

OUR VOICES ON PLANET



METHOD MANUAL ON DEMOCRACY AND SUSTAINABILITY WITH GLOBAL PERSPECTIVES

VNB e.V. and Learn2Change - Network of Educational Activists



IMPRINT

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OUR VOICES – OUR PLANET. Global Dialogue and Learning for Democracy and Sustainability.

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Further information:

www.learn2change-network.org/our-voices-our-planet

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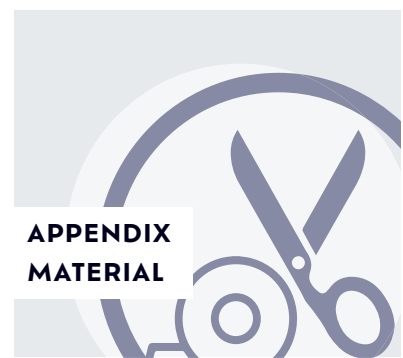
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GLOBAL DIALOGUE AND GLOBAL LEARNING FOR DEMOCRACY AND SUSTAINABILITY

Hardly anyone today will question the purpose and necessity of sustainable and democratic development for all people across the globe. However, it must be kept in mind that both democracy and sustainability are broad concepts that can be interpreted in very different ways. And in reality, we observe and experience wars, poverty, hunger, an increase in social inequalities, environmental destruction and massive negative effects of climate change. Fatal living conditions are forcing countless people to flee and migrate. To overcome these challenges and implement a sustainable social, economic and ecological transformation, we need an appropriate political framework and the democratic participation of all.

Today, democracies exist almost everywhere in the world, in which people participate, for example, through elections. Around the world, individuals or civil society organizations are active in raising awareness of social, political and environmental injustices and initiating global change toward sustainability. However, right-wing populist and anti-democratic movements, nationalist isolationism and misanthropy are also on the rise. In many places, respect for fundamental rights and political participation is under threat. In particular, people belonging to especially vulnerable groups are often excluded from participation in political processes. In addition, the shrinking of civil society's space for action can be observed worldwide.

We are convinced that sustainable development can only be achieved in open societies in which people can get involved and participate in shaping change. For us, education is a foundation - and global learning in dialogue with partners from all over the world can support corresponding educational processes. By learning from and with each other, educators and learners can recognize their own worldviews and perspectives. They can compare them with others and modify them. They can share and discuss diverse forms of democratic participation. The knowledge that people all over the world are getting involved can motivate them to take their own action for democracy, sustainability and justice.

To this end, we are conducting the project **OUR VOICES - OUR PLANET. Global Dialogue and Learning for Democracy and Sustainability**. With the project, we want to motivate people of all ages to deal with the connection between democracy and sustainability, to deal with democratic forms of participation in sustainability processes and to discover their own potential for action. ■

OUR VOICES - OUR PLANET: AN INTERNATIONAL EDUCATION PROJECT

What demands do global challenges such as climate change place on participation processes locally and worldwide? How must democracy be (re) defined and shaped in order to enable the participation of all? How can spaces for civil society's action be protected and strengthened? And, what kind of education do we need to empower people to shape change?

These and other questions are addressed in the international dialogue and education project **OUR VOICES - OUR PLANET**, in which we work together with people from Asia, Africa, Europe and Latin America who are active in democracy and sustainability movements. In order to give a place to as many voices as possible, share diverse perspectives, and engage people in direct global dialogue, we offer analogue and digital education and networking opportunities in thematic events, methodological-didactic trainings, workshops, an online discussion series, and larger conferences both in presence and online.

In addition, educational partners from the Global South and North are jointly developing new digital educational formats that contain voices from all parts of the world: Quizzes, video interviews with activists, an online game, and an interactive introduction are designed to illustrate the connection between democracy and sustainability in a multi-perspective and playful way. ■

More information about the project you can find at:
[www.learn2change-network.org/
our-voices-our-planet](http://www.learn2change-network.org/our-voices-our-planet)

OUR VOICES – OUR PLANET: METHOD MANUAL

This method manual is part of the project **OUR VOICES - OUR PLANET**. It contains thematic modules on the introduction to the topic in general, the space for civil society action, participation of all, resource justice, alternative forms of economy, digitalization and sustainability, as well as a short final module that encourages the development of visions for a more sustainable world.

All modules can do no more than provide a stimulus for engaging with the complex issues. They contain brief introductory information, already tested and newly developed educational methods with global perspectives from around the world. The modules can be used as a whole in longer courses and training sessions. However, each method also can be carried out individually. Almost all methods can also be used under a different thematic focus or can be combined with each other from different modules. After all, the connection between democracy and sustainability and the topics and challenges outlined here are closely linked in many ways and cannot be thought of separately in themselves. ■

We hope you enjoy
trying out, combining and
further developing our methods.

Gabriele Janecki, Sarah Laustroer

Verein Niedersächsischer Bildungsinitiativen VNB e.V.
Learn2Change – Global Network of Educational Activists


INSTRUCTIONS FOR THE USE OF THE METHOD MANUAL

The methods manual is an interactive document. You will find an overview of all modules on [page 4](#).

If you click on the respective tiles **1**, you will reach the overview of the methods contained in the module.

You can access them by clicking on the title of the respective text **2**.

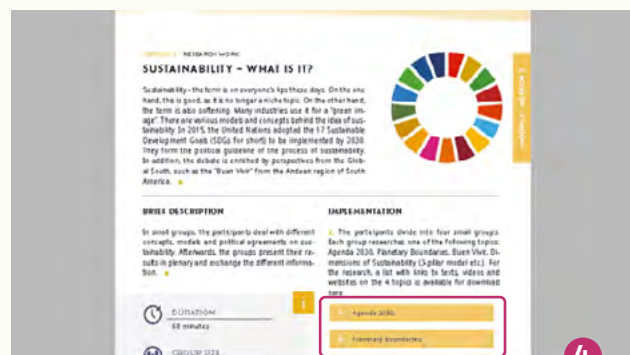
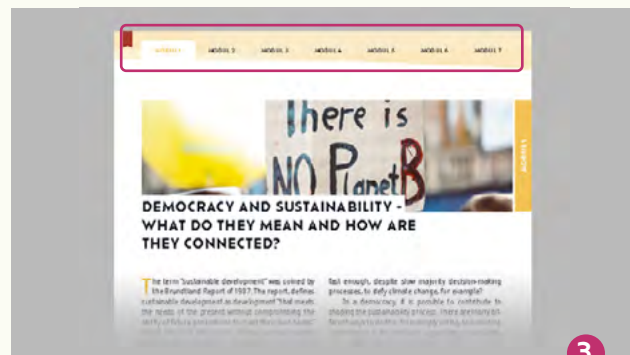
In the header of the texts, all modules are listed with their respective numbers **3**. By clicking on them, you will reach the overview page of the respective module.

To get back to the overview of all modules, click on the bookmark symbol at the top left of each page. 

In many method descriptions, you will find links to materials, videos, texts, etc. from external websites that are helpful for implementing the methods.

Furthermore, you will find boxes with links to texts and other materials that can be found in the appendix of this method manual. Clicking on the respective box will lead you directly to the respective material in the appendix **4**.

From there, a click in the header will take you back to the overview of the respective module.





DEMOCRACY AND SUSTAINABILITY

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DEMOCRACY AND SUSTAINABILITY - WHAT DO THEY MEAN AND HOW ARE THEY CONNECTED?

The term “sustainable development” was coined by the Brundtland Report of 1987. The report defines sustainable development as development “that meets the needs of the present without compromising the ability of future generations to meet their own needs” (Hauff 1987). In the course of time, various models and concepts have been developed that show the dimensions of sustainability (e.g. 3-pillar model) or define the Earth’s stress limits (the concept of planetary boundaries). With the “Buen Vivir” from the Andean region of South America, perspectives from the Global South are also becoming part of the sustainability debate. And with the 2030 Agenda and the 17 Sustainable Development Goals (SDGs), most countries in the world agreed in 2015 on shared targets to be implemented by 2030. Thus, a lot of activity is happening in this area.

A similar situation applies to the area of democracy. All over the world, democratic countries are facing pressure, the space for civil societies to act is shrinking and crises are challenging democracies. On the other hand, civil society is growing, new movements are emerging, and people are coming up with ideas to renew and strengthen democracy.

So how are sustainability and democracy related? Can democracies produce sustainability and are they fast enough, despite slow majority decision-making processes, to defy climate change, for example?

In a democracy, it is possible to contribute to shaping the sustainability process. There are many different ways to do this: from simply voting, to collecting signatures, e.g. for petitions, organising or participating in demonstrations, or contacting decision-makers directly.

However, democracy does not necessarily go hand in hand with sustainability. This is shown by current global crises such as climate change or the loss of biodiversity. Often, powerful groups stand in the way of real change, because they benefit from the current system. They would be constrained by measures towards sustainability. It is a balancing act in democratic states to implement what is necessary with regard to climate change and ecological problems on the one hand and not to antagonise too many people through restrictions on the other. However, it is precisely through negotiation and openness that new voices and opinions can be heard and grow.

This includes debates on questions that can bring about change, such as, “Is sustainability or living in a sustainable world actually a fundamental right?” “If in democracies all relevant interests are to be involved in political processes, does this also include those of future generations and non-human living beings, in other words nature?”

It is clear that the connection between democracy and sustainability is as complex as the debates about it. ■

LEARNING OBJECTIVES OF THE MODULE

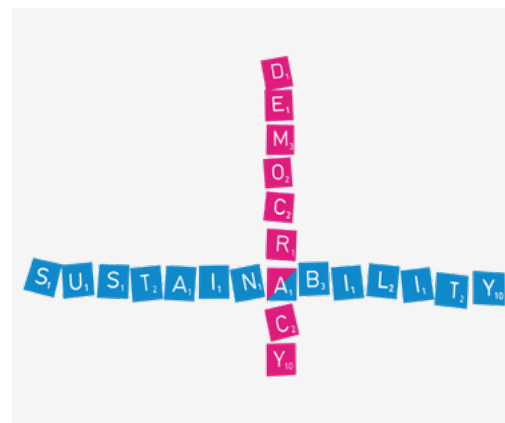
- The participants know different models and perspectives as well as the Agenda 2030 as a political agreement on sustainability.
- The participants are sensitised to the topic of democracy.
- The participants know how democracy and sustainability are connected.
- The participants know different forms of action to stand up for democracy and sustainability. ■



METHOD 1 - SILENT DISCUSSION

DEMOCRACY AND SUSTAINABILITY - WHAT DO I UNDERSTAND BY IT?

The terms sustainability and democracy are probably not unfamiliar to most people, as we encounter them frequently in the media, political debates and even in everyday life. The handbook focuses on these two topics. In an open discussion, the participants will approach the terms and their relationship to each other. ■



BRIEF DESCRIPTION

The participants write down their thoughts on the terms “sustainability” and “democracy” on two large posters. In the process, a written discussion may arise. After the silent writing phase, the posters are looked at together. The collections are discussed and a relationship between the terms is established. ■

IMPLEMENTATION

1. Two posters are placed on the floor in the room. One poster shows the term “sustainability” in the middle while the other poster shows the term “democracy”. Text markers are handed out. If there are 15 or more participants, the posters can be laid out twice so that there are four posters in total on which people can write.
2. The participants write their thoughts on the terms in short words or statements on the posters. It is possible to react to words or statements already written. During the silent discussion, the participants switch freely between the posters. They may not speak during this phase.
3. Afterwards, they get some time to look at the posters.
4. In plenary, the collections are summarised, and an exchange takes place. The discussions that took place in writing can also be discussed. For visualisation purposes, central terms can either be circled on the posters or collected on an extra flipchart.
5. In the next step, the participants try to relate the terms. These are only initial ideas and thoughts. ■



DURATION

45 minutes



GROUP SIZE

from 6 persons



MATERIAL

2-4 posters, markers, flipchart

i

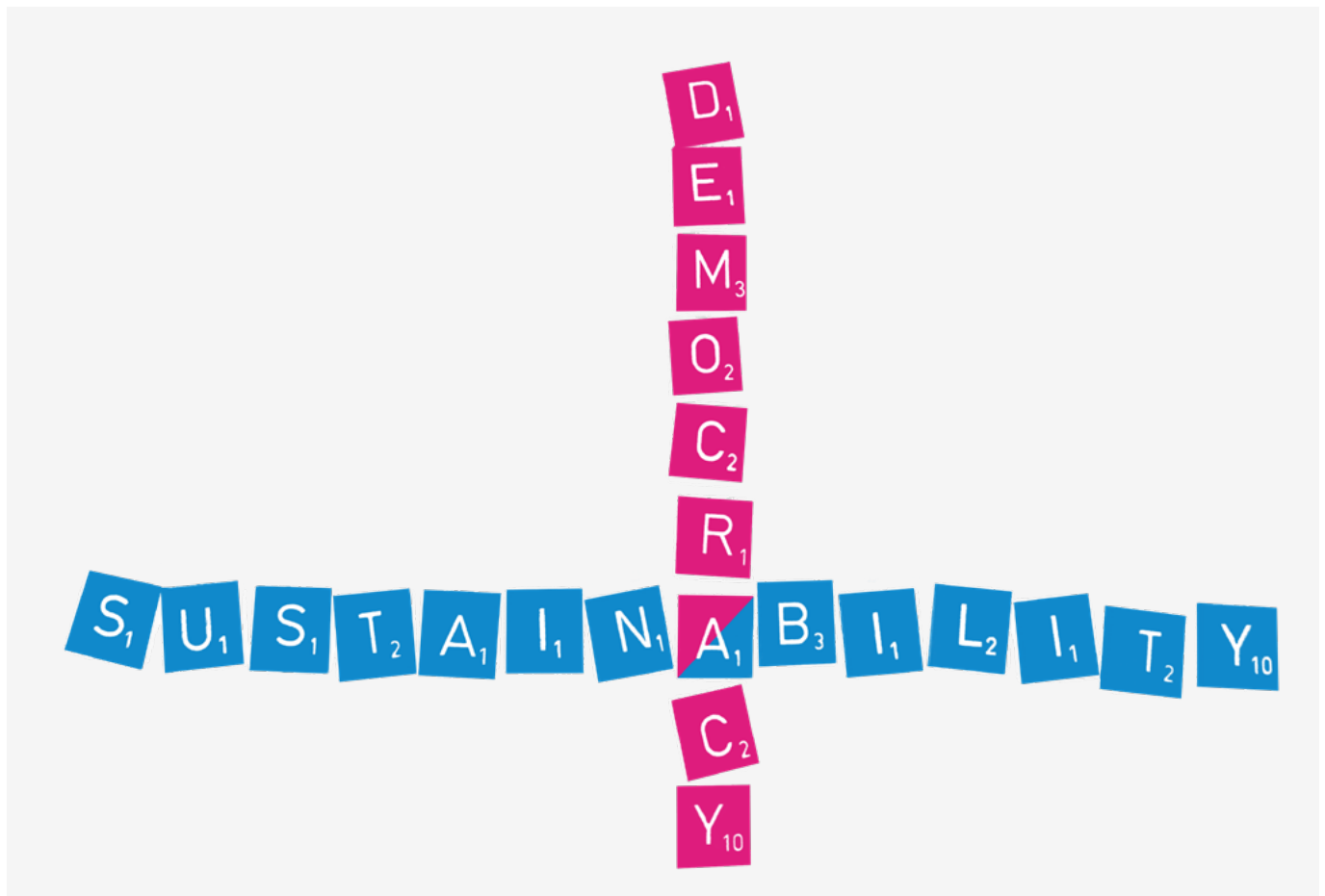
EVALUATION

The following questions can be asked:

- What was it like for you not to speak, but only to be able to exchange ideas in written form?
- Did you immediately come up with ideas about the terms “sustainability” and “democracy”?
- Did anything surprise you? If so, what?
- Do you see a connection between democracy and sustainability? ■

OBJECTIVES

- The participants have dealt with the terms “sustainability” and “democracy”.
- The facilitator has gained an insight into the participants’ previous knowledge of the topic. ■



METHOD 2 - RESEARCH WORK

SUSTAINABILITY – WHAT IS IT?

Sustainability - the term is on everyone's lips these days. On the one hand, this is good, as it is no longer a niche topic. On the other hand, the term is also softening. Many industries use it for a "green image". There are various models and concepts behind the idea of sustainability. In 2015, the United Nations adopted the 17 Sustainable Development Goals (SDGs for short) to be implemented by 2030. They form the political guideline of the process of sustainability. In addition, the debate is enriched by perspectives from the Global South, such as the "Buen Vivir" from the Andean region of South America. ■



BRIEF DESCRIPTION

In small groups, the participants deal with different concepts, models and political agreements on sustainability. Afterwards, the groups present their results in plenary and exchange the different information. ■



DURATION

60 minutes



GROUP SIZE

from 15 persons



MATERIAL

Texts, links for research, internet-enabled devices, moderation material

i

IMPLEMENTATION

1. The participants divide into four small groups. Each group researches one of the following topics: Agenda 2030, Planetary Boundaries, Buen Vivir, Dimensions of Sustainability (3-pillar model etc.). For the research, a list with links to texts, videos and websites on the 4 topics is available for download here.

▶ [Agenda 2030](#)

▶ [Planetary Boundaries](#)

▶ [Buen Vivir](#)

▶ [Dimensions of Sustainability](#)

2. The groups come together in plenary and present the results of their research. The form of presentation can be chosen freely (poster, PowerPoint presentation, etc.).

