder?

956

957 Robin: Stimmt. Das ist irgendwo so ein ewiger Kreislauf dann in dem Sinne.
 958 Dadurch wird das auch vorangetrieben, denke ich. Also, dass man sich erst
 959 Sicherheit, ganz normale Sicherheit verschafft und einen gewissen Anteil
 960 von Wohlstand, dann entsteht Neid, dann entsteht wieder etwas

961 Unsicherheit und dann muss ich noch mehr anhäufen, um sich noch
 962 sicherer zu fühlen. Also insofern kann das dadurch schon verstärkt werden,
 963 würde ich sagen.

964

965 Johan: Ist das ein Teufelskreis?

966

967 Robin: Ja.

968

969 Johan: Oder gibt es einen Weg daraus?

970

971 Robin: Ähm, es gibt natür- es gibt einen Weg daraus. Aber der führt halt über- ja,
 972 der Weg daraus kann halt nur durch eine Regierung angeführt werden, denk
 973 ich. Also die Regierung muss dafür sorgen, dass die- ja, dass die
 974 finanziellen Mittel gleich verteilt sind, dass der Wohnstand in einem Land
 975 ungefähr gleich verteilt ist. Also, dass einige nicht unverhältnismäßig viel im
 976 Vergleich zu anderen haben. Das kann nur durch eine Regierung
 977 geschehen, denke ich.

978

979 Johan: Die Regierung hat also eine wichtige Rolle, sozusagen?

980

981 Robin: Ja. Das glaube ich schon. Das ist ja der Sozialstaat sozusagen und ich
 982 denke da- in dem Zusammenhang hat die Regierung schon eine wichtige
 983 Rolle. Aber die mit der Zeit dann halt auch verloren gehen wird. Denke ich.

984

985 Johan: Mit dem Sozialstaat heute-

986

987 Robin: Ja.

988

989 Johan: Wie sieht es damit aus im Vergleich zu morgen?

990

991 Robin: Ja, also heutzutage ist es ja so, dass ein Bürger, der nicht genug Geld hat,
 992 um sich selbst Sicherheit zu geben, durch den Staat unterstützt wird. Dass
 993 ihm eine Wohnung gestellt wird, dass ihm etwas Geld zum Überleben
 994 gegeben wird- also so viel Geld, dass er ein menschenwürdiges Leben
 995 führen kann. Und, dass er auch gegen gesundheitliche- also, gegen
 996 Krankheiten und so weiter geschützt wird. Und ich denke mal in Zukunft
 997 bleibt einfach immer weniger Geld übrig für solche Handlungen des Staates.
 998 Und das ist ja jetzt auch schon so, dass dieser Sozialstaat immer weiter
 999 eingeschränkt werden muss, weil der Staat immer weniger Geld hat. Und
 1000 sich immer mehr alles auf die Wirtschaft verlagert und ich denke, das wird in
 1001 Zukunft sich weiterentwickeln, im negativen Sinne.

1002

1003 Johan: Wenn du über Macht redest, was ist Macht dann für Dich?

1004

1005 Robin: Macht heißt, dass man selbst über andere Menschen bestimmen kann.
 1006 Meiner Meinung nach. Also, dass wenige- oder allgemein, dass irgend
 1007 jemand über andere Menschen bestimmen kann. Das kann eine Gruppe
 1008 von Menschen sein, die über andere Menschen bestimmt. Das kann aber

1009 auch ein einzelner Mensch sein, der über andere Menschen bestimmt. Das
1010 bedeutet Macht. Meiner Meinung nach.
1011

1012 Johan: Was ist politische Macht für dich?
1013

1014 Robin: Politische Macht heißt, dass man sein politisch- dass eine Gruppe oder ein
1015 einzelner Mensch ein politisches Konzept, also Interessen, durchsetzen
1016 kann in einer Gruppe von- in einer großen Gruppe von anderen Menschen.
1017 Also in einem Staat oder einer Gesellschaft. Das ist politische Macht.
1018

1019 Johan: Wie sieht das heute aus?
1020

1021 Robin: Heute ist es so, dass die Macht verteilt ist, denke ich, auf mehrere Gruppen
1022 mit verschiedenen Interessen. Und, dass diese Interessen sich gegenseitig
1023 einigen auf eine politische Richtung. Und so dann auch eine gewisse Macht
1024 ausüben. Allerdings ist diese Macht auch auf mehrere Gruppen verteilt.
1025

