

**Reihe "Pädagogik und Fachdidaktik für LehrerInnen"**

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## **Was interessiert eine 5. Klasse AHS am Lehrbuch**

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Die Hochschullehrgänge "Pädagogik und Fachdidaktik für LehrerInnen" (PFL) sind interdisziplinäre Lehrerfortbildungsprogramme der Abteilung "Schule und gesellschaftliches Lernen" des IFF. Die Durchführung der Lehrgänge erfolgt mit Unterstützung von BMUKA und BMWVK.

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## **WAS INTERESSIERT EINE 5. KLASSE AHS AM LEHRBUCH? (Make Your Way)**

Wie es mir gelungen ist, zwei Themen aus dem Lehrbuch so zu präsentieren, daß sie bei der Klasse gut angekommen sind.

# 1. Zur Vorgeschichte

Ich unterrichte seit 24 Jahren an einem Gymnasium mit neusprachlichem Schwerpunkt. Wir haben also (auf jeden Fall in der Oberstufe) SchülerInnen, die sprachlich begabt oder zumindest interessiert sind.

Nach Latein (oder Französisch) in der 3. Klasse haben die SchülerInnen in der 5. Klasse die Wahl zwischen Französisch (bzw. Latein), Spanisch oder Italienisch.

Von den 20 SchülerInnen habe ich 12 SchülerInnen selbst 4 Jahre unterrichtet. Ich kannte sie also. Dazu kamen 2 Mädchen aus der Parallelklasse, 2 Mädchen von anderen Schulen und 4 repetierende Burschen.

Die Klasse selbst war nie sehr gut, es gab keine Spitze. Sie war immer schwierig; ich habe jedoch den Eindruck, daß mich die Mädchen akzeptieren und den Unterricht ganz passabel finden (das kommt zumindest bei den Memos heraus.)

Ich unterrichte die Mädchen heuer außerdem (zum ersten Mal) auch in Turnen.

Mit dem Klassenvorstand komme ich prima aus - was bei den vielen Schwierigkeiten heuer sicher von größter Wichtigkeit ist.

Die Repetenten waren nicht nur desinteressiert, sie waren auch extrem verhaltensgestört, hatten Probleme mit sich selbst und störten den Unterricht, wo es nur ging.

## 2. Welches Ziel wollte ich erreichen?

Mein Hauptanliegen war es, herauszufinden, was Pubertierende heutzutage interessant finden, und wieviel der Lehrer dazu beitragen kann, unattraktive Themen schmackhaft zu machen.

Hat es nur mit den Themen zu tun, oder vielleicht auch mit der Methode und den Lehrmitteln, daß manche Themen ankommen und andere nicht?

Haben sich die Interessen der Jugendlichen seit der Publikation des Lehrwerkes (Make Your Way With English) 1989, also vor 5 Jahren, grundlegend geändert?

## 3. Methoden

Neben den Tagebucheintragungen, die sich als sehr nützlich erwiesen, verwendete ich hauptsächlich Memos (jeweils nach abgeschlossenen Kapiteln), deren Auswertung gar nicht so leicht war, da jeder Schüler, jede Schülerin, andere Schwerpunkte setzte. Der Fragebogen, den ich nach der Einheit über Indien ausgab (siehe Anhang), war sehr aufschlußreich für mich. Hier habe ich eine wertvolle Erfahrung gemacht: wenn ich konkrete Antworten will, muß ich konkrete Fragen stellen.

## 4. Themen und Ergebnisse

### 4.1. Interessen der Klasse

Zu Schulanfang gehe ich in den Oberstufenklassen folgendermaßen vor: einige Kapitel im Buch gebe ich vor, einige lasse ich die Schüler wählen, und ein paar können die Schüler ganz streichen.

Dieses Jahr wollte ich zusätzlich von ihnen wissen, was sie interessiert, und was sie sich vom Englischunterricht erwarten.

- < Ein Teil der herausgefilterten Antworten beschäftigte sich mit der mündlichen Arbeit. Knapp die Hälfte der Schüler erwähnte (ohne meinen dezidierten Hinweis), daß Partner- und Gruppenarbeit wichtig für sie ist und daß sie gerne diskutieren würden.
- < Ein zweiter Block beschäftigte sich mit Themen, die wir zusätzlich zum Lehrbuch besprechen sollten. England, Schottland und Irland nahmen hier den Großteil der Wünsche ein (Die Klasse dachte damals, daß wir im nächsten Schuljahr einen Austausch mit Großbritannien machen werden).
- < Literatur bzw. Ganztexte wollten immerhin 7 von 20 Schülern lesen.
- < Filme bzw. Videos wurden genauso erwähnt wie Musik, Lieder und Liedtexte.
- < Für die Kapitel im Englischbuch gab es sehr wenig Interesse. Von 7 Units wurden 5 namentlich erwähnt. Und zwar fand(en)

1	Schüler das Thema	Food	
4	Schüler das Thema	Pop Music	
8	Schüler das Thema	Being Fifteen	
12	Schüler das Thema	Indien	interessant.

6 Schülern tat es im Nachhinein leid, daß wir zu Schulanfang das Kapitel "Poems" gestrichen hatten.

Die schwierigen Schüler gaben relativ vage Antworten:

"Man würde dem Englischunterricht viel mehr Aufmerksamkeit zuwenden, wenn die Themen interessanter wären."

"Weniger aus dem Buch, mehr "Real Life".

"Ich hasse es, ein Buch lesen zu müssen, das mich überhaupt nicht interessiert. Voriges Jahr (in meiner alten Schule) konnte sich jeder ein Buch aussuchen. Das habe ich gerne gemacht."

Zwei der Kapitel aus dem Buch (Popmusik, Being Fifteen), die den Jugendlichen interessant erschienen, kamen nicht so gut an wie ich erwartet hatte.

Das Kapitel Pop Music verwendete veraltete Musik (Elvis Presley war in dieser Klasse nicht beliebt). Leider meldeten sich nur zwei Schüler, die ein Referat über ihren Lieblingssong halten wollten. Die Referate waren aber zu oberflächlich vorbereitet (sagte die Klasse!), die Musik war nicht jedermanns Geschmack, und das Ganze war vertane Zeit. Am besten funktionierte da noch die Simulation (Role Play) über ein Open Air Concert in einem kleinen Ort.