3. Alternative option: The presentations take place in additional small groups. These are put together in such a way that at least one person from each topic is represented in each small group. ■

EVALUATION

The following questions can be helpful for the final discussion:

- Has your view of sustainability broadened or sharpened?
- Which aspects keep coming up?
- What do you think of the individual models/ concepts/agreements? What do you find useful? What do you find too bulky?
- Do you think the 2030 Agenda is feasible? Do you see difficulties? ■

OBJECTIVES

The participants know different concepts, models and political agreements on sustainability. ■



METHOD 3 - FISHBOWL DISCUSSION

CAN DEMOCRACY DRIVE SUSTAINABILITY?

There is not much time left to achieve truly sustainable development. Especially in relation to climate change, this is becoming increasingly clear. What do we need for real change? Is democracy too slow to address the pressing problems? Would an eco-dictatorship be the solution? Do we need regulations and bans or more information and participation? ■



BRIEF DESCRIPTION

In the fishbowl discussion, the participants discuss the question of the extent to which democracy and sustainability are mutually dependent. In doing so, they do not express their own opinions, but take texts as a basis that contain controversial perspectives on the topic. When all arguments based on the given texts have been exchanged, there is a short break, and everyone shakes off their roles. Then, in the form of a fishbowl, the discussion continues freely. ■



DURATION

70 minutes



GROUP SIZE

from 16 persons



MATERIAL

Texts



IMPLEMENTATION

1. The participants are divided into 4 small groups. Each small group gets one of the (intentionally provocative) texts that can be found here.

▶ Democracy is too slow -
We need an eco-dictatorship

▶ More sustainability only works with
clear laws and prohibitions

▶ Democracy is closely linked
to sustainability

▶ Democracy must be
further developed

The following question is visualised in the room: "What policies or political measures do we need for a successful sustainability process?" After reading the texts, the participants work out arguments and statements related to the question. After clarifying questions of understanding, each small group identifies one person to start the fishbowl discussion.

2. For the fishbowl discussion, the chairs are arranged in several circles (at least 2) in the room. The inner circle consists of 5 chairs. At the beginning, one participant from each small group and the facilitator sit here. The outer circles are equipped with chairs for the remaining participants. Only the people sitting in the inner circle are allowed to actively discuss. After the point of discussion has been raised, a chair is moved to the outer circle and another person moves to the inner circle, etc. If someone wants to say something and no chair is free, a person who has been sitting in the middle for a while can be tapped to make that seat available.

3. In the first phase of the fishbowl discussion, the participants should represent the point of view that was presented in their respective preparatory text and present the corresponding arguments. The idea is not to have one person per group presenting everything, but to “practise” the format of the fishbowl discussion and to have as many participants as possible. The facilitator moderates the discussion.

4. When all the arguments from the texts have been presented, there is a short break. All participants stand up and shake off their roles.

5. In the second phase of the fishbowl discussion, the debate takes place without roles. Everyone represents their own opinion. Reference should be made to the previous discussion. To start the discussion, it is helpful if the facilitator briefly summarises the four positions. Alternatively, they can ask the following question: “Eco dictatorship, democracy, more bans or more participation - which helps?” ■

EVALUATION

For the evaluation, the following questions can be asked:

- How was it for you to prepare for a certain position and to defend it in the discussion?
- Was it easy for you to find a clear position in the free discussion?
- What surprised you, annoyed you or what are you still thinking about?
- How did you feel about this form of discussion? ■

OBJECTIVES

- The participants know different positions on the question of what form of politics is needed to promote sustainability.
- The participants have developed their own position on the topic.
- The participants know a new form of discussion. ■



METHOD 4 - VIDEO METHOD

CLAUDIA GIMENA ROA – AN ACTIVIST FROM COLOMBIA ON DEMOCRACY AND SUSTAINABILITY

Claudia Gimena Roa Avendaño works with the “Colectivo de Reservas Campesinas y Comunitarias de Santander” and “FundaeXpresión” in Colombia for the rights of Mother Earth, the rights of women and the protection of water. Her focus is the dialogue between urban and rural areas. She works for food sovereignty, the defence of territories and the promotion of local markets and collaborates with small farmers and women’s and youth groups. Claudia Gimena Roa Avendaño is also a founding member of the Learn2Change - Global Network of Educational Activists. In a video interview, she talks about what democracy and sustainability mean to her, what different perspectives there are on the two concepts, and how they are interrelated. ■



BRIEF DESCRIPTION

The participants watch a video interview with Claudia Gimena Roa Avendaño. They take notes on what she says about democracy, sustainability, and the connection between the two, and then share their thoughts. The video is freely available on YouTube and on the Learn2Change network website in Spanish with English and German subtitles. On the Learn2Change website, transcripts of the video are also downloadable in English and German. ■

IMPLEMENTATION

1. The participants watch the video of Claudia Gimena Roa Avendaño. It is directly available at <https://t1p.de/videointerview>.

To watch the film attentively, participants are asked to take notes on what Claudia says about democracy, sustainability and their context in the interview.

2. After watching the film, comprehension questions are clarified. In addition, first impressions can be shared quickly. Guiding questions for this can be:

- What impressed you?
- What surprised you?

Before the exchange, the facilitator should announce that it is only about sharing impressions briefly in the first round, and that the next round will be more detailed about the content.

3. The participants get some time to look at their notes. If they wish, they can support themselves by reading the transcripts, which are available in German and English [here](#).



DURATION

60 minutes



GROUP SIZE

from 3 persons



MATERIAL

Laptop, beamer, loudspeaker, video, paper, pencils



4. In plenary, the participants collect relevant information from the video. For this, the facilitator can take notes on a flipchart/chalkboard or whiteboard for illustration. The guiding questions can be:

- What Claudia Gimena Roa says about democracy in the interview?
- What specific examples does she give of indigenous groups or rural communities in Colombia and their understanding or interpretation of democracy?
- What does she say about sustainability in the interview?
- What does she say about the link between democracy and sustainability? ■

EVALUATION

The following questions can be asked for evaluation:

- Where do you agree with Claudia? What do you see differently?
- What could you do to follow her appeal to you at the end? What do you think of? ■

OBJECTIVES

Participants will learn about an activist from the Global South and her perspective on democracy and sustainability. ■



METHOD 5 - ACTIVITY

SHAPING POLITICS - GET INVOLVED!

Democracies live from the fact that citizens get involved. The freedom of expression that should exist in democracies makes it possible to make demands. In this way, politics and sustainability can be shaped. There are many permissible and creative ways to do this. The possibilities range from classic forms of participation such as elections, to registered demonstrations, to unusual actions that generate attention. ■



BRIEF DESCRIPTION

Working in groups, the participants present different forms of action by drawing or pantomiming. Each group tries to identify the term. The group that correctly guesses the term gets a point. The method is based on the well-known game "Activity". ■



DURATION

60 minutes



GROUP SIZE

10-30 people



MATERIAL

Paper with action forms, flipchart/ chalkboard/whiteboard, hourglass/timer if necessary



IMPLEMENTATION

1. The participants will be divided into two groups. Depending on the size of the group, the facilitator writes different forms of action each on a sheet of paper. A list of possible forms of action can be found here:

▶ Participation and action forms

2. One person from each group comes forward in turn. As many people as possible should be involved.

3. The instructor shows a piece of paper with an action form to the respective person. It is up to the person to decide whether the action form is shown in pantomime or drawn. If it is a term consisting of several words, these can also be presented individually. This can be especially helpful if the person does not know the action form.

4. All other participants in both groups try to guess the term. The group that correctly guesses the term gets one point. If a term has not been guessed after a set time, the person presenting may also paraphrase it verbally, but then without supporting gestures. If the term is guessed, the group gets half a point. If it is not guessed, the result is dissolved, and no group gets a point.

5. The action forms and points are collected in a place visible to all.

6. In the case of unfamiliar or not self-explanatory action forms, after guessing or solving the result, the instructor asks what is behind the action form and has it explained or explains it himself if necessary. The unknown action forms can also be collected and researched in small groups after the exercise.

7. At the end, the points are counted, and a winning group can be nominated. ■

EVALUATION

- The following questions can be asked:
- Did you know many of the forms of action?
- Have you tried any forms of action yourself? And which ones (if you want to report)?
- Would you like to try out one of the forms of action?
- How effective do you think the different forms of action are?
- What do you think about more radical forms of action that cause economic damage, for example?

Note: In the evaluation, the topic of “civil disobedience” can be raised by participants. Civil disobedience is the deliberate breaking of rules against legal norms (laws, obligations, measures of the state). People use civil disobedience to point out things they feel are unjust or intolerable (e.g. sit-in blockades against nuclear transports or the clearing of a forest). In doing so, they act without legal basis and run the risk of being punished for their behaviour. This should be clearly pointed out here. ■

OBJECTIVES

- The participants know different forms of action.
- The participants know what the forms of action mean, and which ones are effective and generate a lot of attention. ■





THE ROLE OF CIVIL SOCIETY

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CIVIL SOCIETY - AN IMPORTANT PILLAR OF DEMOCRACY AND SUSTAINABILITY

Around the world, humanity is facing major challenges such as armed conflicts, climate change or the loss of biodiversity. A strong and courageous civil society that critically questions the actions of politics and business and offers alternatives to the status quo seems more important than ever before. Yet their space for action is currently getting smaller and smaller: even though political engagement in civil society organizations or street protests is growing, human rights activists, labour unionists and environmentalists are persecuted, arrested and even murdered.

This can be observed in countries of both the Global North and the Global South. Fewer and fewer people live in so-called open states, i.e. where human rights are protected, civil society participation prevails, and the media can report freely. Almost 90% of the world's population in 2021 lived in countries where socio-political engagement was restricted, suppressed or not possible at all.¹

Governments around the world are taking action against civil society actors and increasingly restricting their scope for action (shrinking spaces). Sometimes they are even closed down completely (closed spaces). Forecasts predict that repression against civil society will become even stronger in the future. Due to the Covid 19 pandemic and the war in Ukraine, the situation has worsened worldwide - fundamental rights

have been restricted or even abolished. The possibilities for civil society engagement are severely limited and it is unclear in which direction some countries will develop.

At the same time, civil society is growing despite the difficult circumstances. New groups are emerging, and often non-governmental organizations and activists are joining forces. Civil society provides the framework within which civic engagement can flourish to fight for a just and sustainable world. To become active as a citizen, this is perhaps one of the best docking points in a society. ■

LEARNING OBJECTIVES OF THE MODULE

- The participants know what role civil society plays in democracy and sustainability.
- The participants know civil society actors and know how their engagement is threatened or hindered.
- The participants know how they can strengthen civil society and how they can become active themselves. ■

DEFINITION CIVIL SOCIETY

Civil society is the area in society that is distinct from the state and economic sectors, as well as from the private sphere. Civil society actors are, for example, associations, initiatives, organizations and social movements. Their commitment is based on self-organization and not profit-oriented. Civil society actors have many tasks: They help to provide care for the disadvantaged and demand that their rights be respected and implemented. They promote community cohesion, e.g. through joint activities such as sports or music. They critically accompany politics, campaign for political participation, draw attention to grievances and hold governments accountable. In order for civil society actors to be able to carry out these tasks, they depend on the protection of fundamental rights such as freedom of expression, access to information, and freedom of assembly and association.²



¹ www.brot-fuer-die-welt.de/themen/atlas-der-zivilgesellschaft/2022/zusammenfassung-2022/

² www.brot-fuer-die-welt.de/fileadmin/mediapool/downloads/Bildungsmaterial/global-lernen/BfdW_GlobalLernen_Zivilgesellschaft.pdf

METHOD 1 - BRAINSTORMING

CIVIL SOCIETY - WHAT IS IT EXACTLY? WHO BELONGS TO IT?

Democracy means more than choosing to vote. A vibrant democracy needs a vibrant civil society that acts as a kind of advocate for problems that are not or only inadequately addressed by the state. It points out deficits and gets involved where current challenges are looking for sociopolitical answers. If democratic systems are not supported by an active civil society, democracy is at risk. But what exactly is civil society? ■



BRIEF DESCRIPTION

The participants receive a definition of „civil society“. Afterwards, they brainstorm in small groups about this term. In the plenary, they exchange their results and jointly consider which civil society actors they know from their personal environment and which topics of civil society engagement are important to them. ■

IMPLEMENTATION

1. Participants are divided into small groups (2-5 people each) and given a definition of „civil society“ (e.g. from the introductory text to this module on [page 23](#)). Afterwards they have the opportunity to ask questions of understanding.
2. The small groups brainstorm on the term „civil society“. They write the word CIVIL SOCIETY on a sheet of paper or on a digital whiteboard. On the individual letters, they now write as many words on the topic as they can think of. Not all letters have to be used - the point is not to have everything complete. There is no such thing as wrong and right.
3. The small groups present their results to the other participants in plenary. One group starts by naming the terms they have written down. The next group adds terms that have not yet been mentioned, and so on.
4. This is followed by a joint brainstorming session on civil society groups that are already known or in which the participants themselves are perhaps active. ■

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DURATION

55 minutes



GROUP SIZE

10-30 people



MATERIAL

Definition of „civil society“, paper, pens

EVALUATION

After gathering civic groups, discussion points or open questions can be addressed. The following questions can serve as a suggestion for the person giving the guidance:

- Can you imagine becoming active in this area yourself, if you are not already?
- What topic would interest you in getting involved?
- Which topics or actions of civic engagement are important to you personally? ■

OBJECTIVES

- The participants are familiar with the term „civil society“ and civil society actors.
- The facilitator has an insight into the existing knowledge of the participants. ■



METHOD 2 - MYSTERY

WHO OWNS THE FOREST? - THE STRUGGLE OF THE SÁPARA IN ECUADOR

For decades, oil companies have been jointly responsible for the destruction of the rainforest. Large amounts of forest are cleared for access roads and drilling, and highly toxic contaminated sites remain after the extractions. For a long time, there were no possibilities for nature itself and the people living there to make themselves heard and to fight for their habitat. The narrative basis for the mystery is a personal report by Christian Cray, who worked for 6 years until July 2022 with an environmental organization in Quito and indigenous groups in the Amazon region of Ecuador. ■



BRIEF DESCRIPTION

The participants are given the task of arranging information cards - cards with individual sentences - according to key topics and putting them in the right order. The result is a text that reports on the successful civil society engagement of the indigenous group of the Sápara from the rainforest of Ecuador. ■

IMPLEMENTATION

1. The following question is projected or written on the wall for all participants to see: What happened in the Amazon rainforest of Ecuador?
2. Each statement of the information cards is copied onto one sheet of paper or card each. The cards with the phrases are distributed among the participants. The participants read the cards one after the other and place them „randomly“ around the question. The information cards can be downloaded here:

[▶ Information cards](#)
3. The instructor then asks the participants to put the cards in order. Two things can be taken into account. First, there are thematic groups or paragraphs to which the sentences can be assigned and second, the sentences in the individual paragraphs and also the paragraphs themselves should be put in the correct order.
4. When all the sentences are in order, the participants can answer the question and the important contexts associated with it. ■

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DURATION

45 minutes



GROUP SIZE

13-30 people



MATERIAL

Information cards

EVALUATION

The following questions can be asked for the evaluation:

- Did you know about the involvement of indigenous groups in the rainforest? Are you surprised?
- How safe do you think the Sápara rainforest will be from deforestation in the future?
- Could the Sápara's struggle have something to do with us? If so, what? ■

OBJECTIVES

- The participants know an example of civil society engagement of indigenous groups.
- The participants know that there are complex connections and effects between the living environments of people in the Global South and North. ■



METHOD 3 - VIDEO METHOD

OLIVIA CÁCERES - A HUMAN RIGHTS ACTIVIST REPORTS

Olivia Cáceres is the daughter of Berta Cáceres, a feminist, environmentalist, human rights activist and co-founder of the Indigenous Council COPINH¹ in Honduras. Berta Cáceres was murdered in March 2016 for her work against environmental and human rights crimes committed by multinational corporations². She stood for the struggle of the rural and indigenous population for their right to land and to a self-determined life. Olivia Cáceres continues her mother's work. In a video interview, she talks about structures that restrict and threaten her personal life and civil society engagement in Honduras. ■



BRIEF DESCRIPTION

The participants watch the video interview with Olivia Cáceres. They reflect on their personal thoughts and impressions, first for themselves and then in small groups. They formulate their thoughts and wishes for Olivia in a message.

The video is recorded in Spanish. It is available with English and German subtitles. ■

IMPLEMENTATION

1. The participants watch the video of Olivia Cáceres. The direct link to the video is www.t1p.de/video-oliviacaceres. For support, the transcripts can be read, which are available in German and English. The transcripts as well as other videos can be found here: www.learn2change-network.org/video-interviews.

2. After clarifying questions of understanding, the participants are asked the following questions:

- What impressed you the most?
- What makes you angry or sad in relation to the video?
- What gives you courage?

These questions can be pinned to the wall. The participants have time to think about them and write down their thoughts.

3. In small groups of 3-4 people, participants share their thoughts.

4. Subsequently, they formulate a summary of all their impressions in the small groups and write it as a letter to Olivia. The letter can also contain wishes for Olivia's future.