1026 Johan: Okay. Heute.
1027

1028 Robin: Ja.
1029

1030 Johan: Und in Zukunft?
1031

1032 Robin: In Zukunft wird das mehr so sein, dass diese Macht auf immer weniger
1033 Menschen verteilt sein wird. Zwar auch noch auf mehrere, nicht nur auf eine
1034 einzelne Person, aber dass die Gruppe der Menschen, die die anderen
1035 Menschen regieren, immer kleiner wird.
1036

1037 Johan: Welche Personen werden in solchen Gruppen- in solchen kleinen Gruppen
1038 in Zukunft sein? Wer würde da sein?
1039

1040 Robin: Ja, ähm- ja, die Reichen sozusagen. Also die Leute, die viele- ja, viele
1041 finanzielle oder wirtschaftliche Mittel haben und damit dann eben die Leute,
1042 die Unternehmen leiten und- ja so was- also denen die Unternehmen
1043 gehören, die die Wirtschaft vorantreiben.
1044

1045 Johan: Und wie haben sie diese Rolle gekriegt, wie haben sie diesen Reichtum
1046 gekriegt?
1047

1048 Robin: Ja, also im ersten- die hat der Staat praktisch von sich abhängig gemacht.
1049 Der Staat ist abhängig von der Wirtschaft, weil nur durch- die Wirtschaft
1050 kann ja praktisch dafür sorgen, dass es allen Menschen gut geht. Nur wenn
1051 die Wirtschaft in einem Staat gut läuft, bekommt der Staat halt auch seine
1052 Einnahmen und kann dann den Sozialstaat umsetzen und auch- kann
1053 überhaupt existieren. Und dadurch hat- kann die Wirtschaft den Staat von
1054 sich abhängig machen und das führt letztendlich dazu, dass der Staat- ja,
1055 sich der Wirtschaft beugen muss und, dass die Wirtschaft in der Hauptrolle
1056 ist.

1057
1058 Johan: Aber Wirtschaft dann- wie würde eine zukünftige Wirtschaft aussehen? Was
1059 wäre sozusagen die Basis der Wirtschaft?
1060
1061 Robin: Joa, also schon noch einzelne Unternehmen, also große- ja, das hab ich ja
1062 schon gesagt ungefähr- so große Unternehmen, die- tja- also so ähnlich wie
1063 heute. Also ich weiß nicht.
1064
1065 Johan: Was würden die produzieren? Was würdest du- die müssen von etwas Geld
1066 machen. Wovon?
1067
1068 Robin: Ja.
1069
1070 Johan: Von was würden die Geld machen?
1071
1072 Robin: Das ist natürlich jetzt kompliziert - aber weiß ich nicht. Sie wird natürlich
1073 Geld einnehmen durch- ja, ein Großteil des Geldes wird wahrscheinlich aus
1074 den Menschen kommen, die eben auch selbst an diesen Unternehmen
1075 teilhaben. Es wird praktisch dann so eine Parallelgesellschaft geben. Also,
1076 dass es eine Gesellschaft gibt mit reichen Menschen, großen Unternehmen.
1077 Diese großen Unternehmen produzieren für diese reichen Menschen selbst
1078 und die reichen Menschen werden aber auch durch die Unternehmen reich.
1079 Dass es also eine Gesellschaft gibt, die in Wohlstand lebt, und ja- die aber
1080 parallel zu der Gesellschaft existiert, in dem keine großen Unternehmen
1081 mehr existieren und in denen halt die ärmeren Menschen- in der die
1082 ärmeren Menschen leben. Und ja- nicht an der Sache teilhaben.
1083
1084 Johan: Aber das ist vielleicht interessant. Weißt du, wenn man guckt: Wo ist da der
1085 Konsument in diesem Bild?
1086
1087 Robin: Das was?
1088
1089 Johan: Der Konsument.
1090
1091 Robin: Der Konsument. Ja, genau. Das hab ich auch grad überlegt. @(.)@.
1092
1093 Johan und Tina: @(.)@.
1094
1095 Robin: Ähh, jaa. Na ja- der Konsument- also es ist eigentlich- insofern hat sich ja
1096 nicht viel verändert zu heute. Also von dem Wirtschaftsgefüge, denke ich, in
1097 Zukunft. Da wird sich nicht viel ändern. Es wird immer noch Konsumenten
1098 geben und es wird Unternehmen geben, die für diese Konsumenten
1099 produzieren, aber das können halt nur diejenigen Konsumenten sein, die
1100 irgendwo an den Unternehmen auch teilhaben. Das ist ja heute auch so. Es
1101 können nur die Leute Dinge kaufen, die auch Geld verdienen, weil sie in
1102 Unternehmen arbeiten. Und es werden halt immer weniger Menschen sein,
1103 die an diesen Unternehmen teilhaben und Arbeit haben, also Arbeitnehmer
1104 sind. Und deswegen wird diese Gesellschaft- also es wird immer noch