Auch Being Fifteen entsprach nicht den Erwartungen der Klasse. Das Buch behandelte das Thema entweder zu persönlich, und das wurde dann peinlich, oder die Texte beschäftigten sich mit der Jugend der Eltern und Großeltern - das wiederum war uninteressant. Meine Vermutungen beziehen sich hier auf Beobachtungen: das Lesen der Texte geschah lustlos, der Gesichtsausdruck wirkte zum großen Teil gelangweilt.

Ich möchte mich also im Folgenden mit zwei Themen aus dem Buch beschäftigen: das erste ist eine sogenannte Compact Unit (Kurzinformation von 2 Seiten) über Jugendherbergen; dieses Thema hatte keiner der Schüler erwähnt, es kam aber sehr gut an.

Das andere ist das lange Kapitel über Indien (12 Seiten), für das ich mir vier Wochen Zeit nahm (Das sind 12 Unterrichtsstunden).

## 4.2. Jugendherbergen

Es gibt mehrere Gründe, warum ich dieses Kapitel genauer behandelte. Einer davon ist sicher der, daß die Klasse zu der Zeit (Mitte Dezember) ganz fest damit rechnete, daß wir im nächsten Jahr einen Austausch mit einer englischen Schule machen werden, und im Zuge dessen auch ein paar Tage in einer JH (Jugendherberge) in London verbringen werden. Das Thema war also lebensnah für die Klasse.

Es ist aber auch lebensnah für mich als ihre Englischlehrerin. Fast alle Urlaube in anderen Ländern werden von uns so geplant, daß wir oft in JHs übernachten. Ich habe daher nicht nur sehr viel eigene Erfahrung, sondern auch viele Unterlagen: JH-Führer von vielen Ländern der Welt aus den letzten 15 Jahren, sowie einen kleinen Dokumentarfilm von 5 Minuten, den wir letztes Jahr über eine schottische JH gedreht haben.

Wir beschäftigten uns 5 Stunden mit diesem Thema. Die Hauptarbeit bestand in Gruppenarbeit. Kleingruppen von 2-3 Schülern hatten je einen JH-Führer mit ca. 10 von mir zusammengestellten Fragen bekommen. So lernten sie nicht nur die Zeichen und Abkürzungen, sie erfuhren auch etwas über Ausstattung und Größe, über Preise und Angebote Schottland, Irland, Hongkong, Neuseeland, Südafrika, die USA und Kanada - die meisten dieser Länder hatte ich schon bereist und wußte daher aus eigener Erfahrung, wie die JHs ausgestattet sind.

In einer weiteren Stunde wurden die Ergebnisse vorgetragen und miteinander verglichen. Die SchülerInnen sahen deutlich, wie die Preise im Laufe der Jahre stiegen. Besonders beliebt war der Führer über die schottischen JHs, da jede JH mit Farbfoto vorgestellt wurde, und auch einige prachtvolle alte Schlösser dabei waren.

Die Informationen im Lehrbuch waren dann nur noch Ergänzung zum bereits Gelernten. Das Interview auf der Kassette fand ich persönlich völlig veraltet und falsch im Text. So ist es z.B. falsch, daß in allen JHs eine kleine Arbeit verrichtet werden muß. Das trifft nur noch auf die kleineren JHs zu.

Bei der Auswertung der Memos fand ich meine Beobachtungen und Erwartungen bestätigt. Fast alle Schüler fanden die Arbeit mit den JH-Führern interessant; fünf meinten allerdings, daß ein Thema fad wird, wenn man es zu lange behandelt.-

Praktisches, lebensnahes Arbeiten ist demnach anzustreben. Das selbstgedrehte Video war eine wertvolle Ergänzung zum Durchgenommenen.

## 4.3. Indien

Mehr als die Hälfte der Klasse schrieb im allerersten Memo, daß die Unit "India" am interessantesten sei. Selbst die Repetenten fanden ... "da lernt man auch viel über Lebenseinstellung, Bräuche und den geschichtlichen Hintergrund des Landes."

Nur ein Repetent sagte: "Indien steht mir bis hierher." (Aber solche Schüler haben wir alle!)

Schon vor den Semesterferien hatte ich Kurzreferate verteilt, die alle Bereiche abdeckten, sodaß der Einstieg nach den Ferien relativ leicht war.

Die Schüler erfuhren etwas über Geschichte und Geographie, Wirtschaft, Soziales, Religion, Kunst und das Leben in Stadt und Land. Da das Thema auch Schularbeitsstoff war, waren viele Schüler bereit, mitzuschreiben und aufzupassen.

Zusätzlich zu den Texten im Buch hatte ich relativ viele Kurzvideos (Auslandsjournal und Weltspiegel bringen ausgezeichnete Beiträge, die in 7 bis 8 Minuten ein abgeschlossenes Thema behandeln.) Wir sahen die Videos auf Deutsch, ich schrieb wichtige Vokabel auf Englisch an die

Tafel und anschließend wurde eine Zusammenfassung in Partnerarbeit auf Englisch aufgeschrieben.

Wir sahen Filme zu den Themen Dürre und Überflutung, Lepra, Kinderarbeit, Kinderheirat und Witwenverbrennung. Ein längerer Film über Mitgiftmorde hat alle sehr erschüttert. Zu letzterem Film hatte ich (zufälligerweise) auch einen ausgezeichneten englischen Text.

Die Texte im Buch behandelten geschichtliche Themen, Gandhi, Mutter Teresa und Kinderarbeit. Ich gab auch Texte als Hausübung, als Vorübung für die Schularbeit, die sich mit der Sprachenvielfalt und Kinderheirat beschäftigten (siehe Anhang).

Um den geschichtlichen Hintergrund etwas zu verdeutlichen, zeigte ich den Anfang des Filmes "A Passage to India" (nach E.M. Forster), der sehr eindrucksvoll zeigt, wie Inder um 1930 von Engländern behandelt wurden.

Abgerundet wurde das Kapitel Indien mit dem Kurztext über Gandhi (silent reading), was eine Stunde in Anspruch nahm

Nach diesen vier Wochen intensiver Beschäftigung mit Indien gab es dann natürlich eine Schularbeit über dieses Thema (siehe Anhang).