5. The messages are read out in plenary. ■

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DURATION

90 minutes



GROUP SIZE

6-30 people



MATERIAL

Laptop, beamer, speaker, video, paper, pencils

EVALUATION

The following questions can be asked at the end:

- How are you doing now? Is there anything you would like to share?
- Do you see opportunities to support people like Olivia in their work, and if so, what are they? ■

OBJECTIVES

- The participants know the human rights activist Olivia Cáceres from Honduras.
- The participants will know an example of how rights of civil society actors in Honduras can be restricted and threatened. ■



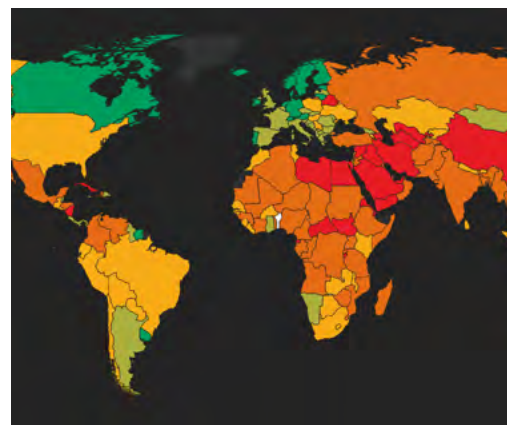
1 Consejo Cívico de Organizaciones Populares e Indígenas de Honduras (COPINH); founded in 1993

2 https://en.wikipedia.org/wiki/Berta_Cáceres

METHOD 4 - RESEARCH WORK

„SHRINKING SPACES“ - THE SCOPE FOR ACTION IS NARROWING

Civil society actors worldwide have alarmingly little space for action. This is what the CIVICUS Monitor has found out. The CIVICUS Monitor¹ is a research tool that examines the framework conditions for civil society engagement and provides assessments of civil society space in 197 countries and territories (all UN member states plus Hong Kong, Kosovo, Palestine and Taiwan). Restrictions range from obstructions to the work of non-governmental organizations through laws and regulations, restrictions on the right to demonstrate, freedom of expression and freedom of the press, to violence against activists. ■



BRIEF DESCRIPTION

In small groups, the participants explore the global situation of civil society with the help of an interactive map. Using concrete examples, they learn how civil society actors working for sustainability are restricted and threatened. These findings are supplemented by their own research. ■

IMPLEMENTATION

1. The participants are divided into 5 equal groups and do research on what the CIVICUS Monitor means by open, impaired, restricted, oppressed and closed societies. They then pick out example countries from all continents that fall into the different categories and research how civil society is restricted in its scope of action there.

It is possible to divide the groups by continent. Then, the group researches examples from the continent for the different categories. The other possibility is to divide the group according to the 5 categories of the CIVICUS Monitor. In that case, each group researches examples from the different continents for „their“ category. Link to the interactive map: <https://monitor.civicus.org/>.

2. The small groups present their results in plenary.

3. In the next step, the small groups research examples of civil society actors. In doing so, they can either link up with the countries they have already researched or refer to the examples listed below.

The following guiding questions can serve as a framework for the task:

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DURATION

90 minutes



GROUP SIZE

15-35 people



MATERIAL

Internet, Internet-enabled devices, sample texts if necessary, paper, pencils

- In which country is your example of civil society actors* active?
- What is the content of their work?
- How and by whom is their engagement restricted or suppressed?
- Is anything being done against the oppression and if so, what?

If no own examples are selected, the following are available for selection:

▶ **Uganda** - Obstacles to civil society...

▶ **Honduras** - The murder of Berta Cáceres in consequence of her struggle...

▶ **Germany** - Surveillance technologies and restrictions...

▶ **India** - Criminalization of human rights activists through the Unlawful Activities Prevention Act...

4. The results are presented in the plenum.

5. The participants collect the researched mechanisms and measures that can restrict and threaten civil society's room for action. They consider what possibilities the affected people have to defend themselves against these measures and how they themselves can support the affected people. ■

EVALUATION

The participants individually reflect on the limitations of civil society in written form.

- What restrictions would you accept in order to fight for something that is very important to you?
- Where would your personal limits be?

In a subsequent plenary session, participants share their thoughts. ■

OBJECTIVES

- Participants will know the categories of the CIVICUS Monitor and know country examples from different continents on the categories „open, impaired, restricted, oppressed and closed societies“.
- Participants will know examples of civil society engagement and how it is hindered and restricted worldwide.
- Participants will be able to reflect on their own limitations in terms of civil society engagement and possible threats. ■

¹ <https://www.civicus.org/index.php/what-we-do/innovate/civicus-monitor>

METHOD 5 - BRAINSTORMING, RESEARCH WORK

DEFEND THE DEFENDERS - CONCRETE POSSIBILITIES FOR ACTION

Even if the possibilities to hinder and threaten civil society engagement seem endless, there are just as many chances to support environmental and human rights activists and defenders of democracy. Every individual can do something. Signing petitions or urgent actions that make the problems public, political lobbying or financial and legal support of threatened people and organizations - every contribution is important to maintain or increase the spaces for civil society engagement. ■



BRIEF DESCRIPTION

Participants brainstorm ways to protect civil society actors against threats and oppression. They get to know human rights organizations that are active in this field. They create a fictitious action plan to support people or organizations whose rights are being violated. ■

IMPLEMENTATION

1. The participants brainstorm together on the following question: What possibilities can you think of to support or protect civil society actors and organizations that are hindered or threatened in their work?

They write down the results on a flipchart or on a digital whiteboard.

2. In the next step, the participants are divided into 5 small groups and conduct research on one civil society organization each that promotes freedom of expression, human rights, democracy, etc. The research is conducted in English. There are 5 examples available (2 in English only). Alternatively, examples can be chosen by the participants themselves.

▶ Amnesty International

▶ Defend Defenders

▶ Amazon Frontlines

▶ Peace Brigades International

▶ Survival International

i



DURATION

90 minutes



GROUP SIZE

15-35 people



MATERIAL

Texts, internet, internet-enabled devices, flipchart, pencils

! The focus of the research should be particularly on the activities and measures that these organizations carry out to support and protect threatened civil society actors.

3. The groups present their results on a poster.

4. In plenary, the participants reference the first brainstorming and the results of the small group work. They try to classify the results of the two tasks into different categories. The following levels can serve as categories:

- Being active as an individual
- Being part of a movement
- Providing financial support
- Providing organizational-practical support
- Political work
- Educational and public relations work ■

EVALUATION

Participants reflect on the following question:

What would you do if your own rights or the rights of friends or family members who support democracy, human rights, and sustainability were violated? ■

OBJECTIVES

- The participants know different organizations that support civil society actors and work for their protection.
- The participants know possibilities on different levels to stand up for the rights of civil society.
- The participants will have ideas on how to become active themselves. ■





REPRESENTATION MATTERS?!

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REPRESENTATION MATTERS?! WHO SITS AT THE TABLE?

In democracies, all people have the opportunity to get involved and stand up for their rights. As a critical voice against the ruling decision-making bodies, everyone should also have the opportunity to participate politically and/or in civil society in decision-making processes that affect them. This is an important feature of a functioning democracy. Criticism from civil society is the reflection we need in order to be able to live democracy and protect it.

But what does it look like in practice? Who meets at conferences and who has a say in political decisions? Who is allowed to speak and who is heard? Who ultimately sits at the table when important decisions are made?

Today, there are various civil society movements that demand the participation of groups representing them in important decision-making processes. The climate youth movement Fridays for Future is probably the best known in recent years. But even with these movements, the question arises: do they reach all the people affected? Who is involved in the events?

In practice, many people still have little opportunity to get involved. These are people who live, for example, in rural or other disadvantaged regions all over the world. They are people who are disadvantaged on the basis of gender, class, ethnicity, origin, age and disability. They are people who are discriminated against socially, economically, culturally, politically or in other ways within society. At the same time, it is so important to listen to precisely these people as well and to integrate their experiences, their knowledge,

and their wishes into social, political, and economic processes in order to advance a real transformation toward a socially just and ecological world.

In this method manual, we can only touch on the topic with a few methods. In particular, the aim is to show perspectives on how it feels to be heard or not heard. We want to encourage discussions to recognize why access to decision-making processes is easier for some people than for others. We want to motivate participants to look in their immediate environment to see what decision-making processes affect them and how they are organized. And finally, we would like to encourage people to work towards being heard and involved. Because participation is usually not given as a gift, but demanded by social movements. ■

LEARNING OBJECTIVES

- The participants are sensitized to the fact that not all people can make their voices heard and that not all people can get involved to the same extent due to their social status.
- The participants have dealt with privileges and can reflect on them.
- The participants have an insight into how decision-making processes are organized in their local environment. ■

METHOD 1 - PERCEPTION EXERCISE

PLAY WITH THE STATUS

In a society, people have different statuses. There are reputable personalities who are treated with respect and enjoy privileges, and there are people who tend to be looked down upon and have to contend with prejudice and disadvantages. Status is often reflected in posture and expression. However, this does not have to happen to everyone in the same way or to the same extent. Moreover, people do not necessarily possess a particular status. Just as different roles are taken on (boss/employee, mother/father/son/daughter, team captain/player), the status can also change with the different roles or in different situations. ■



BRIEF DESCRIPTION

In this exercise, the participants move silently in the room and follow the announcements of the person guiding them. After becoming aware of their own movement, posture and emotional state, they experience how it feels to move in low state and high state. In the process, they observe themselves. After their own perception, they observe the other participants. ■

IMPLEMENTATION

1. The participants move around the room. They focus on themselves, do not talk to other people and do not observe them. If the group is very restless, the facilitator can play a song at the beginning. This should not be a familiar song that invites dancing or singing along. It should rather help the participants to arrive at themselves.

2. After the end of the song or after some time of quiet walking, the instructor gives different suggestions/assignments to the participants. First, they should focus on their feet. After that, they go through the body. The participants are asked to focus on themselves. Questions for this can be: How do the feet touch the ground? How does it feel to walk? How do the legs move? Is walking easy or is it strenuous? How do the arms move? Do they swing? Or do they hang down? How is the upper body? At the end, you can also ask "How are you today? How do you feel?".

3. The facilitator explains the term low status and asks the participants to assume it. The participants continue to walk through the room, focus on themselves, feel into a person with low status and move accordingly. After some time, the facilitator asks everyone to observe the others and notice how they move, how their posture is and how they feel.

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DURATION

25 minutes



GROUP SIZE

6 - 30 people



MATERIAL

A big room, if possible; music, a jukebox and a player; notes and pens

4. The instructor now asks the participants to assume a high status. The same procedure follows as in 3.

5. Now everyone should put down the status they just tried.

6. Participants are allowed to sit back down and are given a moment to take notes on their experiences and observations.

EVALUATION

The following questions can be asked for evaluation:

- What was it like to watch yourself in such detail as you walked?
- How did you feel in the low state? What did you observe about yourselves?
- How did you feel in the high state? What did you observe about yourselves?
- What situations can you think of in which you notice a high or low state in people?
- Are there factors that favour high or low status (age, gender, origin)?
- Do you think that social status affects feelings, posture, and behaviour?
- If applicable, what did you notice/observe when you looked around the room? ■

OBJECTIVES

- The participants know the high and low status.
- The participants have recognized the effects of the status they have adopted on their posture and behaviour and how it affects their encounters with others. ■

EXPLANATION OF HIGH AND LOW STATUS

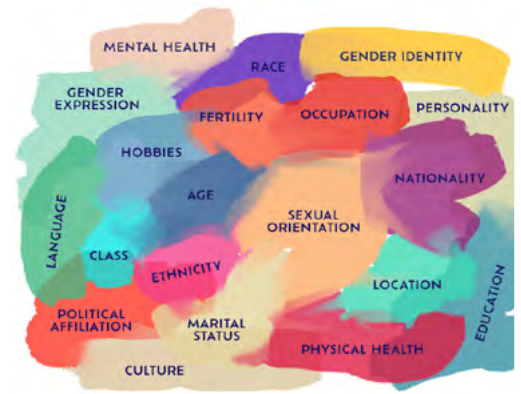
Status behaviour has its origins in improvisational theater and was made famous by Keith Johnston. Whenever people meet, they assume a certain status. The person in low status subordinates him*herself to the person in high status. Although the concepts of high and low status come from the theater, these occurrences can also be observed in real life. According to Keith Johnston's understanding, status does not mean social status, but how one behaves.

For example, a person in high status takes up a lot of space, is dominant, upright, and maintains eye contact. A person in low status, on the other hand, makes him*herself rather small, behaves insecurely and avoids eye contact. The status is determined anew with every encounter and can also change in the course of a conversation. Nevertheless, social status can influence the status taken.

METHOD 2 - SOCIOMETRIC SET UP

ONE STEP AHEAD - PRIVILEGE TEST¹

Privileges are powerful opportunities for action with advantages, benefits and access where others are left behind. Privileges also always generate disadvantage and discrimination. Those who are not privileged are often excluded from social, cultural, political and economic processes - if not formally, then implicitly. Privileges need not be conscious and thus do not always imply visible preference. A person's status often depends on his or her situation and group affiliations. The opportunities to actively participate in democracy and sustainability processes are also often characterized by privileges and disadvantages. ■

**BRIEF DESCRIPTION**

The participants put themselves in the place of fictitious persons using prepared role cards from the areas 1: origin, place of residence, residence title; 2: age, family and health/impairment; 3: level of education and occupation and 4: religion/belief and sexual orientation. They learn that the opportunities to participate in sustainability processes are not the same for everyone. In the process, they come to terms with the differences between the opportunities to be heard and to have a say.

Note: The exercise can recall experienced injuries, disadvantages or discrimination. Sensitive consideration should be given to whether the test is appropriate for the group. ■

IMPLEMENTATION

1. The instructor prepares the role cards as well as 4 heaps or containers with cards for drawing. Depending on the number of participants, they can also omit cards. A balanced selection of roles should be taken into account. If there are more participants than roles, new roles can be created and/or duplicated. The role cards can be downloaded here:

▶ ROLE CARDS 1

▶ origin, place of residence, residence title

▶ ROLE CARDS 2

▶ age, family and health/impairment

▶ ROLE CARDS 3

▶ level of education and occupation

▶ ROLE CARDS 4

▶ religion/belief and sexual orientation

**DURATION**

45 - 90 minutes

**GROUP SIZE**

10 - 30 people

**MATERIAL**

Statement list, role cards, enough space for the exercise

¹The method comes from Fair Bildung/Konzeptwerk Neue Ökonomie - Endlich Wachstum: www.endlich-wachstum.de. It is subject to the terms of use of the Creative Commons license CC BY-NC-SA. The method has been slightly modified.

Notice! The suggested roles are partly stereotypical. On the one hand, this can make it easier to empathize. On the other hand, role clichés are repeated and not broken up. This is important to communicate. It is possible to create your own roles.

2. At the beginning, the trainer informs the participants that the exercise is about subjective assessments and not about factual accuracy. They also state that the exercise may reveal stereotypes and clichés.

3. Each participant draws a role card from the four areas mentioned above, which together form a “profile” of a particular person. He*she gets some time to put him*herself into the respective role. One’s own role should not be shared with the others.

4. The participants then line up next to each other in the middle of the room so that there is enough space in front of and behind the row to take steps forward or backward. The instructor now reads out individual statements. If the participants can answer a statement with a “yes”, they take one step forward. If they answer “no,” they take one step back. If they are undecided, they remain standing. Suggestions for statements can be found in a statement list, which can be downloaded here:

▶ [List of statements](#)

5. After all the statements have been read out, some people are at the front of the room, others at the back. The group remains standing while the facilitator interviews individual participants. For this purpose, depending on the size of the group, 4 to 6 people in different positions are asked to briefly introduce their roles. It is only about the reproduction of the roles; the evaluation takes place in the next step. ■

EVALUATION

For the evaluation, the participants first remain in their positions and are asked to look again at the distribution of the entire group in the room. Afterwards, they are asked to take off their roles and gather in a circle of chairs.

The facilitator can ask the following reflection questions, among others:

- What are your thoughts and feelings about this exercise?
- How does it feel to be further and further behind or to be at the very front?
- Were you surprised? If so, why?
- Where did you get the information/knowledge about your role? Did you find it difficult to take this position?
- Which questions were difficult to answer?
- Who were more the negatively affected, who were more the winners in the roles?
- Which roles had more or less possibilities for action? What did these consist of? And what were the reasons for this?
- Did you feel this was fair or unfair?
- Were you aware of these differences? What do you think about them?
- Did you notice what was happening behind you?
- Do you have any wishes or demands for changes in our society as a result of the exercise? ■

OBJECTIVES

- The participants have recognized inequalities and privileges and can reflect on them.
- The participants’ empathy for people with different experiences of discrimination has been fostered. ■

METHOD 3 - PERCEPTION EXERCISE

I AM NOT ALLOWED TO SPEAK

Not all people in society have the same opportunities to have a say in decisions and to be heard. It is true that in a democracy there is freedom of opinion, which makes it possible to express one's own opinion at demonstrations or through the media, for example. And in elections, representatives can be elected to vote in favour of one's own opinion when decisions are made. But is everyone heard equally? How does it feel not to be able to express oneself directly and have a say, or not to be noticed? ■

**BRIEF DESCRIPTION**

In three different groups, the participants move inside and outside the room and have different opportunities to communicate. While one group does not have the opportunity to speak at all, a second group is allowed to express itself in part, and the third group can speak freely. In the process, the participants gather different experiences, which they reflect on together in the plenary at the end. ■

IMPLEMENTATION

1. Three groups plus two individuals are needed for the exercise. The facilitator can pre-determine the assignments of the participants to the groups or have them determined randomly. Volunteers can also be sought for the special role of the two individuals.
2. The facilitator explains the different "tasks": He*she asks the two individuals to leave the room and wait for group 2. He*she asks group 1 to bind their mouth (scarf or cloth). The participants from group 1 are not allowed to say anything from then on. Group 2 is also not allowed to speak in the room itself. However, they have the opportunity to leave the room briefly and speak to the two individuals sitting outside of the room. The two individuals have the task of listening to the people who come to them. They do not comment on it, possibly make notes and have the task of reproducing the contributions later, without mentioning by name from whom which contribution came. Group 3 is allowed to speak freely.
3. The facilitator introduces the topic to be discussed. It should be a topic that is relevant and interesting for everyone. This could be, for example, a joint excursion, a class trip, a party, or the remodeling of the room. The two individuals leave the room and the discussion begins.

i**DURATION**

40 minutes

**GROUP SIZE**

15 - 30 people

**MATERIAL**

Cloths for about one third of the participants

4. After a certain amount of time, the person leading the discussion asks the two people from outside to come in and bring the previous contributions “from outside” into the room. Then they leave the room again and the discussion continues.