1105 Konsumenten geben, die in Unternehmen arbeiten, aber eben immer
1106 weniger als vorher.
1107
1108 Johan: Aber kann das auch nicht führen dazu- dass der Ausbau von der
1109 Wirtschaft bedeutet, dass praktisch, dass die Konsumenten sind/ sinkt.
1110
1111 Robin: Weiß ich nicht. Ja.
1112
1113 Johan: Ja.
1114
1115 Robin: Ja. Aber warum nicht? Das wär- das ist doch gar nicht so abwegig.
1116
1117 Johan: Aber dann verlieren, kommen weniger Konsumenten, vielleicht verlieren
1118 ökonomische Macht dabei.
1119
1120 Robin: Ja, aber die anderen Konsumenten, die noch existieren, kaufen ja mehr.
1121
1122 Johan: Okay.
1123
1124 Robin: Die haben dann mehr Mittel. Deswegen können sie mehr kaufen und
1125 mehr investieren. Und so können die Unternehmen trotzdem weiter
1126 existieren, also die Wirtschaft.
1127
1128 Johan: Okay. Aber dann wird die Wirtschaft kleiner, sozusagen?
1129
1130 Robin: Ja.
1131
1132 Johan: So-
1133
1134 Robin: Ja, die Wirtschaft nicht unbedingt, aber die Konsumentengruppe. Die
1135 Konsumentengruppe wird kleiner, aber reicher.
1136
1137 Johan: Ja, aber du sagst, die Wirtschaft wird kleiner, also die Ausmaße der-
1138 es wird keine Massenkonsumtion geben, es wird keine Massenkonsumentengruppe
1139 geben so wie heute oder wie würdest Du dann sagen?
1140
1141 Robin: Ja, ja, genau. Nee, genau. Eine kleine Gruppe von Konsumenten geben
1142 und- die eben diese Unternehmen nutzt und die Produkte kauft und so
1143 weiter und ähh- ja.
1144
1145 Johan: Was machen die Restlichen?
1146
1147 Robin: Ja. @(.)@.
1148
1149 Johan: Konsumieren die nicht? Oder was-
1150
1151 Robin: Nein, die haben ja keine Mittel, um zu konsumieren. @(.)@.
1152

1153 Johan: @(.)@.
1154
1155 Robin: Platt jetzt gesagt. Also, ich weiß nicht. Natürlich werden die noch- man kann
1156 ja noch existieren, wenn man auch noch ein paar Mittel hat, aber die werden
1157 halt sehr gering sein. Denke ich. Und deswegen werden die keinen großen
1158 Anteil an der Wirtschaft haben.
1159
1160 Johan: Wie würden die über die Runden kommen? Was würden die machen- ein
1161 normales Leben in, sozusagen, der mittellosen Gruppe, wie würde das
1162 aussehen?
1163
1164 Robin: Ich denke mal, die werden abhängig sein von diesem- von der reichen
1165 Gruppe. Die- und die werden praktisch für diese Gruppe arbeiten. Also,
1166 werden halt einfache Arbeiten verrichten, um zu überleben. Also- ja,
1167 arbeiten die eben immer noch von Menschen verrichtet werden müssen,
1168 aber für die Reichen praktisch keine- so wie es früher war- quasi. Also wofür
1169 die Reichen sich zu schön fühlen oder-
1170
1171 Johan: Also es würde jetzt zurück zu wie es früher war.
1172
1173 Robin: Ja. Aber, ich denke, das- wenn man jetzt ganz weit denkt, dass das dann
1174 quasi von vorne losgeht. Also man hat jetzt die Entwicklung zurück und
1175 dann hat man irgendwann auch die Entwicklung wieder zu einem Punkt, der
1176 so ist wie jetzt, also dass- ich denk mal, wenn jetzt immer mehr Menschen
1177 immer ärmer werden und immer weniger immer reicher, dann wird es
1178 letztendlich doch dazu führen, dass die Reichen- äh, die Armen sich
1179 dagegen auflehnen und ihre- das Unrecht erkennen und dann revoltieren
1180 oder so etwas.
1181
1182 Johan: Und dann passiert es wieder?
1183
1184 Robin: Ja.
1185
1186 Tina: Mhm. ("Aha")
1187
1188 Johan: Gut.
1189
1190 Robin: Wie das schon mal passiert ist.
1191
1192 Johan: Du kannst sehen dort eine Pendelung?
1193
1194 Robin: Ja, so kann man es nennen eigentlich. Ja.
1195
1196 Johan: Aber was wäre dann eine alltägliche Arbeit- so eine kleine Arbeit wie würde
1197 das aussehen? Was würde eine dominante Arbeit sein?
1198
1199 Robin: Ja, also die
1200