Die Auswertung des Fragebogens ergab, daß die Mädchen der Klasse erschüttert waren über die Stellung der Frau in Indien. Auch Kinderarbeit und Kinderheirat hat die meisten Schülerinnen schockiert.

Ein für mich interessanter Aspekt lag auch in der großen Akzeptanz der Videos. Fünf Minuten Film sagen mehr aus und beeindrucken die heutigen Jugendlichen mehr als die besten Texte. (Auswertung des Fragebogens im Anhang.)

Stellvertretend für die Klasse möchte ich den Kommentar einer Schülerin wiedergeben:

"Ich habe früher fast immer nur positiv an Indien gedacht. Wir haben jetzt schon unser 2. Patenkind dort (von World Vision vermittelt). Das erste Mädchen haben wir abgeben müssen, weil es geheiratet hat. Es war 14. Ich habe mir nie besondere Gedanken darüber gemacht - wie schlecht es ihr gehen könnte. Die Filme, Texte usw. haben mich jetzt zum Nachdenken gebracht. Sie muß arbeiten, vielleicht wird sie sogar von ihrem Mann geschlagen. Oder vielleicht ist sie sogar schon tot.

Ich bin froh, daß wir das Thema so intensiv behandelt haben, denn daß es den meisten Menschen so schlecht geht, habe ich wirklich nicht gewußt."

## 5. Schlußfolgerungen

### Was habe ich aus dieser Arbeit gelernt?

1. Was mich selbst interessiert, kann ich auch besser (interessanter) unterrichten. Eine Binsenwahrheit, gewiß, aber auch ein Ansporn, sich für neue Themen zu interessieren!
2. Zusätzliche Arbeit zahlt sich meistens aus.  
Videos aufnehmen, zusammensuchen einstellen und vokabelmäßig aufbereiten ist sicher viel Arbeit. Aber Videos kommen immer an.  
Texte zu suchen ist oft mühsam, auch das Kopieren braucht Zeit.  
Bilder zu finden ist nicht immer leicht. Das Indische Fremdenverkehrsamt in Frankfurt war da sehr hilfreich und schickte mir einige Unterlagen, mit denen wir sogar die Klassenrückwand gestalten konnten. Sehr oft nehme ich Prospekte bei der Touristikmesse mit, die einmal im Jahr in Salzburg stattfindet.

3. Die Zusammenarbeit mit Kollegen ist oft mühsam. Schon Wochen vor dem Projekt hatte ich die Lehrer der Fächer Geschichte, Geographie, Kunsterziehung, Musik und Religion informiert und gefragt, ob jemand Interesse hätte, mitzumachen. Nur der Kunsterzieher hat sich bereiterklärt, sich in dieser Woche mit indischer Kunst zu beschäftigen. Die Religionslehrerin kam nur durch unsere Klassenausgestaltung drauf, daß der Stoff, den sie gerade durchnahm (Hinduismus, Buddhismus) zufälligerweise zu meinem Indienprojekt paßt!
4. Fragebögen sind nicht immer aussagekräftig (siehe Final Questionnaire, Punkt Jugendherbergen). Zum Teil lag es diesmal daran, daß der durchgenommene Stoff zu weit weg war (Dez. - Mai). Die Tatsache, daß die Klasse nicht auf Austausch fahren konnte, trug sicher dazu bei, daß das Thema Jugendherbergen negativ besetzt war. Being Fifteen hingegen kam in der Retrospektive besser weg, als ich es im Unterricht empfand.
5. Der persönliche Bezug zu einem Text, einem Thema, ist für die Schüler sehr wichtig. (Daher hinterließen die Frauenprobleme in Indien solch einen starken Eindruck.)
6. Die heutige Jugend spricht auf das (bewegte) Bild viel mehr an als auf Texte. Meine Generation kannte noch keinen Video in der Schulzeit, ein Film pro Schuljahr war das große Erlebnis. Wir arbeiteten nur mit Texten. Wir waren mit Texten aufgewachsen, Texte sprechen uns an. Heute muß man, um mit dem Freizeitüberangebot konkurrieren zu können, gezielt Videos einsetzen.  
Ich weiß jetzt, daß ein Kurzvideo, der nachher besprochen wird, mehr bringt als ein Text, auch wenn er noch so informativ ist. Es wäre schön, wenn ich die richtige Balance zwischen Wort und Bild finden könnte!

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Josef-Preis-Alle 3  
A-5020 Salzburg

# Anhang

## 1. Kapitelüberschriften im Lehrbuch: Make Your Way With English, 5. Klasse

- |                   |             |
|-------------------|-------------|
| 1 Schools         | 5 India     |
| 2 Top of the Pops | 6 Computers |
| 3 Being Fifteen   | 7 Poetry    |
| 4 Food            |             |

- Compact Units:
- 1 Getting about by Train
  - 2 Caring about doing things right
  - 3 Miserable
  - 4 Houses
  - 5 Shopping
  - 6 Youth Hostels

- 2. Quiz über Jugendherbergen, Gruppe A und B
- 3. Texte zu Indien: Hausübungen und Schularbeiten
- 4. Fragebogen zu Indien und Auswertung.
- 5. Abschließender Fragebogen und Auswertung.
- 6. Youth Hostels





5. K1.

QUIZ YOUTH HOSTELS

Name:

I) Give the English definition of the following words:

- 1) assignment: \_\_\_\_\_
- 2) discounts: \_\_\_\_\_
- 3) to join: \_\_\_\_\_
- 4) abroad: \_\_\_\_\_

II) Translate the following words into English:

- 1) voll ausgestattet: \_\_\_\_\_
- 2) Bettzeugschlafsack: \_\_\_\_\_
- 3) Lagerung: \_\_\_\_\_
- 4) Herbergsvater: \_\_\_\_\_

III) Answer the following questions, be short and precise, write sentences only when absolutely necessary:

- 1) What is the lowest, what the highest price for a YH in England for a 16 year-old? \_\_\_\_\_
- 2) What is important for YH in big cities like London? Are there any differences to small hostels concerning opening times? \_\_\_\_\_
- 3) What do you know about the sleeping facilities in YH? 3 facts: \_\_\_\_\_
- 4) On what does the cost of the overnight charges depend? \_\_\_\_\_
- 5) What's the advantage of faxing a bed ahead? \_\_\_\_\_
- 6) In which areas of GB are there a lot of YH and why? \_\_\_\_\_

IV) Use the Edinburgh Eglinton description and tell me when this YH is open, how many beds they have altogether and any other information that you can read from the signs.