5. At the end, the person leading the discussion asks the two from outside to contribute once again. Then the discussion is ended. In total, the discussion should not last longer than 15-20 minutes.

6. The participants of group 1 may take off the cloths and all shake off their roles. Now everyone is allowed to participate again. ■



EVALUATION

First, the different groups can be asked one by one how they were doing in their roles. The following questions can be asked:

- How did you feel about not being allowed to speak? What was it like not to be able to participate directly in the conversation, but to have to take a detour? What was it like to be able to discuss freely? How was it to take in the contributions of others and summarize them for everyone?
- How realistic do you think the exercise was?
- What did you notice in the discussion?
- Did you feel like you were “heard” and able to participate?
- Can you transfer parts of what you experienced to your environment or society? Who is heard more, who less? Who can participate more, who less? What could be the reason for this?

Additional question for group 2:

- Did you feel that your contributions were well incorporated into the discussion by the facilitators? ■

OBJECTIVES

Participants will have experienced and reflected on having a direct or indirect say in a topic that affects them, or not having a say at all. ■

METHOD 4 - RESEARCH/INTERVIEWS

WHO DECIDES? – LOCAL PARTICIPATION OPPORTUNITIES

Democracy depends on as many people as possible contributing their wishes, ideas and concerns. This usually happens through elections. But there are also many other ways to participate in social and political decisions at all levels - from school and the workplace to planned economic or socio-political activities in the immediate vicinity to shape rules and laws. But in reality, is everyone who is affected by decisions really heard and able to have a say? ■



BRIEF DESCRIPTION

The participants research in their environment how decision-making processes are organized, who is involved and who may still be missing. To do this, they either conduct an Internet search or interview people who are involved in the processes. They present the results using posters or digital presentations and reflect together with the whole group on what was good and what could be improved to ensure participation by as many people as possible. ■

IMPLEMENTATION

1. The participants brainstorm in the group where and how decisions are made in their immediate environment that affect them directly or indirectly and in which sustainability aspects should play a role. This can range from low-threshold decisions, e.g. about the selection of a caterer for school meals, to the expansion of local infrastructure, to the supply and acquisition of energy in one's own community, to the passing of a law. The examples are noted on a pin board or similar.
2. Small groups of 3-4 people are then formed. In the small groups they investigate: What exactly is the issue? How is the decision-making process organized? Who is affected by the decision? Who has the opportunity to give their opinion before the decision is made? Who gets a say in the decision? Who makes the relevant decisions? How is it ensured that everyone who is interested is informed? Is anyone absent from the decision?
The investigation can take place through internet research and/or interviews.
3. The participants visualize their results on a poster or in a digital presentation form.
4. The small groups present their results to the whole group. ■

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DURATION

120 - 180 minutes



GROUP SIZE

8 or more people



MATERIAL

Internet-enabled devices, Internet, pin board, paper and pens

EVALUATION

The participants reflect together:

- Did the decision trigger processes that lead to greater sustainability?
- What has contributed to success?
- What made changes more difficult?
- Have all important groups been involved or is anyone missing?
- What could be done better? ■

OBJECTIVES

- The participants are aware of current decision-making structures in their personal environment and can classify them.
- The participants know who is heard and who has more difficulties being heard.
- The participants have ideas on how to involve more or other people in decision-making processes. ■





USING AND PROTECTING NATURAL RESOURCES

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USING AND PROTECTING NATURAL RESOURCES - HOW CAN THIS BE DONE DEMOCRATICALLY AND FAIRLY?

We need raw materials such as oil, wood, ores or water for all aspects of our daily lives: for the production and transport of goods, in agriculture, for transportation, for building houses, for cooking, showering or surfing the Internet. All this generates waste and emissions, which in turn are released into the environment. Raw materials and nature's capacity to absorb them are limited. But our globally prevailing life and economic model is based on the assumption of infinite growth. It assumes that resources are seemingly free and unlimited, and that humans have the right to use nature without restrictions. This attitude is destroying ecosystems worldwide and causing serious species extinction and dangerous climate change.

The challenges we face as a result also threaten the survival of humanity. They are closely intertwined and highlight a problem of justice. This is because different population groups are affected to different degrees by environmental problems. People living at subsistence level, for example, feel climate change most acutely overall - even though they contribute the least. At the same time, the biggest polluters have the most resources to protect themselves against the consequences. This is true on a local as well as on a global level. The main polluters of these problems come from the Global North, while the Global South suffers the most from the consequences.

The whole situation requires consistent rethinking and action. We need to change our patterns of thought and action in order to overcome existing injustices and give all people, including future generations, the opportunity to live a good life in harmony with a healthy environment. We need to rethink the connection between people and nature and act accordingly, both on an individual and on a socio-political and economic level. We need a policy that listens to all voices on this earth. Perhaps it is also time for a policy that gives nature its own rights. ■

LEARNING OBJECTIVES OF THE MODULE

- The participants know concepts and examples that give nature its own rights and can evaluate them.
- The participants are sensitized for the connection between humans and nature.
- The participants know possibilities how they can stand up for sustainability. ■

METHOD 1 - VIDEO METHOD

VOICE FOR FUTURE - 90 SECONDS FOR OUR LIVES

In the project "Segelsetzen 2021" of RENN.nord-Niedersachsen young adults in cooperation with VNB e.V. and Peer-Leader-International among others have expressed their dreams and visions for a sustainable and democratic world full of diversity and justice under the motto "Voice for Future". In some of their videos, the Future Peers, young people from Malawi and Germany, call for an appreciative and sustainable approach to the planet and its resources. ■



BRIEF DESCRIPTION

The participants watch two 90-second videos in which young people from Germany and Malawi poetically express their concerns and wishes for a climate-friendly and sustainable world. More videos from the "Voice for Future" project may be shown. There is also the possibility to let the participants develop and film their own statements. ■

IMPLEMENTATION

As an introduction to the module, the following videos are shown:

▶ The earth is ours.

▶ The earth is changing, why aren't we?

More videos on similar issues are available on the website of the "segelsetzen2021" project at www.t1p.de/segelsetzen-2021.¹ The participants may also record own video statements. ■

EVALUATION

The statements of the videos can be left uncommented. Alternatively, the participants can give a short feedback to the following questions: What did you find exciting about the statements? What do you agree with? What do you disagree with? ■

OBJECTIVES

- The participants got an insight into the thoughts of young adults on current crises and their ideas of a better world.
- The participants express their thoughts and feelings about a sustainable world in video statements. ■

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DURATION

10 - 20 minutes



GROUP SIZE

from 2 persons



MATERIAL

Internet, beamer, laptop/computer, loudspeakers, smartphones if necessary

¹ partly in English, partly only in German.

METHOD 2 - SOCIOMETRIC SET-UP AND RESEARCH WORK

THE UNIVERSAL DECLARATION OF THE RIGHTS OF MOTHER EARTH - RIGHTS FOR NATURE?

Often, environmental protection is opposed by economic interests. Nature is treated as a commodity that is seemingly available without limit and can be exploited. If nature had its own rights, however, its position would be strengthened against economic interests. It would have its own voice and citizens would be able to sue for its rights representatively. In 2020, participants at the World People's Conference on Climate Change and the Rights of Mother Earth in Cochabamba adopted a Universal Declaration of the Rights of Mother Earth. Since then, various local and national laws have incorporated the rights of nature. ■



BRIEF DESCRIPTION

The participants position themselves in the room according to their agreement with various statements. This can be used to prepare or stimulate the discussion about the rights of nature. Afterwards, they read the Universal Declaration of the Rights of Mother Earth and research examples on the Internet in small groups in which nature was granted its own rights. Alternatively, texts from the method manual can be provided for the research. ■

IMPLEMENTATION

1. The participants line up in the room along an imaginary line with two opposing statements at the ends. They position themselves along the line.

Depending on the size of the group, individual participants are asked why they have positioned themselves in the respective place. Possible statements are:

- a. "Nature has its own rights that provide the framework for human action." - "Nature has no rights of its own. It is a resource for humans to own and exploit."
- b. "Without nature conservation, humanity will not survive". - "Too much conservation endangers humanity's sustenance and survival".
- c. "To solve environmental crises we need a system change with new rules. Recognition of the rights of nature is one of them". - "There are already enough laws and rules. The existing ones should be implemented first".

2. Participants will then read the Universal Declaration of the Rights of Mother Earth. The text can be downloaded here: www.t1p.de/mother-earth.

3. They note down which of the rights of nature and duties of people presented there are most and least comprehensible to them.

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DURATION

90 - 120 minutes



GROUP SIZE

8 - 24 people



MATERIAL

Internet, Internet-enabled devices, paper, pens

4. In a next step, 3-4 small groups with a maximum of 6 participants are formed. The groups research one example each on the internet where nature itself or a part of it already has a legal status.

5. The groups present the example they have chosen. They explain to the other participants at which level the legal status applies (local, national, a specific resource) and how it came about that nature was granted these rights.

Alternative: If no internet is available, the facilitator can distribute texts on examples of the rights of nature.

▶ **Ecuador** - The rights of nature are included in the Ecuadorian constitution

▶ **Spain** - The Mar Menor saltwater lagoon in Spain becomes the first ecosystem in Europe to be granted independent rights

▶ **New Zealand** - The Whanganui River becomes an independent legal entity

▶ **USA** - The Manoomi rice is the first plant to be granted its own rights

EVALUATION

The participants reflect on their positioning from the beginning and consider whether they would now position themselves differently. They consider for themselves whether and which natural resources they would give their own rights. ■

OBJECTIVES

- The participants know the Universal Declaration of the Rights of Mother Earth.
- The participants know examples of cases in which nature has already been given rights.
- The participants will be able to comment on whether nature is a legal subject in its own right and whether a legal status for nature can lead to more democracy and sustainability. ■



METHOD 3 - MULTIMEDIA STORYTELLING

NOAH'S ARK RELOADED!

In order to inform people about climate change, to encourage them to consider possible solutions and to win more supporters, the association "Peer-Leader-International"¹ has taken up the topic of the climate crisis in a new creative way and developed the multimedia climate reading Noah's Ark Reloaded - an impulse to save the world. To make the reading easily accessible, Peer-Leader-International is making all the necessary materials publicly available free of charge. In this way, they would also like to encourage others to carry out readings, workshops or their own projects themselves.² ■

**BRIEF DESCRIPTION**

Noah's Ark Reloaded uses a story format to describe the challenges of climate change and encourage people to find solutions. The reading is designed in such a way that even people without experience in this field can use it in different areas such as sports clubs, schools, youth groups or in adult education. The readers experience themselves as actors who take on an active role and pass on the idea to other people in the audience. ■

IMPLEMENTATION

1. The participants read the text of Noah's Ark Reloaded. This is available as an e-book here:

www.t1p.de/arche-reloaded-EN

2. Afterwards, they watch the project's video tutorial. In it, young project staff members explain how the performance reading can be carried out in the actual sense and what is necessary as preparation. The tutorial is available as MP4 here:

www.t1p.de/arche-reloaded-tutorial

3. The reading can be performed with or without a public audience, in your own club or school. A public presentation (town hall, festival, city festival, etc.) is possible as well as an online event. After clarifying organizational issues such as premises, technology and necessary public relations, the roles are divided and responsibilities are defined.

The reading text with stage directions and a presentation accompanying the reading with images, audio and video material can be downloaded here: can be found here:

<https://climatecycle.de/en/downloads/>

4. At the end of the rehearsals, the participants perform the staged reading Noah's Ark Reloaded. ■

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**DURATION**

Reading incl. discussion: 120 minutes,
preparation: 2-7 days

**GROUP SIZE**

from 7 person on

**MATERIAL**

Script and presentation of Noah's Ark Reloaded, Internet, computer, beamer, loudspeakers, costumes, room for the performance, microphone system if necessary, material for publicity

EVALUATION

1. Directly after the performance of Noah's Ark Reloaded, a discussion with the audience can be held.
2. After the presentation, the participants evaluate their experiences internally, e.g. on the following questions:
 - What did I personally learn?
 - How did I like the work on climate change in the form of a reading?
 - Has my attitude towards climate change changed, and if so, how?
 - Did I get ideas about what I can do myself to do more to protect the climate? If so, what ideas? ■

OBJECTIVES

- The participants have learned about a creative approach to the topic of climate change that can be used to reach even more people.
- The participants are familiar with the problems and ideas for solutions associated with climate change. ■

1 Peer-Leader-International e.V. is an international network project based on peer education for the realization of the Sustainable Development Goals.

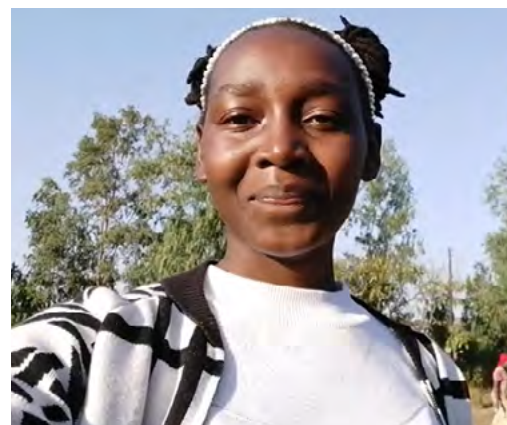
2 The reading text, PowerPoint presentation and music are available for download in English, German, Ukrainian, Arabic, Malawian, Sesotho, Zulu and Persian ("Other Languages"). All rights to the reading are owned by: Peer-Leader-International e.V. The author is Jörg Isermeyer. The Creative Commons license is: BY-NC-SA



METHOD 4 - ONLINE TEXT ADVENTURE GAME

OUR VOICES - OUR PLANET - SELMA'S JOURNEY

In the face of current crises, the protection of human rights and global sustainable development are more important than ever. But many multinational companies still stand for the opposite. They are often headquartered in countries of the Global North and have outsourced their production branches to the Global South. There, they often contribute to bad working conditions, child labor and a destroyed environment. The profits usually do not remain locally, but flow back to the corporate headquarters in the Global North. But even if it seems difficult, there are many initiatives and possibilities to fight against it. ■



BRIEF DESCRIPTION

In the interactive online text adventure game **OUR VOICES - OUR PLANET - Selma's Journey**, participants learn the fictional story of Selma, an environmental and human rights activist from Malawi. Selma discovers environmentally harmful and human rights violating practices of a multinational company operating in Malawi. To fight these practices, she travels to Ecuador and Germany and back to Malawi. On her way, she meets environmental and human rights activists and learns how they work for sustainability and democracy. The participants accompany Selma on her way in an interactive html-game. ■

IMPLEMENTATION

3. The instructor explains how to play the interactive online text adventure game **OUR VOICES - OUR PLANET**, or the participants read the instructions, which can be found here along with the link to the game: www.learn2change-network.org/online-game.

4. The participants play the game. They can play it alone or in groups. It can be done in one go or in stages in different chapters (chapters 1 and 2: Malawi; chapters 3 and 4: Ecuador; chapters 5 and 6: Germany and back in Malawi). Intermediate scores can be saved.

5. Depending on whether the participants have played the game completely or chapter by chapter, on their own or in groups, the following questions can be discussed:

- Malawi (Chaptes 1 and 2):
 - » What are the advantages and disadvantages of the activity of the fictitious multinational company for the local population and the environment in Malawi?
 - » What practices of the multinational company cause Selma to take action?
 - » What form of threat to civil society engagement do you identify?
 - » What does the concept of "Ubuntu" mean?

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DURATION

90 - 220 minutes



GROUP SIZE

1 - 30 people



MATERIAL

Internet, internet-enabled devices

- Ecuador (Chapters 3 and 4):
 - » What does the concept of “Buen Vivir” mean? Do you see a connection to the concept of “Ubuntu”?
 - » What forms of threat to the work of civil society organizations do you see in Selma’s stay in Ecuador?
 - » Which democratic forms of engagement did you get to know? Do you know of any others?
 - » Do you see connections between Malawi and Ecuador?