1201 Johan: Mit Industrie wird das-
1202
1203 Robin: Nee, wenig zu tun haben, glaub ich. Mhm, das ist- ja, alles was eigentlich
1204 so- mir fällt jetzt kein konkretes Beispiel ein. Also alles, was nicht durch
1205 Maschinen gemacht werden kann, muss ja immer noch durch Menschen
1206 gemacht werden. Und da- so handwerkliche Dinge halt. Keine Ahnung. Ich
1207 weiß ja nicht genau, was die Technologie dann ermöglichen wird, aber man
1208 könnte das- ja, so alltägliche Bedürfnisse halt, die die Menschen halt haben
1209 und für die sie aber andere Menschen brauchen, die die befriedigen und äh-
1210 das wird halt immer noch durch einfache, die Ärmern dann, ausgeführt
1211 werden müssen.
1212
1213 Johan: Gut. Wir sind fast fertig.
1214
1215 Tina: Das können wir eigentlich- das können wir überspringen, weil ich glaube-
1216
1217 Johan: Ja, wird sind fast fertig. @(.)@. Nur eine letzte Frage. Hast Du irgendwie ein
1218 Bild davon, was Du willst sozusagen- Nö, wir sind jetzt durch, oder?
1219
1220 Tina: Im Grunde ja. Also ich-
1221
1222 Johan: Hast Du ein paar-?
1223
1224 Tina: Ich überleg grad. Ich hatte eben was, aber ich glaube, das hat sich grade
1225 erledigt. Ach so, genau, ich wollt noch- ich weiß nicht, ob dir das zu weit ist,
1226 wenn wir auf die Individualität noch mal zu sprechen kommen?
1227
1228 Johan: Ja.
1229
1230 Tina: Also das ist noch so ein Punkt. Ja, also wie groß siehst du die individuelle
1231 Verantwortung jedes einzelnen?
1232
1233 Robin: Ach so, mit- das- so was zu verhindern.
1234
1235 Tina: Im Zuge dessen, was auf ihn zukommt? Ja.
1236
1237 Robin: Schon sehr groß, denke ich. Also wenn die Menschen- die einzelnen
1238 Menschen nicht erkennen, dass die Entwicklung halt irgendwo in die falsche
1239 Richtung geht, jedenfalls teilweise, wird diese Entwicklung auch nicht
1240 aufgehalten werden können. Also, ich denke mal, dass ein- jetzt die
1241 Regierungen, die Staaten, die jetzt versuchen halt die Menschen zu
1242 unterstützen, und ja- den Sozialstaat aufrecht zu erhalten und den Einfluss
1243 der Wirtschaft in geringem Maße zu halten, dass die nicht erfolgreich sein
1244 können, wenn nicht die gesamte Bevölkerung hinter ihnen steht.
1245
1246 Tina: Was meinst Du denn? Ist dieses Bewusstsein dafür da, dass man auch
1247 individuell tätig werden kann?
1248

1249 Robin: Nein, ich glaube nicht. Also- ja- die Mensch- wenn man sich anguckt, wie
1250 das politische Interesse der Menschen ist, dann denke ich mal, kann man
1251 sagen, dass sich die einzelnen Personen halt nicht wirklich für solche
1252 Prozesse interessieren. Sondern nur immer an sich- an ihr eigenes
1253 Interesse denken. Und weniger auf so einer großen Ebene halt.
1254

1255 Tina: Was meinst Du denn, wer könnte dafür verantwortlich sein, den Leuten das
1256 bewusster zu machen? Oder den Leuten zu sagen, es ist irgendwann
1257 vielleicht keiner mehr da, der euch auffangen kann, kein Sozialstaat, oder
1258 wer auch immer.
1259

1260 Robin: Also ich würde sagen, das müsste der Staat machen. Also für so was wäre
1261 der Staat zuständig, würde ich sagen. Dass der Staat halt den Menschen
1262 vermittelt, in welche Richtung die Entwicklung geht und ihnen halt auch
1263 sagt, was sie tun müssen, damit die Entwicklung nicht so weiter geht.
1264 Sondern wie sie sich verhalten müssen. Ja.
1265