**EDINBURGH (Eglinton)**



Edinburgh Eglinton Y.H.  
 18 Eglinton Crescent  
 Edinburgh  
 EH12 5DD  
 ☎ 031-337 1120



Senior £9.80  
 Junior £8.45

Overnight charge includes continental breakfast



OAY  
ex1/12-2/1

184

11

11

7

2/1-30/11

Map Ref O.S. 66  
 (GR 238735)



nearby



1/4 mile



nearby



# B

5.K1.

## QUIZ YOUTH HOSTELS

Name: \_\_\_\_\_

I) Give the English definitions of the following words:

- 1) to appeal: \_\_\_\_\_
- 2) to be affiliated: \_\_\_\_\_
- 3) to entitle: \_\_\_\_\_
- 4) quarterly: \_\_\_\_\_

II) Translate the following words into English:

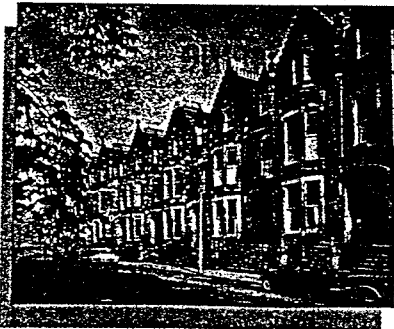
- 1) Polsterbezug: \_\_\_\_\_
- 2) Jugendherbergsleiter: \_\_\_\_\_
- 3) Ausstattung: \_\_\_\_\_
- 4) Stockbett: \_\_\_\_\_

III) Answer the following questions, be short and precise, write sentences only when absolutely necessary.


- 1) What can you find in YH kitchens? \_\_\_\_\_
- 2) Who can stay in YH? \_\_\_\_\_
- 3) Which age groups? \_\_\_\_\_
- 4) How many YH are there around the world? \_\_\_\_\_
- 5) How does the number of beds change over the years? \_\_\_\_\_
- 6) How much does it cost to stay overnight in an Austrian YH? \_\_\_\_\_
- 7) In which type of hostel do you have to do small tasks? \_\_\_\_\_
- 8) What are the usual opening and closing times? \_\_\_\_\_

IV) Use the Edinburgh Bruntsfield description and tell me when this YH is open, how many beds they have altogether and any other information that you can read from the signs.

### EDINBURGH (Bruntsfield)



Edinburgh Bruntsfield Y.H.  
7 Bruntsfield Crescent  
Edinburgh,  
EH10 4EZ

 031-447 2994



Senior £7.25  
Junior £5.95



OAY  
ex 2/1-1/2



168



4



10



nearby

Map Ref O.S. 66  
(GR 249720)



FAX  
IBN



nearby



2 miles

# INDIA - PAST AND PRESENT

Most of the people from whom modern-day Indians are descended migrated to India from other parts of the world. About 5,000 years ago, there were people who lived near the rivers in the north.

Around 1500 BC, they were conquered by the Aryans from Europe, who named the Indian people Dravidians. The Aryans stayed in northern India to rule over the Dravidians, many of whom fled to the south. Under the Aryans, the Hindu religion developed.

Descendants of the Aryans remained powerful until the Moguls from central Asia overthrew them in AD 1526. Like the Aryans, the Moguls settled in the north, leaving the south to itself. The Moguls followed the Islamic religion, which replaced Hinduism as the main religion in the north. During the reign of the greatest Mogul, Akbar, traders from Europe began arriving.

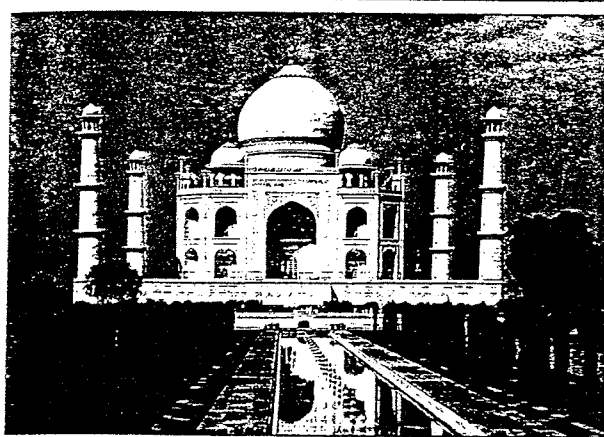
In 1611, Britain opened its first trading post. It was run by the East India Company, which soon became very powerful, even having its own army. As the British expanded, so the Mogul empire began to break up. The British occupation was opposed by many Indians, who saw them using their country to make the British Empire wealthier at their expense, taking over more and more of their land.

In 1857 there was a big mutiny by Indian soldiers in the East India Company's army. The British government felt threatened and decided it was time to seize power over the whole of India. The Indians remained restless under British rule. By the 1920s, those who wanted the end of British rule had found a new leader, Mahatma Gandhi. Mahatma Gandhi believed in self-government for the Indian people. He persuaded thousands of Indians to take part in non-violent actions to force out the British.

Unfortunately, Gandhi and the other Hindu leaders could not agree with the Muslim leaders on how India should be governed. In 1947 the British left India, splitting the country into Muslim and Hindu areas. West Pakistan (now Pakistan) and East Pakistan (now Bangladesh) were created for Muslims.

The remainder was a mainly Hindu country, which is the India we know today.

Although India became independent in 1947, it still remained a part of the Commonwealth. On 26 January 1950 India became a democratic republic within the Commonwealth.



Questions on the text (answer as short as possible):

- 1) Which two tribes settled in the north of India?
- 2) Why could the East India Company become so powerful?
- 3) Why was Gandhi not successful with his non-violent resistance?
- 4) Who is still the official head of India?

Questions beyond the text (answer in a few sentences):

- 1) The Hindu religion has many peculiarities that are strange to us. Explain the rules of the caste system.
- 2) Which other religions do you find in India besides Hinduism? Which one do you consider most interesting and why?

Text Production (choose one):

- Dialogue: Two Indians (men) talk about the political situation in their country. They can talk about the past as well, if you want.
- Dialogue: A Hindu and a Muslim talk about the differences of their religions regarding marriage. They both have daughters.