- Germany and back in Malawi (Chapters 5 and 6):
 - » What forms of democratic protest have you encountered? Do you know any other forms of protest?
 - » What are the activists in Germany protesting against? What connections can you see between Germany, Ecuador and Malawi?
 - » What influence can shareholders have on the promotion or hindrance of environmentally friendly and human rights-protecting actions by multinational companies? ■

EVALUATION

At the end of the unit, participants can discuss the following questions for themselves or together in the group:

- Do you think the story of Selma is realistic?
- What would you have done differently? What would you have done the same way?
- Could you imagine taking action against companies that violate the environment and human rights where you live? What would you do? ■

OBJECTIVES

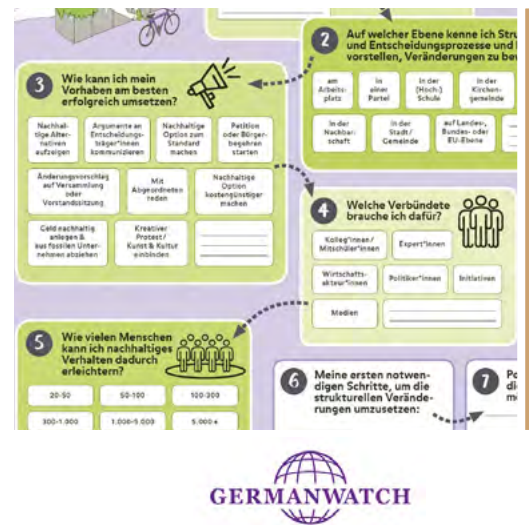
- The participants know the connection between environmental destruction and human rights, democracy and sustainability.
- The participants are sensitized to the interconnections between multinational companies, governments and local populations.
- The participants know forms of engagement for sustainability, democracy and the preservation of human rights. ■



METHOD 5 - BRAINSTORMING

ACTIVE FOR ENVIRONMENT AND JUSTICE - THE SOCIAL-ECOLOGICAL HANDPRINT

Many people already know ways to behave in an environmentally friendly and fair manner. But if we want everyone to be able to live well on Earth and preserve our natural resources, structural changes in politics, the economy and society are also necessary. In this context, the concept of the handprint can be helpful in encouraging people to commit themselves politically and socially to sustainable development. ■



BRIEF DESCRIPTION

Based on the concept of the handprint, the participants reflect first for themselves and then in groups on how they can become active together in sociopolitical matters. Using a ready-made matrix, they develop ideas for which topic they would like to get involved in sustainability and democracy and at which level. According to their own possibilities of influence, they develop concrete ideas for engagement, which in the best case are implemented after this unit. ■

IMPLEMENTATION

6. The participants receive a worksheet from Germanwatch with the following questions as a suggestion for their work:

- What **topic** do you want to get involved with?
- At what **level** do you want to start?
- Who and how many **people** do you want to reach?
- What is your **leverage point**?
- The worksheet can be downloaded here:

www.t1p.de/worksheet-handprint

7. The guiding person explains each question with some keywords:

- **Topic:** There are many topics that are important for the protection of the environment, justice and democracy. Choose the topic that seems most important to you.
- **Level:** There are many levels at which you can start. It can be in your family, in your neighborhood, at school, at work, in your community, or even in your government. Pick a level where you see opportunities to make a difference.
- **People reached:** First of all, it doesn't matter if you reach just a few people or a whole lot of people. The main thing is to start the change. Think about who you want to reach and who you

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DURATION

90 minutes



GROUP SIZE

6 or more people



MATERIAL

Paper, pens, handprint worksheet



want to work with.

- Your **leverage point**: Every person can activate levers to set sustainable change processes in motion together with others. Think about where you see your best opportunities.
- 8.** The participants first brainstorm individually and write the results on the worksheet. If there is not enough space, they add to it on a separate piece of paper.
- 9.** In the next step, they get together in small groups. For this purpose, it is advisable to pay attention to common interests (engagement in the same subject area, the same level, etc.).
- 10.** In the small groups, they share their ideas. They think about finding an idea that they could implement as a group. Together they consider:
- What goals do we want to achieve?
 - What are the necessary implementation steps?
 - Who do we need as supporters?
 - Which forms of action do we choose?
- Group results are documented by them on a piece of paper/flipchart.
- 11.** Afterwards, the participants decide what they want to implement. ■

EVALUATION

The participants give each other feedback and check the feasibility of the ideas together.

If the group works together for a longer period of time, the participants can jointly consider which of their action ideas they want to put into practice. ■

OBJECTIVES

- The participants know where and how they can work for sustainable and democratic change in their environment.
- The participants are motivated to put the ideas they have developed into practice. ■

THE HANDPRINT

The handprint comes from the Center for Environment Education (CEE)¹ in India and represents positive activities for sustainable development. For Germany, Germanwatch has adopted and further developed the Handprint. Germanwatch² uses the Handprint as an instrument for educational work with a focus on structurally changing possibilities for action and political commitment in the context of sustainable development. All levels are addressed: from the school to the sports club, the city administration to national politics. Educational material in English can be found here:

www.ceeindia.org/sdg-handprint-lab.

¹ www.ceeindia.org/

² www.germanwatch.org/en



ALTERNATIVE ECONOMIC FORMS

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ALTERNATIVE ECONOMIC FORMS - AN OPPORTUNITY FOR MORE DEMOCRACY AND SUSTAINABILITY

We need an economy that enables a good life for all, that is socially just, and that conserves natural resources. We need energies that are reliable and protect the climate. We need food that tastes good, is affordable and healthy. We need an economy that takes responsibility for both today's and future generations.

Hardly anyone would disagree with these statements. And yet the currently prevailing mode of production and economy fails to achieve these goals. It is characterized by growth without regard for planetary boundaries, by competition instead of cooperation, by exploitation instead of social responsibility. It generates wealth for the few, but exclusion and poverty for the many.

The current economic system often seems undemocratic and unsustainable, even in democratic societies. Democracy is the political system in which citizens have the strongest voice. But this does not seem to be the case with economic policy. While critical voices of civil society are getting stronger and often reach media attention, the power of large corporations is increasing at the same time. These inequalities lead to unfair opportunities for governance, both within countries and at the global level. Those who profit from the economic system can assert their interests against the needs of the majority.

To counter this, a socio-ecological transformation of the economy is necessary. There is no master plan for this, but one thing is certain: it needs actors who want to think ahead and promote change. And without the will to change from the political side, change will not succeed. In order to persuade politicians to create appropriate framework conditions, we need a strong civil society and innovative entrepreneurs who remind politicians of their responsibility. And it needs pioneers of change who exemplify collaborative alternative economic and social models. ■

LEARNING OBJECTIVES OF THE MODULE

- The participants know alternative forms of economy and can form an opinion about them.
- The participants know the meaning of cooperative action and how this can contribute to sustainability and democracy. ■

METHOD 1 - COOPERATION GAME

THE Y-GAME

Our current economic and life forms are often characterized by a dilemma: On the one hand, people want to achieve as much profit (money or quality of life) as possible for themselves or for their group, organization or company. On the other hand, a loss can often only be avoided if all actors cooperate and renounce the maximum profit for themselves for the common good. Resolving this dilemma and thus contributing to democracy and sustainability is one of the great challenges of our time. ■



BRIEF DESCRIPTION

The Y-game is a cooperation game that is well suited as an introductory method and can be used in many ways. Three small groups are each given a task to solve. ■

IMPLEMENTATION

1. The participants are divided into 3 groups of equal size. Each group is given a task on a piece of paper to solve. The task must not be read out loud! The following tasks are on the slips of paper:

- Group 1: All chairs must lie on their sides.
- Group 2: All chairs must form a "Y" together.
- Group 3: All chairs must be occupied.

2. After the start signal, the participants have about 1 minute to solve their task. Depending on the group dynamics, the instructor must assess how much time is given.

3. At a stop sign (whistle or similar), everyone stops their task. The question is asked whether everyone has completed his*her task.

The task is solved when all the chairs are on the floor sideways in a Y-shape and a group is sitting on the chairs. If the task has not been solved, everyone is given time to solve the task again. This can be repeated as often as desired and supplemented with hints.

Note: The instructor only hands out the task. No questions will be answered after the game has started. All questions must be clarified BEFORE the game begins. There are no rules except for the task on the piece of paper (violence is to be rejected, of course!). The participants may talk to each other, but this is not pointed out to them. ■

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DURATION

15 minutes



GROUP SIZE

9 - 30 people



MATERIAL

Chairs, task sheets

EVALUATION

The following questions can be asked:

- How did you feel while performing the task?
- How did you arrive at the solution?
- Did you find the task rather difficult or rather easy? What was difficult?
- Was your way democratic?
- What do you take away from the exercise? ■

OBJECTIVES

The participants have recognized that complex tasks require social interaction and that this is the only way to find a good solution for everyone. ■



METHOD 2 - STRATEGIES FOR SUSTAINABILITY

3 WAYS, 1 GOAL

In order to implement sustainability, various strategies target the consumption and production patterns of individuals, but above all focus on politics, administration and business. The strategies are sufficiency, efficiency and consistency. To achieve sustainability goals, all three strategies are needed in a smart interplay. Efficiency refers to a more productive use of resources. Consistency means using environmentally compatible technologies so that the functioning of ecosystems is not destroyed. Sufficiency means lower resource consumption by reducing the demand for goods. ■

**BRIEF DESCRIPTION**

The participants work in small groups on the three strategies for sustainability: "efficiency", "sufficiency" and "consistency". They deal with the approaches based on a short text and think about suitable examples. Afterwards, the results are presented in the plenum and a critical discussion takes place together. ■

IMPLEMENTATION

1. The participants are informed that three strategies of sustainable management are at stake. Three small groups are formed, and each group is assigned to one of the three strategies. All groups receive flipchart paper and pens, as well as texts on the respective strategies in sufficient numbers. The texts are available here:

▶ **EFFICIENCY – BETTER PRODUCTION**

▶ **SUFFICIENCY – LESS IS MORE**

▶ **CONSISTENCY - IT ALSO WORKS OTHERWISE**

2. The participants read the text and have the opportunity to ask comprehension questions. They think about two concrete examples of the strategy and whether they can think of further advantages and disadvantages. The most important facts are compiled on a flipchart and then presented in plenary. The form of the presentation can be freely chosen, e.g. in text form, as a drawing or sketch note.

3. A short summary and, if necessary, additions are made by the person giving the instructions. ■

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**DURATION**

45 minutes

**GROUP SIZE**

from 3 persons

**MATERIAL**

Texts on sustainability strategies, flipchart paper, pens

EVALUATION

Afterwards, the following questions can be discussed together:

- Were the strategies new to you or did you already know them?
- Which strategy do you find best?
- How can the strategies be implemented in practice?
- Do you think the strategies can be more effective alone or together?
- How can the strategies help you personally in your everyday life? How can you act on your own? ■

OBJECTIVES

- The participants know three sustainability strategies and can reflect on them critically.
- The participants know practical examples of the three sustainability strategies and their advantages and disadvantages. ■



METHOD 3 - RESEARCH

THINGS CAN BE DONE DIFFERENTLY! - ALTERNATIVE APPROACHES TO OUR MODES OF CONSUMPTION AND PRODUCTION

The economic model currently prevailing in the world is not sustainable. It leads to climate change, loss of biodiversity, wars, social upheaval, and many other challenges. The call for change and alternatives to the prevailing growth mindset are becoming louder in debates about how to achieve sustainability and democracy.

And there are already many approaches: from indigenous concepts such as the Good Life and Ubuntu to forms of solidarity-based economic activity and a post-growth society, many alternatives are being discussed and are already being lived in many places. ■



BRIEF DESCRIPTION

In small groups, the participants research various alternative approaches to the current economy and practical examples on the Internet. The results are then presented in plenary. Alternatively, if no Internet is available, texts can be handed out that are available in the annex. ■

IMPLEMENTATION

1. The group is divided into 4 small groups. The groups will independently research one alternative approach to economic and production methods as well as a practical example on the internet.

2. Subsequently, they explain their approach based on their chosen example.

Note: It is not intended to reproduce and explain the concept, but through the example to make the concept understandable.

Alternative: If no Internet is available, the instructor distributes texts as well as examples of alternative approaches. On the next page, diverse texts are available for downloading.

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DURATION

60 minutes



GROUP SIZE

from 3 persons



MATERIAL

Internet, Internet-enabled devices, flipchart, pens, texts if applicable

Economic and life forms

▶ BUEN VIVIR AND UBUNTU – HUMANS AND NATURE FORM ONE UNIT

▶ SOLIDARITY BASED ECONOMY – PEOPLE AT THE CENTRE

▶ THE COMMON GOOD ECONOMY – AN ECONOMIC MODEL WITH A FUTURE

▶ TRANSITION MOVEMENT – MOVING INTO H POST-OIL AGE

Examples for alternative practice

▶ ECUADOR - CHOCOLATE AGAINST ROBBERY IN THE ECUADORIAN RAINFOREST...

▶ CHILE - THE INDEPENDENT MAPUCHE SAVINGS AND CREDIT COOPERATIVE...

▶ GERMANY - BIODYNAMIC AND SOLIDARITY FARMING...

▶ MALAWI - KEEP IT IN THE GROUND FOR PEACE – EDUCATION, EMPOWERMENT...

The examples are not 100% applicable for the approaches to alternative economy and life forms. Similarities and differences should be worked out. The task is: Read the texts on alternative economic models and the example texts carefully. To what extent do you find parallels in the practical examples to the concepts? How do they differ in each case? ■

EVALUATION

At the end, open questions can be addressed. The following questions can serve as a suggestion for a final discussion:

- Do you know of other forms of alternative management?
- Do you think the implementation of the approaches you have learned about is realistic?
- Do you see the approaches as a democratic and sustainable alternative? ■

OBJECTIVES

- The participants know alternative economic concepts and related examples.
- The participants know that civil society groups can become active themselves and change situations. ■



METHOD 4 - VIDEO STATEMENT AND WORLD CAFÉ

ECONOMY, GROWTH AND PROSPERITY - WHAT DOES THAT ACTUALLY MEAN?

We are used to seeing a close connection between economic growth and prosperity. If only we managed to keep our economy going, to produce and consume more and more, poverty would be abolished, everyone would become rich and all problems would seem solvable. However, is that really the case? Does economic growth really bring prosperity to all? In addition, can it make the world more sustainable and democratic at the same time? Some statements from an interview with Blanca Chancoso serve as a (growth-)critical stimulus to deal with the concepts of economy, growth and prosperity. ■



BRIEF DESCRIPTION

After a short silent reflection on the terms “economy”, “growth” and “prosperity” and watching some excerpts from the video, the participants take a closer look at the topic in a World Café. The World Café method aims to bring participants into conversation with each other and thus intensively discuss and reflect on problems or issues in small groups. The conversations should resemble everyday conversations in a street café. A deepening of the conversations is made possible by the multiple change of participants. At the end, a final round is held in the plenum. ■

IMPLEMENTATION

1. Three tables are distributed around the room so that one small group can sit at each of them. The following questions are assigned to the tables:

- What does economy mean?
- What does growth mean?
- What does prosperity mean?

A piece of flipchart paper is placed on each table as a “tablecloth” with one of the questions written on it. Later, the small groups write their thoughts on this paper in keywords.

2. First, all participants reflect silently on what prosperity, growth and well-being mean to them. To do this, the facilitator asks the following questions in turn:

- Have you been economically active lately? If so, how?
- Why do you think we actually do business?
- What does growth mean to you? In which areas do you want a lot of growth? In which areas do you not need growth?
- What is prosperity for you? Is there anything that stands in the way of your prosperity? What would that be for you?

i



DURATION

approx. 60-90 minutes



GROUP SIZE

12-30 people



MATERIAL

Video, copies of the transcript of the video, paper, pens, flipchart paper, sufficiently large room with tables and chair

After each question, participants write their thoughts on a piece of paper (approx. 2-3 minutes per question). The notes are only for themselves and do not need to be published.

3. Afterwards, all participants watch the video excerpt from the interview with Blanca Chancoso together: www.t1p.de/blanca-chancoso-economy.

Transcripts of the video are available on the respective tables of the World Café, so that the participants can reread what they heard. The transcript can be downloaded in German www.t1p.de/transcript-blanca-chancoso-DE and in English www.t1p.de/transcript-blanca-chancoso-EN.

The participants also have a short time to complete their notes.

! Important: The facilitator should note that the statements of Blanca Chancoso represent one perspective on economy, growth and development and that there are many others.

4. The group is divided into three small groups of equal size. The small groups discuss the respective question at the tables (15-20 minutes) and record their central thoughts on the flipchart paper. For each table a host remains at the table for the entire course of the discussion. He*she is chosen at the beginning of the first round in the respective small groups.

5. When the time is up, the paper remains on the table and the groups switch tables. At the new table, they continue working on what the previous group has already worked on. The host briefly presents what the previous groups have discussed. He*she summarizes where there was agreement and disagreement between the previous “visiting groups” at the table. After three rounds, each group has dealt with each topic once.

Note: If less time is available, only one group can also work on each table. Then 25 minutes should be given for a discussion in the small groups and the creation of a poster with the most important arguments. ■

EVALUATION

After all small groups have worked on all topics, the hosts briefly present in plenary what the main opinions and controversies were on their respective question.

The participants can ask questions and discuss controversial aspects. ■

OBJECTIVES

- The participants will be able to establish a connection between the concepts of economy, growth, and prosperity and to deal with them critically.
- The participants know a perspective on this from Ecuador.
- The participants can critically reflect their ideas with other perspectives and know that there can be different aspects on this topic. ■





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DIGITALISATION FOR ALL - SUSTAINABLE AND DEMOCRATIC

An informed and self-determined population is the foundation of a functioning democracy and the basis for sustainable development. Digitalisation can promote democratic participation, equal opportunities and sustainability if the framework conditions are right. After all, access to information and the possibilities of networking people has never been easier than in the age of the Internet. More and more people have access to the Internet and can communicate with each other worldwide in real time. This also opens up new ways of networking for civil society actors.

At the same time, digitalisation is one of the biggest challenges: An increasing monopolisation of corporations that provide the infrastructure for the Internet can be observed. In global political institutions, companies from Europe and North America tend to have the most influence. Not only since the existence of Google, Amazon and Facebook do companies decide how work is done in their production halls or offices, but also what the political framework conditions for this look like. It is therefore important to question who actually sets the pace and direction of development and who decides what content and information is disseminated and what is not. Other problems are the disregard for data protection and the surveillance of citizens. Access to digital resources is also still unfairly distributed. The question is: How can all people worldwide have access to an Internet that is secure, free and affordable? It is particularly important to in-

clude people in disadvantaged regions in both the Global South and the Global North. Finally, the negative social and ecological consequences of digitalisation, which arise from the production, use and disposal of digital devices, must not be disregarded.