1266 Johan: Aber es gibt-

1267

1268 Robin: Ja, dass sie sich vielleicht auch Eingeständnisse machen müssen, auf ihrer
1269 persönlichen Ebene, um dann eben auf höherer Ebene die Entwicklung zu
1270 vermeiden.
1271

1272 Johan: Aber das ist ganz interessant- es gibt sozusagen, wenn ich das richtig
1273 verstehe- korrigier mich- es gibt keine natürliche Interesse für Politik- Oder
1274 diese Ebene. Oder gibt es, aber wer interessiert sich und wer nicht? Ist das
1275 gleich verteilt oder ungleich? Weil den Staat gibt es ja immer noch.
1276 Irgendwo muss es ein Interesse gegeben haben.
1277

1278 Robin: Ja, genau. Es gibt ja schon Menschen, die sich politisch interessieren, sich
1279 in Parteien organisieren und- ja, daran teilhaben, aber ich denke mal, diese
1280 Gruppe wird kleiner. Also wenn man sich die Wahlbeteiligung ansieht, dann
1281 kann man das ganz klar sagen, denke ich.
1282

1283 Johan: Wäre das nicht eine Möglichkeit, es würde solche Gruppen- solche
1284 Menschen geben auch bei den Reicheren? Bei den Eliten?
1285

1286 Robin: Dass die Reichen auch einen eigenen Staat haben mit finanziellen
1287 Interessengruppen, oder-?
1288

1289 Johan: Oder es gibt Leute, die eine größere Verbindung, wie sagt man? Eine
1290 andere Ansicht. Auf Elitenniveau auch.
1291

1292 Robin: Ach so, okay, dass die sich praktisch für die Armen einsetzen?
1293

1294 Johan: Ja, weil jetzt ist es sozusagen Logik, dass das, was die Elite treibt, ist
1295 sozusagen, erst die eigene Sicherheit, durch Anhäufen von Macht und Geld
1296 und Sicherheitsmaßnahmen, aber können sie auch andere Triebe haben.

1297
1298 Robin: In Ausnahmen wird das so sein, denk ich. Aber in Ausnahmen nur. Nicht in
1299 der Gesamtheit. Also die werden- der Einfluss wird zu klein sein, als dass
1300 die was bewirken können, denk ich. Es wird zwar so sein, dass auch einige
1301 Menschen erkennen, dass das halt Unrecht ist, was sie tun, dass
1302 eben- dass man auch die ärmere Menschen halt teilhaben sollten an der
1303 Wirtschaft und an den Entwicklungen, aber ich denke, dass dieser Teil von
1304 Menschen, die das erkennen, zu klein sein wird, als dass die Entwicklung
1305 verhindert werden könnte.
1306
1307 Johan: Und was unterscheidet das von früher, wenn man jetzt den Sozialstaat
1308 eingerichtet hat?
1309
1310 Robin: Ähm, ja, da hat man den Sozialstaat eingerichtet- ja, ich denke, nein, ich
1311 denke, da war das politische Interesse der Gesamtbevölkerung einfach
1312 noch größer. Also da wollte- da hat jeder Bürger erkannt, dass es wichtig ist,
1313 sich politisch zu engagieren und da mitzuwirken, um sein eigenes Leben
1314 auch irgendwo besser zu gestalten. Und jetzt ist es ja so, dass die Bürger
1315 seit Jahren immer weiter durch den Staat verwöhnt wurden und gar nicht
1316 wissen praktisch, wie es ist, wenn der Staat mal nicht hinter ihnen steht.
1317 Wenn sie mal einfach ohne Sozialhilfe dastehen. Und deswegen ist halt so
1318 das politische Interesse immer weiter gesunken, denke ich. Weil es geht
1319 immer weiter an Fragen, die eigentlich den Bürger selbst gar nicht betreffen.
1320 Sondern- ja, abstrakte Fragen, die -ja-
1321
1322 Johan: Sozusagen, weil Leute keine Erfahrungen mit dem Gegenteil gemacht
1323 haben,
1324
1325 Robin: Ja.
1326
1327 Johan: ist das Interesse verloren.
1328
1329 Robin: Ja. Genau. Denk ich.
1330
1331 Johan: Mehr Fragen?
1332
1333 Tina: Glaub nicht.
1334
1335 Johan: Okay, dann sind wir fertig.
1336
1337 ENDE INTERVIEW2