## CHILD LABOUR in INDIA

Millions of children in the developing world make products which people of the rich West buy. While this system often makes big profits for the people who employ these child workers, it brings few profits to the children themselves.

Take Lakshmi, a twelve-year-old girl who lives and works on a tea plantation in India. Her working day starts at 4.00 am when she helps her mother to get breakfast for the family. Lakshmi starts picking tea at 6.00 a.m. and works for ten hours. When she gets home she collects water from the communal <sup>asser-  
kan  
inzen</sup> tap, and after the evening meal of rice and lentils, she does the washing up. Then she washes the family's clothes.

India has 44 million child workers, the biggest number in the world. Thousands of them work on tea plantations. Half of the children get drunk on the local rice alcohol, a sign of how unhappy their lives are. Because the plantations are so isolated, workers cannot escape, and even have to buy their food from the plantation owners.

The children are especially in demand at tea-harvest time, because their soft, nimble <sup>fliak</sup> fingers are best for picking the leaves without damaging them. This ensures that India's biggest customers for tea - Britain and the USSR - can have the best quality product.



Millions of other children all over the developing world also produce food for us in the West, as well as carpets for our floors, clothes, toys and a range of other goods.

In Pakistan and India, children are so much in demand to work as carpet weavers that they are sometimes kidnapped. The good eyesight and small fingers of children mean they are quick at tying the hundreds of tiny knots per square inch which makes a

Teppichweber

good carpet. To a greedy employer, child labour is a godsend, Geschenk des Himmels

Puttan is a seven-year-old Indian boy. He works for fifteen hours a day, every day of the week, weaving carpets in a remote village. He gets paid 25p a week. When he <sup>has</sup> finished his work, he is given rice and curry and left to sleep on a dirt floor.

It takes him a month to make a carpet, working with three other boys. They get paid a total of £4. The carpet is then sent to London, where it is sold in a top department store for thousands of pounds.

Thousands of boys like Puttan have been taken by force from their home villages. Many work without pay, and are starved and beaten to make them afraid to escape. If they try to run away they are whipped.

### Questions on the text (short answers, please!)

- 1) Does Lakshmi lead the life of a child?
- 2) Why do plantation owners prefer children to work for them?
- 3) How much does Puttan get paid for a month?
- 4) Why are little boys beaten by their employers?

### Questions beyond the text (2-3 sent. each)

- 1) Which other work can and must be done by children in India? (Give a few examples)
- 2) What could be the reasons that this exploitation of children is not stopped?

### Text Production - choose one.

- 1) Dialogue: Two working children talk about their lives (choose the work, you like to describe)
- 2) Mother Teresa talks to a crippled mother of ten children about her leprosy and the consolation of having children who earn a little money.

ARRANGED MARRIAGE - EVEN IN ENGLAND!passend  
verhandelt

Traditionally, most marriages in India, Pakistan and Bangladesh are arranged - that is, a father chooses a suitable boy for his daughter and she has very little say in the matter. It is a decision negotiated by parents. Many Europeans find this tradition difficult to understand, although, as an Asian social worker pointed out recently, it's not so different from the way a bride was chosen for Prince Charles. On the Indian sub-continent, a great deal of preparation goes into making arrangements for a marriage, including making sure that the partners come from compatible backgrounds, and that the families are of equal status. However, this tradition, which works very well in India, has come under increasing strain in Britain where many young Asians have been exposed to conflicting cultural expectations - particularly about marriage. This has led to many youngsters leaving home.

Verträglich  
Druck, Belästigung

Pindar is nineteen and left home two years ago after her parents announced that they were arranging a marriage for her. 'I saw the guy, liked him, and said "OK, I'll marry him". But I wanted to wait until I was nineteen when I had finished my exams, and they wanted it to take place immediately.'

She remembers feeling very lonely and confused at the time, and sought advice from a social worker and a community policeman. 'I didn't want to leave because I knew the pressure it would put on my dad, you know, and once you leave, you disgrace the family.'

Schande,  
Schmach

'But I couldn't talk to my dad, there was just no communication. He'd just come in, go to bed, get up, go to work, come in, get drunk occasionally - there was no contact. Same with my mother. She'd come back from work, cook and clean and go to bed tired out. I had no-one to talk to. I felt really depressed and even thought about committing suicide.'

Friends talked her out of such drastic action, but the situation didn't improve. My mum said she had no choice in getting married. My grandfather picked a man and that was it. When she came to this country she thought it was going to be the same for us. But back in India it was much more a village community - you were not just marrying a boy, you were marrying a family. It's different here, families are much more split up. That's the problem really, it's not arranged marriage, it's the fact that family life is breaking down.'

When Pindar left home she spent a few months living with older friends - just camping out on their sofa' - before she managed to rent a self-contained flat\* from a housing association.

Does she have any regrets? It's hard leaving home, cutting yourself off from your family. And there's so much pressure - I used to think to myself: "I give up with life ... I just give up ... I'll go home". But then I think: "No I must carry on, I'm not going back because I know that's not what I want".'

Reue, Bedauern

Questions on the text (short answers, please!)

- 1) Who decides whom an Indian girl has to marry?
- 2) Do the bride and groom have to come from the same caste?
- 3) Why was it difficult for Pindar to talk to her father?
- 4) What was the mother's reaction?
- 5) Where does Pindar see the differences between family life in India and in England?

Questions beyond the text ( a few sentences)

- 1) What is the difficult fate of a widow in India?
- 2) Comment on the importance of dowries.

Text Production - choose one.

- 1) Pindar and Sneh, her friend, talk about the difficulties for them - the position of women in Hindu families, the old customs and traditions and their ideas about life.
- 2) Lakshmi is desperate - she has to marry an ugly old man. She is sixteen. She writes a letter to her girl-friend Kami.

# India's Tower of Babel

**Mit den englischen Kolonialherren hielt auch deren Sprache in Indien Einzug. Die aber werden die Inder nicht mehr los.**

India has not been a British colony for more than 40 years, but English remains one of the country's two official languages. Many Indian activists think this should change.

Earlier this year, Mulayam Singh Yadev, chief minister of the northern state of Uttar Pradesh, began using Hindi instead of English for official business. In 24 cities in other parts of northern India, Hindi groups have demonstrated in front of English-language schools.