In this handbook, we limit ourselves to a few fundamental aspects of this large and dynamic complex of topics. With the methods presented, we want to encourage people to think about what digitalisation can mean, how power and access to digital resources are distributed, what risks and also opportunities digitalisation can offer for democracy and sustainability. In the meantime, there are very good and comprehensive handouts on this topic. The methods used here are inspired by a collection of methods by the F3_kollektiv in Berlin¹ and partly taken from a collection of methods by the Konzeptwerk Neue Ökonomie in Leipzig². ■

LEARNING OBJECTIVES OF THE MODULE

- The participants know the social and ecological effects of digitalisation.
- The participants know the power relations in digitalised areas and can critically reflect on their role in them.
- The participants know possibilities to get involved in a democratic and sustainable digitalisation. ■

¹ www.digital-global.net/

² <https://www.endlich-wachstum.de/kapitel/digitalisierung/>

METHOD 1 - ASSOCIATION EXERCISE

DIGITALISATION IN IMAGES¹

Digitalisation encompasses numerous technical and social areas and issues: Electronic waste, operating systems, surveillance and resource depletion on the one hand, and political work, campaigns, communication and participation on the other. Democracy is also influenced by digitalisation everywhere - positively and negatively. How we deal with digitalisation also plays a major role in sustainability processes. ■

**BRIEF DESCRIPTION**

Through images, the participants are encouraged to engage with the diverse manifestations of digitalisation. The pictures displayed in the room show motives or highlights from everyday life and the media from different parts of the world. The participants choose an image that they associate with digitalisation. They discuss what connections there are between digitalisation, sustainability and democracy. ■

IMPLEMENTATION

1. The facilitator prints out the pictures (and laminates them if necessary). These are laid out in the middle of the room for all to see. For example, the images to which there are links in this list can be used:

▶ [Links - Images Digitalisation](#)

A pdf file with all pictures of the link list can be downloaded here:

▶ [PDF - Images Digitalisation](#)

2. The participants have time to look at the pictures. They choose an image for themselves that they associate with digitalisation.

3. Afterwards, the participants are asked to present their respective image and briefly explain why they have chosen this image and what they associate with it.

4. The facilitator writes down keywords on moderation cards. At the end, these are displayed or hung up for all to see. Together, the participants cluster the cards according to topics and look for generic terms that they assign to the pictures. They can also add terms if necessary. ■

i**DURATION**

30 minutes

**GROUP SIZE**

from 6 persons

**MATERIAL**

Printed pictures, circle of chairs, moderation material

EVALUATION

Possible questions for the participants in plenary are:

- What connection between an image and the theme of digitalisation surprised you?
- Is there an image that you would add?
- What constitutes digitalisation? Why can we say that we live in a digitalised world?
- What does a just digitalisation mean to you? ■

OBJECTIVES

- The participants know basic terms as well as superordinate terms on the topic of digitalisation.
- The participants recognise the first facets and effects of digitalisation.
- The participants have had an initial exchange on digitalisation and its relation to their own lives. ■

¹ The exercise is developed according to educational materials and method descriptions from the project #digital_global by the F3_kollektiv. The materials are licensed under a Creative Commons Attribution-ShareAlike 4.0 International licence.



METHOD 2 - POSITIONING

EVERYONE HAS THE RIGHT TO A SMARTPHONE?¹

Formally, all people have equal access to digital resources. In reality, however, access to and use of digital technology is very unequally distributed globally. This also applies to those affected by negative impacts. The extraction of resources for digital devices, for example, often takes place under poor working conditions and with damage to the environment in countries of the Global South. The electronic waste often ends up back there in landfills. Unequal distribution and affectedness can also lead to open and violent conflicts over access to raw materials such as gold or cobalt. The equal right for all to digital devices and Internet access with the claim to preserve ecological livelihoods for all at the same time is a challenge that needs to be addressed. ■



BRIEF DESCRIPTION

The participants position themselves on the statement “Everyone has the right to a smartphone” and discuss the tensions between digital lifestyles and ecological limits, and about distributive justice in the face of limited resources. ■

IMPLEMENTATION

1. A scale in the form of an imaginary line is drawn in the room. One end is marked with a card with the thesis “Everyone has the right to a smartphone”. At the other end is a card with the thesis “No one has the right to a smartphone”.
2. The participants exchange briefly in pairs what comes to their mind spontaneously.
3. Then the participants position themselves on the theses by standing on the imaginary line. They can stand either directly by the theses or in between, if they cannot clearly assign themselves.
4. When everyone has found a position, the participants explain it. Depending on the size of the group, individual or all participants can have their say. It should be ensured that as many different positions as possible are addressed and that the whole spectrum is represented. It is important to emphasise from the beginning that there is no right and wrong. ■

i



DURATION

45 minutes



GROUP SIZE

6 people or more



MATERIAL

Moderation cards, flipchart paper if necessary, pens

EVALUATION

Ecological, legal and social questions are raised in an open discussion round.

The ecological dimension asks about the natural limits of digital lifestyles, e.g.:

- What would be the consequences for the environment and climate if everyone in the world had a smartphone and other digital devices that consumed additional energy and produced waste?
- Who is actually responsible for preventing, limiting or compensating for the damage to the environment and climate caused by the extraction of resources for digital devices?

The legal dimension looks at the question of the extent to which it is possible to speak of a global right to certain goods (such as smartphones, laptops, etc.) and who grants this to whom, e.g.:

- Can there be an enforceable right to (digital) consumer goods or Internet use?
- How would such a right to a smartphone or to a digital lifestyle be implemented?
- If there were a right to a smartphone, would there also have to be a right to a smartphone that can be repaired and used in the long term? And would there have to be an obligation for manufacturers to offer them?

The social dimension addresses the (basic) needs can or should be met in the sense of global justice and in what way, e.g.:

- Why do you think it is important to have or be able to use certain digital devices? Which digital devices or applications would these be?
- Who benefits (most) from using digital devices and applications? Whom does it harm?
- What would have to change for everyone to be able to live a good life without being dependent on constant use of (constantly new) digital devices and offers? ■

OBJECTIVES

- The participants can critically reflect on the connection between digital technology and resource consumption.
- The participants have recognised a connection between digitalisation and global justice issues.
- The participants can critically reflect on their own needs and ideas of justice. ■



¹ The method is taken from: Konzeptwerk Neue Ökonomie/Attac/Rosa-Luxemburg-Stiftung (2021): Wirtschaft demokratisch gestalten lernen — Digitalisierter Kapitalismus. It is subject to the terms of use of the Creative Commons licence CC BY-NC-SA. The method description has been slightly modified editorially for this handbook.

METHOD 3 - GROUP DISCUSSION

WHO DETERMINES ON THE INTERNET?¹

If the economy and digitalisation affect everyone, then everyone should have a say and be able to shape it. Perhaps then, for example, many more people would discuss the conditions under which devices are built, how access to the Internet is organised or who collects and processes which data with different software. In reality, unfortunately, things look different: A few large corporations determine the market and thus also the structure of digitalisation. In order to change power relations, it is important to be clear about how they currently are. ■

**BRIEF DESCRIPTION**

The participants exchange views in a moderated discussion on the question “Who actually decides on the Internet?” In this way, they will look at and reflect on which actors play a role in digitalised capitalism and in which (power) relationships they stand to each other. ■

IMPLEMENTATION

1. The visualised question “Who actually decides on the Internet?” is placed in the middle of the room.
2. Then the following rules of conversation are briefly explained: Whoever wants to speak gives a sign. There is a ball (or another object) and only the person holding it speaks. The others listen and let the person finish. The person giving the signal throws the ball to one person. When the person has finished, he or she throws the ball to the next person who has raised his or her hand or back to the leader.
3. The guiding person throws the ball to the first person who wants to talk. From there, the conversation takes its course. The conversation can last 25 to 40 minutes. An end should be set in any case. Certainly, questions will remain unanswered. This may lead to questions for further work.
4. At the end, the facilitator briefly summarises the conversation.

A mind map can serve as a support. The mindmap available here serves as an orientation and is not meant to be worked through in the conversation. If the conversation wanders too far from the actual question, the mind map helps to return. ■

i

**DURATION**

45 minutes

**GROUP SIZE**

from 5 people

**MATERIAL**

Circle of chairs, paper, pens, ball, mind map

[▶ Link to the mind map](#)

EVALUATION

In a final round of flashlights, the participants take turns to answer the following question: “What do you take away from the discussion as an important insight or a new question that has arisen?”

The conversation can then be evaluated with a round of thumbs.

For this, the participants put their fist out in front of them. Evaluation questions answered with “yes” = thumbs up; “no” = thumbs down (average is possible).

- Were you able to listen well?
- Do you feel you were listened to?
- Were you able to participate in your own way?
- Did you feel comfortable in the group?
- Did you hear or think anything new?
- Was it interesting for you?

OBJECTIVES

- The participants can express their own thoughts on the topic of power relations and digitalisation/digitised capitalism.
- The participants have identified different actors and their (power) relations to each other. ■

¹ The method originates from: Konzeptwerk Neue Ökonomie/Attac/Rosa-Luxemburg-Stiftung (2021): Wirtschaft demokratisch gestalten lernen —Digitalisierter Kapitalismus. It is subject to the terms of use of the Creative Commons licence CC BY-NC-SA. The method description has been slightly modified editorially for this manual.



METHOD 4 - QUIZ

A, B OR C 1 - DIGITALISATION, SUSTAINABILITY AND DATA PROTECTION

Digitalisation is shaping our everyday lives. All over the world, people use their smartphones as a matter of course every day, informing themselves and networking with others. That is good. But digitalisation also has a significant impact on people and the environment - from the depletion of the necessary natural resources to the production and use to the disposal of digital devices. Moreover, the digital world is determined by a few extremely large companies. This concentration of power carries the risk that socio-ecological problems will not be reduced, but rather exacerbated in many places. ■



BRIEF DESCRIPTION

The quiz consists of several questions that can be freely combined depending on the occasion and the group. The first block contains questions on resource and energy consumption of digital technology (digital footprint) as well as some questions on the penetration of digital technology in our everyday life.

The second block contains questions on the role of large companies as well as on the digital fingerprint, i.e. data protection and personal traces one leaves behind on the Internet. The quiz provides a playful introduction to the debates on digitalisation, sustainability and power relations and explains some basic concepts. In the version of the quiz presented here, the participants work together in groups. ■

IMPLEMENTATION

1. The participants are divided into small groups of 3-4 people and the game is explained. Important: The questions can have several correct answers. Each group is given 3 A4 sheets, one each labelled "A", "B" and "C".
2. The facilitator can either read out the quiz questions and answer options or also put together a PowerPoint presentation. The quiz questions, answers and explanations of the answers can be downloaded here:

▶ Quiz questions on digitalisation and sustainability
3. The quiz questions are projected on the wall and read out. The small groups have a short time to confer. On a signal, all small groups hold up their solution letter(s). The facilitator reads the solution or the solution appears on the next slide.
4. If desired, the facilitator can read out the explanation for the solution. ■

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DURATION

30 minutes



GROUP SIZE

from 6 persons



MATERIAL

Beamer, laptop, slide template for the quiz, pool of questions

EVALUATION

Already after each question, it should be possible to ask follow-up questions and, if necessary, have a short discussion about it. The facilitator can also ask questions in between, for example:

- What was new for you?
- What does this information do to you? What do you think about it? What questions do you have?
- Do you know alternative ways of acting?
- The game is less of a competition and more of an exchange of knowledge and discussion between the participants. Therefore, a group with the most points does not necessarily have to be crowned the winner at the end - but this can reinforce the playful element of the exercise. ■

OBJECTIVES

- The participants have a common basic knowledge that can be referred to later in other methods if necessary.
- The facilitator has a first idea about the participants' knowledge of the topic. ■

¹ The method originates from: Konzeptwerk Neue Ökonomie/Attac/Rosa-Luxemburg-Stiftung (2021): Wirtschaft demokratisch gestalten lernen —Digitalisierter Kapitalismus. It is subject to the terms of use of the Creative Commons licence CC BY-NC-SA. The method description has been slightly modified editorially for this manual.



METHOD 5 - STATION LEARNING

DIGITALLY ACTIVE FOR DEMOCRACY AND SUSTAINABILITY

Digital media and tools offer endless possibilities to advocate for a more socially and ecologically just world. Even deciding which networks and which digital tools to use can have an impact on promoting sustainability and democracy. There are many good approaches to learning together digitally across borders. This can help to break down prejudices and stereotypes, change perspectives and motivate people to take action - knowing that people are active all over the world. ■



BRIEF DESCRIPTION

At various stations, the participants learn about examples of how people at different levels use the Internet to campaign for a globally just and democratic world. Afterwards, they will discuss their own possibilities for action. ■

IMPLEMENTATION

1. Depending on the size of the group and the time available, the facilitator chooses 2-3 examples that show the tools and levels at which digitalisation can be used for democracy and sustainability. Each contribution forms a station. If there are many participants, stations can be provided twice.

2. In small groups, the participants go through the stations in different order, so that all small groups get to know all the examples presented. They read/watch the contribution and have time for discussion and reflection (approx. 20 minutes per station).

Then they move on to the next station. Guiding questions at the stations can be:

- Which digital tools are used?
- What do the actors want to achieve?
- How does it relate to democracy and/or sustainability?
- What do you like about the example, what don't you like?
- Do you know similar actions/examples?

The stations can be equipped with self-selected examples. The following examples are available:

i



DURATION

60 - 90 minutes



GROUP SIZE

from 6 persons



MATERIAL

Material from selected examples, one Internet-capable terminal per station, Internet, headphones if necessary, moderation material if necessary.

▶ **Freifunk** - A network of routers for more democratic Internet access

▶ **PEACELAND** - Digital interactive platform for sharing and learning...

▶ **#NiUnaMenos** - a hashtag for gender justice and against gender-based violence...

▶ **Alice Pataxó** - indigenous influencer from Brazil...

EVALUATION

After all the small groups have gone through all the stations, the participants reflect in plenary. Possible questions are:

- Which example particularly appealed to you and why?
- Do you know of any other examples of people working for democracy and justice on the Internet?
- Can you imagine becoming active yourselves? If so, how? ■

OBJECTIVES

- The participants know projects, initiatives and people who use digital media to strengthen and implement democracy and sustainability.
- The participants have thought about their own possibilities for action. ■





OUR VOICES - OUR PLANET - OUR FUTURE

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OUR VOICES - OUR PLANET - OUR FUTURE VISIONS FOR A DEMOCRATIC AND SUSTAINABLE WORLD

A good life for all - in peace without oppression and exclusion. A self-determined life with freedom of expression, freedom of religion and freedom of movement. A life in which no one suffers from hunger and poverty and in which all people have access to clean water, energy, health care and education. For many people, this is an almost unattainable utopia.

To ensure a good life for all, there are already many international agreements - such as the Agenda 2030 adopted by the United Nations or the Paris Climate Agreement, the whole package of human rights declarations and much more.

To achieve the goals of these agreements, a fundamental change of our political and economic system seems necessary. But for many, terms like system change, Great Transformation, or paradigm shift are too abstract. The task of changing our prevailing economic and social system is often seen as almost impossible. But the current system was not created by natural laws, but by human beings. And people can change it again. Certainly, this is not easy. Because our current actions and way of life have become normal for us and are deeply anchored in our habits and thought processes. To do something fundamentally different requires courage, creativity, will, frustration tolerance. Change will not succeed overnight.

Utopias and visions are important to think about a future without being limited by present realities. Without utopias and visions, there is no change, no transformation, no innovation.

There are countless ways to detach oneself from the here and now and to think about the future free of current circumstances and constraints, to discover one's own desires and one's own role in the future.

A better world is imaginable and feasible. If we tackle this task together, we have a chance to create a just and equal society in which present and future generations can live peacefully and in harmony with the environment. ■

LEARNING OBJECTIVES

- The participants have exchanged ideas on future issues.
- The participants know creative methods for developing ideas.
- The participants have developed ideas for a democratic and sustainable future. ■

METHOD 1 - SPEED TALKING

MY WISHES FOR THE FUTURE

All people have their own ideas and wishes for their future and a better world. Sometimes these are similar, but often they are very different. It is important to exchange ideas. Because: a better world remains unattainable if we focus exclusively on our opinions, feelings and knowledge and do not listen to those of others. Dialogue and exchange are the beginning of bringing about change on a small and large scale. ■

**BRIEF DESCRIPTION**

Using the speed-talking method, the participants exchange their opinions, ideas and wishes for the future in several rounds of questions. After each round, the discussion partners change. ■

IMPLEMENTATION

- 1.** The participants distribute themselves in an outer and inner circle so that each person faces another person. They look at each other.
- 2.** The facilitator asks the first question. The pairs have 3-5 minutes to talk about the question. In order for both to have their say, a sign can be given halfway through the time for orientation.
- 3.** An acoustic signal indicates the end of the time for the first round. The people standing in the inner circle move two places clockwise. This means that two new people are facing each other.
- 4.** The leader asks the next question and the process starts again.
- 5.** After that, the participants in the outer circle move up two places counter-clockwise. Speed talking can be done for as long as you like.

i**DURATION**

10 - 20 minutes

**GROUP SIZE**

from 10 people
(even number of people)

**MATERIAL**

Acoustic signal

The facilitator may ask questions such as:

- Imagine you are travelling into the future. What or who would you definitely take with you and what or who would you definitely not take with you?
- If you were a superhero: What would be your superpower? What would be your heroic act?

- What is your greatest wish for the future?
- Imagine that you live in the year 2050 and everything is the way you want it to be - what advice would you give to the people living right now?
- What could you do today to make the world a good place for everyone? ■

EVALUATION

The method is suitable as an introduction to a topic but is also useful as an evaluation method. In itself, no reflection or evaluation is necessary.

Participants may say briefly whether they enjoyed it and whether they heard something interesting or surprising, without saying who they heard it from. ■

OBJECTIVES

- The participants can express themselves spontaneously on questions.
- The participants have come into an exchange with each other and have heard the opinions and ideas of others. ■



METHOD 2 - CREATIVE WORK

ANOTHER WORLD IS POSSIBLE - FUTURE MODELS FOR A SUSTAINABLE WORLD

It often seems as if the world is out of control and society, politics and the economy cannot find suitable answers to challenges such as climate change, wars, natural disasters and famine. But there are also more and more people who want to change themselves and the world. A crucial step for this is to consider what a good life for all can look like. To do this, it is important to dream and to develop visions and utopias for the future. But this is not so easy, because our thinking is usually characterised by rationality and scepticism and we do not allow ourselves to be unrealistic. To recognise our visions, it can help to visualise a better world. Perhaps it will then be easier for us to recognise which path of change can be taken and with whom. ■



BRIEF DESCRIPTION

The participants use natural and other materials to build models/prototypes of a world, village or city of the future in which people and nature live together sustainably and democratically. They present the models to each other and evaluate them together. In this way, they can discover their own and other wishes and ideas for the future and possibilities for action. ■

IMPLEMENTATION

1. The participants form small groups of 3-5 people (individual work is also possible, as is joint work in a smaller group of up to 8 people). A table is provided for each group. The participants may build the models also outside in nature on the ground.
2. The small groups first explore their surroundings and look for suitable materials (from nature) with which they can build a model of the future. If necessary, these materials can be supplemented by paper, modelling clay, small figures, etc. When building outside, all materials that do not come from nature should of course be removed again.
3. After the search for materials, the groups start modelling. To do this, the groups firstly work without speaking.
4. After about 15 minutes, the groups look at their work so far. Now the group members can explain to each other what they have done so far and why and ask the other group members questions about their models.

i



DURATION

120 minutes



GROUP SIZE

from 3 persons



MATERIAL

Natural materials from the environment, paper, modelling clay, small figures, other handicraft materials.

5. Together, the participants of the respective groups now think about how they can complete their model for the future based on what they have seen so far.

6. After about 30 minutes, the modelling ends. All participants walk around (in the room) and look at the models of the other groups. They do not ask any questions, do not comment on anything, but just notice what the others have done.

7. Afterwards, the groups present their models to the others. If the whole group is very large, only two or three groups can present their models to each other. ■

EVALUATION

After the presentation of the models, an evaluation takes place. The facilitator can ask the following questions:

- Which themes are reflected in the models? Do they cover economic, ecological, social and cultural areas? Have certain areas been given priority?
- Are there common visions for a democratic and sustainable coexistence in the future models? Are there any controversial points?
- What challenges or problems do you think will still exist in the future?
- What can be done in the present to make the future models a reality? Where do you see starting points on a social, economic and political level, but also for yourselves personally?

In the case of a small overall group with max. 2-3 future models, these questions can also be asked individually for each model. ■

OBJECTIVES

- The participants have ideas about a democratic and sustainable future.
- The participants have identified important topics and structures of living together.
- The participants have ideas on which level what kind of change they want and what their contribution can be. ■



METHOD 3 - CREATIVE WRITING

GIVE FUTURE A VOICE - WRITING FOR CHANGE¹

Rational thinking is a gift in many ways. But sometimes it may hinder us in our search for the unusual solutions we need if we are to meet the complex global challenges of our time. Poetry and writing, like other forms of artistic expression, can be used to go beyond the cognitive and logical and expand our imaginations about what is possible and doable. In this way, utopias can emerge that lead to change toward greater democracy, sustainability, and justice in the world. Because: once something is imagined, then it is also possible to take the first steps towards the implementation of this utopia. ■



BRIEF DESCRIPTION

The participants put themselves in the role of a human being, a plant or another element of nature in the year 2100. The future is characterized by social, economic and ecological justice. Almost all of the world's problems have been solved, and humans and nature live together in peace. The participants give a voice to the people or natural elements of the future and report in the form of stories, poems, reports, etc., what this democratic and sustainable world looks like. ■

IMPLEMENTATION

1. Participants can spread out in the room and find a place at their own convenience.
2. In order for participants to let go of other issues that are currently preoccupying them and allow them to open up to create greater imaginative power, warm-up methods or a fantasy journey can be useful. As an introduction, it should also be made clear that it is about positive visions of the future (as described in the short description of the method).
3. After the warm-up exercise, each person gets a pen and a sheet of paper folded three times (like writing paper). Everyone thinks of three terms that they associate with the (positive!) future. The participants write these terms on one part of the folded paper each.
4. They each pass the folded sheet to the person sitting to their right. Everyone now has a new sheet of paper in their hand. They look at the first word on the paper and write another one next to it that they associate with that word.

i



DURATION

90 minutes



GROUP SIZE

6-20 people



MATERIAL

Pens, paper, pins or adhesive tape

5. After that, the paper is passed again one person to the right, who writes a word next to the second word on the sheet of paper. This process is also repeated for the third word. After that, each person gets their sheet of paper back and has six words associated with the topic.

6. Using the six associations found together, each person is invited to write a short story, poem, or article from the point of view of a human being or a natural element that exists in the future in the year 2100. At least 15 minutes should be allotted for this step.

Additionally, colored pencils can be provided to embellish the texts with drawings (or just to draw something if the participants don't feel like writing).

7. The participants hang their (un)finished poem, story or report on the wall and then move around the room to read everything. Those who like can read their own or another text aloud. Depending on the size of the group, about 30 minutes should be planned for this step. ■

¹ The method is taken from Timo Holthoff, Transformative Poetry - Creative Writing. In: VNB (Ed.), Learn2Change. Transforming the world through education. Hannover, 2017

EVALUATION

The participants share with the others in a round what they experienced through the exercise, how they felt and if something changed in their "relationship" to the described element. ■

OBJECTIVES

- Participants creatively develop their own vision for a future worth living and protecting.
- The participants get to know other perspectives and visions for a future worth living and protecting. ■





DEMOCRACY AND SUSTAINABILITY

MODULE 1

MODULE 1 - METHOD 3: RESEARCH MATERIAL

MODULE 1 - METHOD 3: TEXTS

MODULE 1 - METHODE 6: ACTION FORMS



THE ROLE OF CIVIL SOCIETY

MODULE 2

MODULE 2 - METHOD 2: INFORMATIONCARD

MODULE 2 - METHOD 4: EXAMPLES



REPRESENTATION MATTERS?!

MODULE 3

MODULE 3 - METHOD 3: LIST OF STATEMENTS

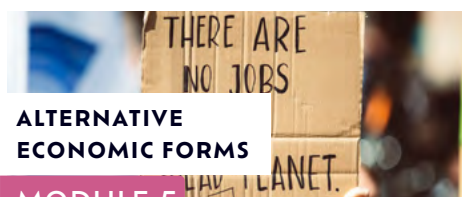
MODULE 3 - METHOD 3: ROLE CARDS



USING AND PROTECTING NATURAL RESOURCES

MODULE 4

MODULE 4 - METHOD 2: TEXTS



ALTERNATIVE ECONOMIC FORMS

MODULE 5

MODULE 5 - METHOD 2: TEXTS

MODULE 5 - METHOD 3: TEXTS

MODULE 5 - METHOD 3: EXAMPLES



DIGITALISATION AND SUSTAINABILITY

MODULE 6

MODULE 6 - METHOD 1: DIGITALISATION IN IMAGES

MODULE 6 -METHOD 3: MINDMAP

MODULE 6 - METHOD 4: QUESTIONS QUIZ

GROUP 1

AGENDA 2030 AND THE SDGS**VIDEOS**

- 4 minutes video by United Nations System Staff College.
www.t1p.de/un-staff-college-sdgs
- 4 minutes video by SDGCAfrica
www.t1p.de/SDGCAfrica
- 6 minutes video by Alexandre Magnin regarding the model of the SDG wedding cake.
www.t1p.de/sdg-wedding-cake

TEXTS (PDFS)

- United Nations (2015): Resolution adopted by the General Assembly on 25 September 2015. Transforming our world: the 2030 Agenda for Sustainable Development
www.t1p.de/Agenda2030_en

WEBSITES

- United Nations. Department of Economic and Social Affairs – Sustainable Development: The website shows information on the SDGs. It lists related events and contains publications and progress reports.
<https://sdgs.un.org/>
- United Nations. Sustainable Development Goals: The website contains information on the goals, videos, material and information on current campaigns and possibilities to take action.
<https://www.un.org/sustainabledevelopment/>
- SDGCA. The Sustainable Development Goals Center For Africa: The website contains news and events on the SDGs.
<https://sdgcafrica.org/>
- United Nations. UNRIC – Regional Information Centre for Western Europe: The website contains information on the SDGs, different material like podcasts, videos and a game on the SDGs.
<https://unric.org/en>

GROUP 2

PLANETARY BOUNDARIES**VIDEOS**

- 5 minutes video by Switzerland Federal Office for the Environment FOEN.
www.t1p.de/FOEN
- 18 minutes Ted Talk by Johan Rockström with the title "Let the environment guide our development" from July 2010.
www.t1p.de/TED-Talk_Johan-Rockstroem

TEXTS

- Johan Rockström, Will Steffen et al. (2009): Planetary Boundaries: Exploring the Safe Operating Space for Humanity. Ecology & Science, Vol. 14, No. 2, Art. 32.
www.t1p.de/planetary-boundaries-framework
- Will Steffen, Katherine Richardson, Johan Rockström et al. (2015): Planetary boundaries: Guiding human development on a changing planet. Science, Volume 347, Issue 6223.
www.t1p.de/planetary-boundaries-humandevlopment

WEBPAGES

- Stockholm Resilience Centre: The website lists the key publications and articles on the planetary boundaries. Furthermore, it contains a news section with new articles, videos, podcasts etc.
www.t1p.de/planetary-boundaries
- The Natural Step: On this website of a German NGO, you can find short summaries of the nine boundaries and a short text that presents the people behind the concept.
www.t1p.de/thenaturalstep
- Sustainable & Social: In the article "S & S Decoded: Planetary Boundaries – A Safer Operating Space for Humanity" by Amy Nguyen from the 28th of April 2020, you receive a first and easy to understand explanation on the planetary boundaries.
www.t1p.de/sustainableandsocial
- King's Centre for Visualization in Science: On the website, you find an interactive model with research results on the planetary boundaries.
www.t1p.de/KCVS

GROUP 3

BUEN VIVIR**VIDEOS**

- 3 Minute video of Fundación Solón.
[www.t1p.de /fundacion-solon-EN](http://www.t1p.de/fundacion-solon-EN)
- 5 minutes interview with Alberto Acosta on the concept of Buen Vivir (in Spanish with English subtitles).
www.t1p.de/Alberto-Acosta_en

TEXTS(PDF)

- Claudia Gimena Roa (2018): Buen Vivir, Pacha Mama, and the Defenders of Mother Earth. In: Learn2Change. Transforming the World through Education, published by Verein Niedersächsischer Bildungsinitiativen.
www.t1p.de/buen-vivir_en
- Alberto Acosta (2016): Rethinking the World from the Perspective of Buen Vivir. In: Degrowth in Movement. Published in the frame of the Project „Degrowth in Bewegung“ by Konzeptwerk Neue Ökonomie on the webportal degrowth.info.
www.t1p.de/interview-acosta

WEBPAGES

- The Guardian/Eduardo Gudynas: Eduardo Gudynas, a leading scholar on buen vivir, talks to Oliver Balch from the Guardian the concept and philosophy of Buen Vivir. The article includes links to background information and other websources.
www.t1p.de/theguardian-Eduardo-Gudynas
- Blog Pachamama/Jocelyn Mercado: The Pachamama Alliance blog provides a report on the philosophy and the importance of the concept of Buen Vivir for social and environmental change. The article includes links to other pages and articles.
www.t1p.de/blog-pachamama

GROUP 4

DIMENSIONS OF SUSTAINABILITY: 3 PILLARS OF SUSTAINABILITY OR TRIPLE BOTTOM LINE

VIDEOS

- 4 minutes video on Triple Bottom Line by Alexandre Magnin (Script Sarah Brooks).
www.t1p.de/Trippl-Bottom-Line
- 4 minutes video on the 3 pillars of sustainability by Swiss Learning Exchange and SDG Plus.
www.t1p.de/3-pillars-sustainability

WEBPAGES

- Sustainability Success: The website focusses on businesses. Nevertheless, it provides a good explanation of the models.
www.t1p.de/sustainability-success
- Planning Tank: The article by Priyanki Baruah (9th of September 2020) contains definitions and information on the three pillars of sustainability.
www.t1p.de/planningtank
- Bard. Graduate Programs in Sustainability: The website contains a short course on the three pillars of sustainability.
www.t1p.de/gpsbardedu

DEMOCRACY IS TOO SLOW - WE NEED AN ECO-DICTATORSHIP TO RESPOND TO THE PRESSING PROBLEM OF CLIMATE CHANGE.

Democracies sometimes work very slowly. The struggle for decisions and majorities takes time. We no longer have this time, for example, with regard to climate change. Authoritarian regimes can impose far-reaching measures centrally and from above. In this way, China has managed to make very rapid progress in the expansion of renewable energies.

Sustainability requires a change in lifestyles. However, the majority of the population will not voluntarily restrict themselves. Change can only be achieved if there are clear guidelines „from above“. In Marburg/Germany, the mayor Egon Vaupel initiated a solar bylaw some time ago that requires building owners to install solar systems on their roofs when renovating their houses. Such clear ordinances make it possible to implement changes more quickly. The mayor was re-elected in 2011. The citizens apparently did not find this ordinance bad, but on the contrary encouraged this path, even though Egon Vaupel was called an „eco-dictator“ in the media.

In a democracy, environmental protection measures often become „lazy“ compromises in a dispute between eco-freaks and industry lobbyists. As a result, measures are weakened, and citizens are more often unable to understand them. Trust in politics is dwindling and people are dissatisfied. A clear path and clear guidelines can counteract this. In this context, it is important not to think only on a national level. In order to bring about a comprehensive change in the system, we would need an international climate council with global powers, which would be entitled to issue instructions to all governments and be able to impose sanctions. This would

even bring us to a global eco-dictatorship. This world climate council would not consist of politicians, but mainly of climate experts. Only in this way can it be guaranteed that scientific findings are the guiding principle and not political or economic interests.

If you look at democracy and sustainability, you can say that the concepts are even at odds with each other. Because sustainability is a goal, but democracy is an open process. If it is now prescribed that this process should produce sustainability, it is no longer open.

Note: The preparatory texts for the fishbowl on the question „Can democracy advance sustainability?“ are intentionally written in a provocative way to facilitate a controversial discussion. They do not necessarily reflect the opinion of the authors.

SOURCES

- <https://www.siegfriedhagl.com/en/economic-and-social/do-we-need-the-eco-dictatorship/>
- <https://www.berliner-zeitung.de/open-source/um-die-hoelle-zu-verhindern-brauchen-wir-eine-oekodiktatur-li.175965>
- <https://taz.de/!5118351/>

MORE SUSTAINABILITY ONLY WORKS WITH CLEAR LAWS AND PROHIBITIONS.

The majority of citizens will not voluntarily restrict themselves. Putting the common good in the hands of the individual leads to stagnation. There needs to be more commitment, i.e. clear laws, so that something moves in the direction of sustainability. Unfortunately, politicians do not dare to name bans or implement tax increases or are at least very cautious about doing so for fear of not being re-elected. Unfortunately, most people are more focused on the present and perceive restrictions more than they see the advantages for the future. However, what some see as a restriction on their ability to do things, protects the livelihoods of others or expands their freedoms. It should be the task of politics in a democracy to ensure that the freedom of some is not restricted by others. This may include disadvantaged, oppressed or as yet unborn members of the population. Essential tools of control are commandments, prohibitions, requirements, procedural rules and taxes. Without an appropriate, socially balanced tax policy, without clear legal rules on individual resource consumption and without corresponding enforcement possibilities, political goals beyond the preservation of the status quo will remain unattainable.

A good framework has been created with the internationally agreed sustainability goals, but the implementation is too non-binding. In this way, there is a risk of taking stock in 10 years and extending the period for achieving the goals or modifying them. This is risky because the time for change is pressing. Clear laws and regulations are needed. There are many ideas on what these could look like.

Changes often mean cuts, but, if they are well thought out and managed, they are possible - even if they are related to individual behaviour. Smoking could be cited as an example: 20 years ago, it was

still common for people to smoke everywhere, even if children were in the room with them, for instance. The attitude towards it in Germany has changed a lot in recent years and this has been achieved through a controlled process. Tobacco prices have been raised, advertising for cigarettes has been restricted, deterrent images have been used and smoking has been banned in public buildings and restaurants. Therefore, it is possible to change something, even when it comes to habits.

Note: The preparatory texts for the fishbowl on the question „Can democracy advance sustainability?“ are intentionally written in a provocative way to facilitate a controversial discussion. They do not necessarily reflect the opinion of the authors.

SOURCES

- <https://www.forumue.de/en/translation-laws-for-sustainability/>
- <https://www.sueddeutsche.de/leben/hans-peter-bull-gastkommentar-verbote-vorschriften-buerokratie-klimaschutz-1.4477172>

DEMOCRACY IS CLOSELY LINKED TO SUSTAINABILITY AND IS THE APPROPRIATE FORM OF GOVERNMENT TO ADVANCE IT.

Democracy and sustainability belong together. Democratic principles are therefore also at the heart of the 2030 Agenda adopted by the United Nations with its 17 Sustainable Development Goals. Sustainability is named as a vision for the future. Specifically, Sustainable Development Goal 16, for example, includes elements that are also closely linked to democracies such as peace, justice and strong institutions.