In 1950, Hindi was made the national language of India, with English as a secondary language. At the time, the plan was that English would continue to be used only for the next 15 years. But when the deadline came,

state governments and 67 in schools. People who support English say that it is the only way Indians from different regions can communicate with one another.

Author Khushwant Singh told *Time*; "We have thrown out the British, but to throw out English is as stupid as throwing out the baby with the bath water."

Some people fear that the anti-English movement is simply a way for the country's Hindus to force their language on the rest of the population. Journalist Madhavan Kutty says: "English imperialism will be replaced by Hindi imperialism."

Yadev has tried to ease these fears by saying that English should be replaced, not just by Hindi, but also by the 15 state languages. Member of Parliament Peter Marbaniang complained: "If we try to implement these hare-brained ideas, India will become a Tower of Babel." Federal minister Murasoli Maran added: "If Canada has one Quebec, we have 25. If English is banned, united India will break up into linguistic nation states."

## WORDS

*to implement* ['impliment] — ausführen

*hare-brained* — verrückt



## India's Tower of Babel

Questions on the text (answer in one sentence)

- 1) Why and when was Hindi made national language?
- 2) Where is the English language still in use?
- 3) Why is language such a controversial issue?
- 4) Why is it stupid to throw out English?
- 5) Why is India compared to "the Tower of Babel"? (Explain what the Tower of Babel stands for!)

Questions beyond the text

- 1) Explain the difficulties for a country that has so many different languages. In which fields do you see difficulties? (3 sent.)
- 2) In your opinion, which language is more important, which more widely used, English or Hindi? (3-4 sent.)

Text production (select one)

- 1) Dialogue between a man from the north and one from the south about problems of droughts and floods.
- 2) Newspaper article by journalist Madhavan Kutty about imperialism.

## Indian Brides and Dowries

Indian Woman:

It was one o'clock. I was having lunch when I heard screams. I ran out to see what was happening and I saw fire. I saw a burning object running round the room. And then suddenly the fire went off and there was silence and she was wrapped in a white sheet and taken to the hospital. She later on gave a signed statement to the police in which she said that her husband and her mother-in-law and her grandmother-in-law had burnt her. And she died after fourteen days.

Reporter:

An eye-witness account of the murder of a newly married woman in Delhi. It is estimated that every year in India thousands of newly married women die this kind of death in disputes over the size of the dowry they take with them when they marry. The tradition of dowry dates back centuries but the killings are a more recent phenomenon. They have become so common that in Indian newspapers they've been relegated to the News in Brief columns. And the public reaction is one of almost total indifference.

Indian Woman:

Yes, the police never came to my house to inquire. You see, I lived right across the road. And secondly, when I discussed this incident, because really I was very worked up, I learnt that the people were very lukewarm. They said that it must have been some sort of domestic quarrel and what can we do about it. But there were others who were more disappointing when they said: "Well, she must have misbehaved, and a husband has the right to do with his wife what he thinks proper." And it was just ignored as ... as something very normal.

Reporter:

Deaths usually occur by burning because it leaves little evidence. And in a land of flowing saris and kerosene stoves the murder can easily be disguised as an accident. Last year in Delhi, at least two women a day, most of them newly married, died of burns. But you can count the number of murder convictions on the fingers of one hand.

A Hindu wedding is always a spectacular occasion. The groom on a white horse bedecked in gold, leads a procession of dancing relatives through the city streets. It is the event that culminates the weeks of hard bargaining between two families. The marriage, like most Indian marriages even today, is arranged. After the ceremony the bride goes to live at the home of her in-laws taking with her a dowry considered appropriate to her husband's status. And when it comes to setting the size of the dowry, it's the bridegroom's family that calls the tune. For in India a daughter is still regarded as a burden. From the day she's born, the parents start to save for her dowry to make sure they'll be able to marry her off. The pressure to do so, not least the religious pressure, is enormous. For out of the forty sacraments in the Hindu religion for the purification of the soul, only one applies to women, and that's marriage.

2nd Indian woman:

In our society, a woman has no identity of her own. She's some man's daughter, then some man's wife, and then some man's mother. And that I think is the heart of the problem. Women are not seen as equal human beings. She always belongs to somebody. Like a man owns a house, land, he owns his wife. In fact, dowry's been banned in India for more than 25 years. But the tradition's so ingrained that even the threat of imprisonment has failed to stamp it out. The vast majority of Indians still practise it. And there's even a kind of unofficial rating of the dowry value of a man. At the top of the scale, a doctor or civil servant can command as much as \$30,000 in goods and money.

Reporter:

2nd Indian

It has become a very easy way for an educated man or for even a man who's non-employed to acquire certain goods which he cannot afford himself. You see, the demand, depending on the economic status of the family, can range from a sewing machine and a bicycle in a poor family to a scooter, a motor car, or even an apartment in a richer family.

So when a man marries a woman, he's in fact marrying all kinds of consumer goods.

In a way, yes. It's a kind of business transaction between families, rather than a marriage between a man and a woman.

It wasn't always like this. Traditionally, when a woman got married, she took with her only a few personal belongings and household utensils. But as India has become more consumer-oriented, the whole notion of dowry has changed. These days, the demand for gifts from the girl's family can continue for years after the wedding. And it can become a form of blackmail. If the family doesn't pay up, it runs the risk that the daughter may be harassed or even killed. For in this country, a constant shortage of consumer goods has bred a craving for them that seems unreal to those living in the west. And that motive, it is said, is the most common motive behind dowry murder.

It's a question of human greed, because you can marry one woman, take a lot of money from her, and then kill her, marry again and then get more dowry. That's the only answer. You see, divorce is very difficult to get in our country. The man feels that instead of going through the hassle of going to the court and letting it drag on for six or seven years, it's better to kill the woman, bribe the police and get away with the crime.

This lady came close to losing her life because her parents could not meet her in-laws' in-creasing demands for money.

They would constantly taunt me that I haven't learnt to do housework. I wasn't used to washing clothes, you see. I had to wash the clothes of the entire family, and I wasn't used to that and so they would be angry with me about that.

She was lucky. Her in-laws simply dumped her at her parents' home and told her not to return unless she brought \$1000 with her. She never went back, and now earns her living working for the women's group Sahali. But people like her are the exception. For most Indian women, leaving their husbands is simply not an option, even if relations between them have become dangerously strained.

You see, getting a job is a very difficult situation because as it is the country has a lot of unemployment. And of course for women first of all education is very limited, parents prefer to save their money and give it away in dowry. And secondly there is the stigma of the divorced woman, and that stigma travels down to her unmarried sisters and cousins and all members of the family. And then of course, the woman has no place to go to. Because there is this stigma that she is not acceptable in her parental home. She becomes an economic liability. The parents have spent so much money on her dowry, and that's like money gone.

For several years now, the Indian press and the women's movement have led a campaign for an official clampdown on dowry and the authorities are beginning to sit up and take notice. The government recently put new teeth into the law against dowry. And a special police department has been set up to encourage women who have been caught in the dowry trap to seek help. But it's enforcing the law that's the problem. Indian women's groups have had to reconcile themselves to the idea that it might take decades before the menace of dowry finally disappears. But some women are beginning to fight back.

I think women are beginning to protest. Women are beginning to assert themselves, and that perhaps is one of the reasons why there's increasing violence, to keep a woman in her place.

Reporter:

2nd Indian

Reporter:

2nd Indian

Reporter:

3rd Indian

Reporter:

3rd Indian

Reporter:

2nd Indian woman:

## INDIAN BRIDES AND DOWRIES

### Questions on the text:

- 1) What is the main reason that newly married Indian women are burnt to death by their in-laws?
- 2) How does the public react to newspaper articles and live stories of such incidents?
- 3) Why is death by burning preferred?
- 4) Why are daughters considered to be burdens in India?
- 5) What can "marriage" in India be called?
- 6) What else can be done to get rid of unwanted wives? (2 things)
- 7) Why is divorce so difficult to bear for the family of the bride?

### Questions beyond the text:

- 1) Comment on the last but one paragraph in the first column and give your personal opinion. (...a woman has no identity ...)
- 2) What do you know about widows in India? Why do they choose voluntary death?

### Text Production: choose one.

- 1) Dialogue: ~~the~~ Indian women talk about an incident in their neighbourhood of a woman burnt to death and the possibility to protest.
- 2) dialogue: greedy mother and son plan how to get rid of an unwanted wife.



# India's child brides

**Z**ahida is 13 years old and her childhood is about to end. She sits in her parents' house in a slum in Hyderabad, southern India, formally dressed in her best clothes. Her hands are covered with intricate patterns carefully painted on in henna. It is the traditional decoration for a bride. Being so young, she looks out of place, silly almost, as though she were wearing a costume. But she is on display. She is for sale.

So far, three potential buyers, or suitors as they prefer to be called, have been brought to inspect her, to see whether she is worth the money her father wants. All have rejected her. One, a 50-year-old Arab from Saudi Arabia, was tempted to make her his wife, but decided in the end to look for another child bride. Zahida lowers her eyes modestly and explains apologetically: "It's because I am not very pretty."

Her mother is worried that no one will buy her daughter. There are so many young Muslim girls available in Hyderabad that competition is fierce. Zahida, resigned beyond her years, explains once more: "My father is out of a job; my family is poor. I have no choice." She can be bought for 10,000 rupees (about DM 600). A TV set costs more in India. The fatalism of this girl is mixed with desperate optimism: "If I get a nice man, it could last."

Next door, in an identical slum house, Rizwana is doing all the things a 12-year-old Indian girl does. Still in school uniform, she helps her mother cook the evening meal, sweeps up and plays with her friends. She is surprised and excited to see

strangers, foreigners, in her house. She is still a little shy. She does not yet know that soon more will come and that one may well take her off to the Middle East. She does not yet know that her father is planning to sell her to an Arab.

**H**er father, a hotel driver called Sabir, says affectionately that he only wants the best for his daughter. So he is going to try to make sure "that, if possible, the person who buys her will be under 40". His wife does not yet know his plans either. She would like a "Hyderabad wedding" for her eldest daughter — marriage to a local boy. Sabir explains why this is impossible. To pay for the dowry and wedding he would need about 30,000 rupees (about DM 1800). He does not have the money, and he has no hope of getting it without falling deeper in debt. "And I would have to buy the groom a moped."

In a cheap lodging-house in the Muslim quarter of the city, an old Arab is living with his new wife. He is 74 years old and a cripple who has lost a leg. His new wife is 13. In the same lodging-house there is an 80-year-old man from Muscat. A former motor mechanic, he is now retired and looked after by his wife and grown-up children back in the Gulf. But here in Hyderabad he also has a wife whose job it is to look after him.

"I married her, gave her some money and left her here. Whenever I come to Hyderabad she is there to entertain me," he explains. His wife here, now 20, has been

"entertaining" him since they were married — seven years ago, when she was 13 and he 73. He originally paid her parents 1,500 rupees (about DM 90). When he comes to the city once a year for a three-week stay, his wife moves into the lodging-house with him.

There has long been a marriage trade between Indian Muslims and the Middle East. Once, Arab fathers brought their daughters to Hyderabad to find grooms. But since the oil-price boom of the seventies, the trade has been reversed and has increased. It is estimated that about 8,000 marriages between Indian children and older Arab husbands have taken place during the last decade in Hyderabad alone. The city has become famous as the best Muslim child-bride bazaar in the world.

While Arabs refer to Bombay as *Urus al Balad*, the bride of cities, Hyderabad is now known as *Balad al Urus* — the city of brides.

Islamic law rules that once a girl reaches puberty she may legally marry, provided both parties have consented. Some girls, like Zahida, consent because they have no choice. Others do so because a new life cannot be worse than the poor one for which they are destined in India. And it means money for the family.

## India's Tower of Babel

Questions on the text (answer in one sentence)

- 1) Why and when was Hindi made national language?
- 2) Where is the English language still in use?
- 3) Why is language such a controversial issue?
- 4) Why is it stupid to throw out English?
- 5) Why is India compared to "the Tower of Babel"? (Explain what the Tower of Babel stands for!)

Questions beyond the text

- 1) Explain the difficulties for a country that has so many different languages. In which fields do you see difficulties? (3 sent.)
- 2) In your opinion, which language is more important, which more widely used, English or Hindi? (3-4 sent.)

Text production (select one)

- 1) Dialogue between a man from the north and one from the south about problems of droughts and floods.
- 2) Newspaper article by journalist Madhavan Kutty about imperialism.

## INDIA'S CHILD BRIDES

Questions on the text (answer in one sentence)

- 1) Why did the 50 year-old Arab not want to buy Zahida?
- 2) Why do so many parents sell their daughters?
- 3) Why can't many Indian parents marry their girls to local boys?
- 4) What makes old men marry twice?

Questions beyond the text (answer in 3-5 sentences)

- 1) What do you know about the feelings of mothers and daughters in a situation like the one described?
- 2) Do you know what happens in Hindu families? Are there also child brides, and if so, where is the difference to Muslim families?

Text production (select one)

- 1) Inner monologue of Rizwana after learning that a rich Arab has bought her.
- 2) Letter of a mother of five girls (aged 2-12), who were all married on the same day, to her parents.

# QUESTIONNAIRE INDIA

① Gib Noten von 1-5 für die folgenden durchgenommenen Themen:

	1	2	3	4	5	
Referate						1 = sehr interessant
Kurzvideos (Dürre, Lepra)						2 = interessant
Kurzvideo Kinderarbeit						3 = mäßig interessant
Text Kinderarbeit (Buch)						4 = wenig interessant
Kurzvideo Kinderheirat						5 = gar nicht interessant
Kurzvideo Witwenverbrennung						
Film: Indiens Frauen im Feuer						
Text: Indian Brides and Dowries						
HW Texte (Tower of Babel, Child Brides)						
Text über Gandhi (Booklet)						

② Mein Bild von Indien hat sich verändert, und zwar durch:

	1	2	3	4	
Referate					1 sehr
Videos					2 ein bisschen
Texte					3 kaum
					4 gar nicht

③ Am meisten hat mich betroffen gemacht:

Warum?

④ Bitte, verwende auch die Rückseite für weitere Kommentare!

Danke für Deine Mithilfe!

# QUESTIONNAIRE INDIA

① Gib Noten von 1-5 für die folgenden durchgenommenen Themen:

	1	2	3	4	5	
Referate		6	10	3	1	1 = sehr interessant
Kurzvideos (Dürre, Lepra)	9	8	3			2 = interessant
Kurzvideo Kinderarbeit	10	7	2	1		3 = mäßig interessant
Text Kinderarbeit (Buch)		8	9	2	1	4 = wenig interessant
Kurzvideo Kinderheirat	18	1		1		5 = gar nicht interessant
Kurzvideo Witwenverbrennung	16	4				
Film: Indiens Frauen im Feuer	15	4		1		
Text: Indian Brides and Dowries	3	11	4	2		
HW Texte (Tower of Babel, Child Brides)		10	4	6		
Text über Gandhi (Booklet)	7	5	3	2	3	

② Mein Bild von Indien hat sich verändert, und zwar durch:

	1	2	3	4
Referate	2	10	5	3
Videos	13	4	2	1
Texte	3	10	5	2

1 sehr

2 ein bisschen

3 kaum

4 gar nicht

③ Am meisten hat mich betroffen gemacht:

Warum?

④ Bitte, verwende auch die Rückseite für weitere Kommentare!

Danke für Deine Mithilfe!

# QUESTIONNAIRE INDIA

① Gib Noten von 1-5 für die folgenden durchgenommenen Themen:

		1	2	3	4	5	
Referate	2,95						1 = sehr interessant
Kurzvideos (Dürre, Lepra)	1,7						2 = interessant
Kurzvideo Kinderarbeit	1,7						3 = mäßig interessant
Text Kinderarbeit (Buch)	2,8						4 = wenig interessant
Kurzvideo Kinderheirat	1,2						5 = gar nicht interessant
Kurzvideo Witwenverbrennung	1,2						
Film: Indiens Frauen im Feuer	1,35						
Text: Indian Brides and Dowries	2,25						
HW Texte (Tower of Babel, Child Brides)	2,8						
Text über Gandhi (Booklet)	2,45						

② Mein Bild von Indien hat sich verändert, und zwar durch:

	1	2	3	4	
Referate					2,95
Videos					1,55
Texte					2,3

1 sehr  
2 ein bisschen  
3 kaum  
4 gar nicht

③ Am meisten hat mich betroffen gemacht: Situation der Frauen  
Warum? und Mädchen

④ Bitte, verwende auch die Rückseite für weitere Kommentare!  
Danke für Deine Mithilfe!

# FINAL QUESTIONNAIRE

5c

Gib Noten von 1-5 für die heute durchgenommenen Themen

## 1. Units im Buch:

	1	2	3	4	5
Schools	2	1	4	6	2
Top of the Pops	2	4	5	3	1
Being Fifteen	1	8	4	2	
India	9	3	3		
Poetry	4	4	5	2	
Caring		2	2	6	5
Houses	2	5	4	2	2
Youth Hostels	2	4	3	4	2

1 = sehr interessant

2 = interessant

3 = mäßig interessant

4 = wenig interessant

5 = gar nicht  
interessant

## 2. Literatur

The Third Man	2	8	2	3	
Tiger Eyes	6	3	4	1	1
Animal Farm	7	5	2	1	

## 3. Persönlicher Kommentar: (Wenn Du willst!)

Was hat Dir heute gar nicht, was hat Dir gut gefallen?  
Was ist Dir abgegangen? Was möchtest Du nächstes Jahr  
durchnehmen - anders machen - ... ?

# FINAL QUESTIONNAIRE

5c

Gib Noten von 1-5 für die heuer durchgenommenen Themen

## ① Units im Buch:

			1	2	3	4	5
Okt.	Schools	3,3					
Nov.	Top of the Pops	2,8					
Dez.	Being Fifteen	2,4					
Feb.	India	1,6					
May	Poetry	2,3					
Nov	Caring	3,9					
Dec.	Houses	2,8					
Dec.	Youth Hostels	3,0					

1 = sehr interessant

2 = interessant

3 = mäßig interessant

4 = wenig interessant

5 = gar nicht  
interessant

## ② Literatur

Sept.	The Third Man	2,4					
Jan.	Tiger Eyes	2,2					
June	Animal Farm	1,8					

## ③ Persönlicher Kommentar: (Wenn Du willst!)

Was hat Dir heuer gar nicht, was hat Dir gut gefallen?  
 Was ist Dir abgegangen? Was möchtest Du nächstes Jahr  
 durchführen - anders machen ... ?