It is true that changes happen very slowly, but this is less due to the form of government than to the people involved. Politicians and citizens are only human and therefore change is slow. There is no guarantee that an eco-dictatorship would be faster than a democracy. And even if it seems that way in some places on the surface, this is partly put into perspective when you take a closer look. China has made very rapid progress in expanding renewable energies, but it is still not more environmentally friendly because of it. According to Germanwatch's annual climate protection index, authoritarian governments are the biggest climate polluters.

It only works to a limited extent to get people to change their behaviour through prohibitions, and there are often ways to get around laws and regulations. If too much is prescribed, this also triggers counter-pressure. Politics will not re-educate consumers with bans. They need information, innovation and incentives, both soft, voluntary measures and hard, financial incentives.

Another difficulty is that the path to more sustainability is not at all clear. Therefore, it is difficult when a path is prescribed from above. Complicated problems can only be solved through dialogue and in democracies a joint learning process is possible. It takes inventiveness, agility and courage for sustainable development. In a democracy this can flourish. Democracies make it possible to talk openly about issues. This allows new ideas to emerge, which have a chance to be heard in a democracy.

Poverty, increasing inequality, climate change and environmental degradation can only be overcome through international cooperation and the participation of a committed civil society. Free and critical reporting by journalists and bloggers as well as the guarantee of freedom of assembly and organisation are an indispensable prerequisite for this. What is needed is a state that shapes things, with expanded opportunities for participation, and active citizens who make use of these opportunities. If citizens are involved in shaping policy, they are more likely to accept restrictions.

Note: The preparatory texts for the fishbowl on the question „Can democracy advance sustainability?“ are intentionally written in a provocative way to facilitate a controversial discussion. They do not necessarily reflect the opinion of the authors.

SOURCES

- <https://www.ipg-journal.de/rubriken/demokratie-und-gesellschaft/artikel/kann-demokratie-nachhaltigkeit-5857/>
- <https://www.welt.de/wirtschaft/article223581920/Verbote-und-Gesetze-Klimaschutz-geht-einfacher-und-guenstiger.html>
- <https://www.zeit.de/wirtschaft/2012-06/freiheit-nachhaltigkeit-ekardt-interview/komplettansicht>

DEMOCRACY MUST BE FURTHER DEVELOPED - MORE INVOLVEMENT AND CO-DETERMINATION OF CITIZENS IS NEEDED.

An eco-dictatorship does not work. For a way out of the crisis, inventiveness, courage and creative solutions are important, and these come about in a democratic environment in which conflicts can be dealt with. What is needed is a critical public and an active civil society, and these need to be strengthened. So, if anything, we need more democracy, or rather, democracy should be developed further.

In itself, the term eco-dictatorship is also nonsense. When you get right down to it, we are already living in an eco-dictatorship, because you can't negotiate with nature - at least not if you don't close your eyes and are honest with yourself.

Sustainability is often associated with renunciation or with the restriction of freedoms. In liberal democracy, however, freedoms are to be protected. However, which freedoms are at stake when it comes to restrictions on sustainability? Often economic ones. We need to decouple freedom and the economy. Freedom can also lie in renunciation: Freedom from traffic jams and cheap schnitzel, freedom from the fear of nuclear accidents.

It is important to inform and involve citizens. They are more likely to support decisions or accept restrictions if they have been involved in the process. There is no need for an eco-police, but the means of „advertising“ and „convincing“ should be used.

Democracy needs to be advanced and strengthened to support sustainability. There are several ideas for this. One demand that comes up again and again is the greater involvement of young people in decision-making. Democracy should include all interests, including those of future generations and nature. So far, future generations have hardly been taken into consideration, because politics is mostly focused on the present. Politicians do not want to scare away their voters. In order to take more account of the interests of young people and future generations, the voting age could be lowered, a youth quota could be introduced in parties and institutions, or a young people's council on climate policy could be set up. A certain number of seats in parlia-

ment could also be set up for people as advocates of future generations, who have the right to veto laws that demonstrably affect their rights and opportunities. Nature's rights should also be defended and enforceable before the law. Furthermore, education for sustainable development should be strengthened, because it forms the basis for change.

One way to speed up democracy would be to take decisions where they are needed - in one's own locality, in the region, in the state, at national or international level. Direct participation opportunities could also be expanded. For example, there could be more citizens' councils or referendums, or citizens should be more involved in decision-making.

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SOURCES

- <https://www.ipg-journal.de/rubriken/demokratie-und-gesellschaft/artikel/kann-demokratie-nachhaltigkeit-5857/>
- <https://taz.de/!5118351/>
- <https://www.boell.de/de/2015/12/07/die-oekodiktatur-ist-ein-irrweg>
- <https://www.alainveuve.ch/demokratie-weiterentwickeln-ein-gespraech-mit-hannes-gassert/>

FORMS OF ACTION

- Action climbing
- Boycott
- Critical Mass
- Write a letter to politicians
- Citizens' initiative
- Demonstration
- Flash mob
- Campaign
- Hand out flyers
- Information table
(e.g. at an event)
- Run for office
(for civic council, student council, etc.)
- Vigil
- Human chain
- Involvement in a political party
- Participation in a civil society organisation
- Petition
- Radio ballet
- Silent Climate Parade
- Sit-in
- Street Art
- Strike
- Signature collection
- Hidden Theatre
- Petition for a referendum
- Vote

WHO OWNS THE FOREST? - THE STRUGGLE OF THE SÁPARA IN ECUADOR (TOTAL 2 SHEETS)

Please copy each phrase on a single sheet of paper/moderation card etc.

ECUADOR

Ecuador is located in the northwest of South America between Colombia and Peru and has about 17 million inhabitants.

Located in the Andean highlands (Sierra) at 2,850 m, the capital is called Quito.

The country is named after the equator line that runs through the northern part of the national territory.

Ecuador is considered the most biodiverse country in the world. In relation to the size of the country, an above-average number of animals and plants exist.

Very diverse population groups live in Ecuador. The proportion of the indigenous population is very high and is estimated at about 50%.

The rainforest of Ecuador is part of the Amazon rainforest. This encompasses more than half of the world's remaining tropical rainforest and has the greatest biodiversity of all tropical forests.

SÁPARA

The Sápara people today number about 550 and live in the eastern Amazon lowlands of Ecuador.

The Sápara live on 3,760 square kilometers in small villages along the Conambo and Pindoyaku rivers.

The forest in Pastaza province is still almost untouched, in contrast to the northern Amazon, where oil production has left deep traces of destruction.

The precarious working conditions during the boom of rubber at the beginning of the last century led to the dispersion and flight of the Sápara to the surrounding Kichwa villages and thus almost to the extinction of their own language.

Today, only three people can still communicate in Sápara.

MINERAL OIL

Ecuador produces around 500,000 tons of petroleum per day.

In Ecuador, the dangers to the rainforests are no different than elsewhere: pipelines rupture and release many liters of mineral oil into nature - often causing severe environmental damage.

But also, road construction, test drilling, pipelines and oil production in adjacent areas destroy the unique biodiversity in the area.

Soils and waters are poisoned by oil residues and heavy metals, and people as well as animal and plant life suffer greatly as a result.

WHAT HAS HAPPENED

In 2020, an association of individuals who are not the legitimate representation of the Sápara (and who themselves belong to other ethnic groups) launched an attempt to appropriate three-quarters of Sápara territory.

For this, they simply declared themselves the „true Sápara“ and registered claims to the land title with the relevant government agency, which is part of the Ministry of Agriculture.

The land grab was initially successful: Only after 18 months it became clear that the land register entry for this area had been corrected, or rather manipulated.

The majority of the Sápara's habitat, approximately 250,000 hectares of completely preserved primary rainforest, which they have inhabited for centuries, had been taken away from them.

IN COURT

The Sápara, on the other hand, stand united against the mining and extraction of raw materials or deforestation in their forest and are accordingly politically engaged.

In May 2021, the Sápara's elected representative body, the Nacionalidad Sápara del Ecuador (NASE), with President Nema Grefa, submitted an injunction.

She complained against the deprivation of her ancestral territory and also complained that they had not even been informed of this.

After three days of trial, the hearing of numerous witnesses of the Sápara culture and the committed intervention of the Defensoría del Pueblo (People's Ombudsman's Office), the verdict was handed down on October 18, 2021 in the courtroom of the Amazonian town of Puyo.

The judge declared the transfer of the 250,000 hectares of forest to a group of people not legitimized by the Sápara as illegal and confirmed the Sápara's right to their own territory.

Thus, the government's plans to gain access through the back door to the petroleum lying under the forest have failed.

The joy of those present was immense.

After the verdict was announced, the lawyer emphasized that this was not only a victory for the Sápara, but a confirmation that nature has its own rights, as provided for in Ecuador's constitution.

The ruling also has a guiding effect for other peoples of the Amazon in the defence of their traditional territory.

In the meantime, an appeal against the ruling has been rejected and the official revocation of the legal title has been reversed.





UGANDA

OBSTACLES TO CIVIL SOCIETY IN UGANDA

FINANCIAL RESOURCES ARE SUSPENDED

In Uganda, civil society space has been harassed, oppressed and eroded. Many organizations have experienced a wave of attacks on their facilities in the form of office break-ins and workplace raids. In recent years, a number of laws have been passed and administrative actions have been taken against CSOs and others, including the Public Order Management Act (2012) and the NGO Act (2016).

In advance of the parliamentary and presidential elections on January 14, 2021, the Minister of the Interior ordered that all civil society organizations undergo a mandatory evaluation and review process before they are allowed to operate. Many organizations were not able to go through this process in terms of personnel and finances. Very few have successfully completed the review.

Ugandan civil society groups are largely dependent on external donors and have always struggled with scarce and declining financial resources, which severely hampered the scope of their work. This situation was exacerbated by the outbreak of COVID-19 and the resulting lockdown.

In February 2021, the government suspended Uganda's Democratic Governance Facility (DGF), a European Union fund for nongovernmental groups. These three factors - harassment, restrictions, and limited access to funding - have weakened civil society organizations in Uganda and driven most of them into a mode in which they cannot continue their important work or can do so only in a very limited way. ■

SOURCES

- www.civicus.org/index.php/fr/component/tags/tag/uganda
- <https://www.africanews.com/2021/08/20/uganda-government-suspends-activities-of-54-ngos/>



HONDURAS

THE MURDER OF BERTA CÁCERES

AS A RESULT OF HER FIGHT AGAINST ENVIRONMENTAL AND HUMAN RIGHTS VIOLATIONS BY MULTILATERAL CORPORATIONS

Berta Cáceres from Honduras was a feminist, environmentalist, human rights activist and co-founder of the indigenous council COPINH 1. In 2015, she received the Goldman Environmental Prize in the USA, one of the world's highest awards in the field of environmental protection. Berta Cáceres stood for the struggle of the peasant and indigenous population for their right to land and to a self-determined life. She had organized a resistance movement against the planned Agua Zarca mega-dam project. The dam was to be built by the Honduran hydroelectric company Desarrollos Energeticos SA (DESA) in cooperation with the World Bank and multinational companies, including a Siemens subsidiary, on the Rio Gualcarque in the territory of the indigenous Lenca people. The resistance led to the stop of the dam project.

On the night of March 2 to 3, 2016, Berta Cáceres was shot dead by armed men in her home in the town of La Esperanza in Honduras. The government of the Central American country had defied a 2009 order from the Inter-American Commission on Human Rights and failed to provide her with police protection despite repeated threats against her life.

In 2019, a court in Honduras sentenced four of Berta Cáceres' contract killers to long prison terms. However, her family continued to fight afterwards

for the conviction of the actual masterminds behind the murder - with success: on July 5, 2019, the Court of Justice in Tegucigalpa pronounced its judgement against Roberto David Castillo, the CEO of the company DESA and former officer of the military intelligence service, for his complicity. The court considers it proven that Castillo helped coordinate a group of contract killers and intermediaries who put the murder plan into action.

„Berta Cáceres was such an important figure for the Honduran people, the Lenca, that despite her murder, she will always live on in territorial disputes, in resistance, against militarization, corporate expropriation, corruption and against general violence in Honduras, „ said her daughter Bertha Zúñiga in an interview with the Argentine newspaper Página 12 in 2020. ■

SOURCE

- www.clacso.org/por-siempre-berta-caceres/

1 Consejo Cívico de Organizaciones Populares e Indígenas de Honduras.



GERMANY

SURVEILLANCE TECHNOLOGIES AND RESTRICTIONS ON FREEDOM OF ASSEMBLY

In its Annual Report 2022, the human rights organization Amnesty International criticizes the fact that in Germany the work of civil society organizations is often made more difficult and human rights are not always respected.

The report criticizes, among other things, the North Rhine-Westphalia Assembly Act of 2021, saying that it disproportionately restricts the right to peaceful assembly by imposing a series of administrative regulations and unreasonably expanding the state's powers of surveillance and control. Explicitly mentioned is the right of the police to set up people checkpoints in the vicinity of demonstrations.

Furthermore, according to „Reporters Without Borders“, journalists were not adequately protected by the police when covering demonstrations. The organization reported many cases in which journalists were physically attacked and verbally abused during protests, especially against Covid-19 measures.

Amnesty International further notes that changes to the intelligence laws have led to secret services being able to use surveillance technologies such as „state Trojans“ to monitor even encrypted

communications. In doing so, they can demand the assistance of Internet service providers and exploit critical computer security vulnerabilities when installing the surveillance software (so-called „zero-day exploits“).

Amnesty also expressed concerns about the state Trojan Pegasus, which the German government had purchased. Even though the Interior Ministry says the software may only be used for targeted surveillance in accordance with German law, concerns remain because the spyware has been shown to contribute to human rights abuses around the world. ■

SOURCES

- <https://netzpolitik.org/2022/menschenrechte-amnesty-jahresreport-kritisiert-einschraenkungen-in-deutschland/>
- www.amnesty.org/en/location/europe-and-central-asia/germany/report-germany/



INDIA

CRIMINALIZATION OF HUMAN RIGHTS DEFENDERS

THROUGH THE ANTI-TERROR LAW „UNLAWFUL ACTIVITIES PREVENTION ACT“ (UAPA)

The controversial anti-terrorism law „Unlawful Activities Prevention Act“ (UAPA) was introduced in India in 1967. It lists broadly worded offenses punishable under the law: illegal activities; activities that disturb India’s sovereignty and territorial integrity; activities that create or seek to create discontent against India.

Those accused of these offenses face serious consequences. Under the UAPA, individuals can be held in custody for up to six months without being charged. Even after that, a court can extend custody at will. Release on bail is almost never granted.

A well-known victim of the UAPA is the Jesuit priest Stan Swamy. He was a defender of the rights of the Adivasi, the indigenous people of India. Among other things, he was involved with young Adivasis who were in prison, supposedly for cooperating with the Naxalites - a banned Maoist party. Stan Swamy had been arrested under the Anti-Terrorism Act in October 2020. He was accused of maintaining links with the Naxalites or being one of their leaders. Investigators found incriminating documents on his laptop.

They claimed that Swamy and other conspirators had planned to assassinate Prime Minister Narendra Modi. It turned out that these documents had been planted on Swamy’s computer. By whom remains unclear.

Since October 2020, there has not been a single interview with him. His state of health was already very poor when he was imprisoned. Among other things, he suffered from Parkinson’s disease. Several requests to release him on bail were not granted. He died - still in custody - on July 5, 2021, in a Mumbai hospital at the age of 84 as a result of a Covid-19 infection. ■

SOURCE

- www.aktivasi-koordinierung.de/aktuelles/juli-2021-stan-swamy-84jaehriger-menschenrechts-verteidiger-unschuldig-inhaftiert-verstirbt/

ROLE CARDS¹ (TOTAL 4 SHEETS)

ORIGIN AND PLACE OF RESIDENCE

Sudan, big city in Germany	Sudan, rural area in Ghana	Turkey, small town in Germany	Germany, rural area in Germany	Germany, big city in Ghana
Germany, small town in Germany	Turkey, rural area of Turkey	Colombia, big city in USA	USA, small town in Sudan	Brazil, small town in Germany
Brazil, big city in Colombia	India, rural India	Ghana, big city in Germany	USA, small town in Germany	Brazil, small town in Brazil
Colombia, small town in Colombia	Sudan, big city in Sudan	Brazil, rural area in Brazil	Germany, small town in Brazil	USA, big city in USA
India, big city in India	Colombia, big city in Colombia	Turkey, rural area in Germany	Germany, big city in USA	India, big city in Sudan
Ghana, big city in Ghana	Ghana, rural area in Ghana	Brazil, big city in Brazil	USA, rural area USA	USA, big city in Germany

¹ The role cards are arranged slightly modified according to the structure of „One Step Forward“ from Bildung trifft Entwicklung, Mappe Globales Lernen. Methoden für die entwicklungspolitische Bildungsarbeit: www.bildung-trifft-entwicklung.de/files/media/Dokumente/_Mappe/Mappe_Globales_Lernen_final_web_BF.pdf

AGE, FAMILY, HEALTH, IMPAIRMENT

70, two children, widowed, no physical impairment	45, three children, married, deaf	49, two children, married, mentally ill	30, childless, single, no physical impairment	16, one child, lives in parent's home, no physical impairment
22, childless, has a partner, no physical impairment	60, two children, single parent, no physical impairment	24, childless, has a partner, short-sighted	50, one child in wheelchair, has a partner, no physical impairment herself	37, one child with Down syndrome, married, no physical impairment
34, one child, has a partner, no physical impairment	44, no children, single, no physical impairment	42, three children, married, walking disabled	56, three children, single, mentally ill	45, five children, married, no physical impairment
18, childless, has a partner, farsighted	35, no children, has a partner, no physical impairment	52, no children, single, near-sighted	68, three children, married, walking disabled	19, childless, has a partner, visually impaired
43, two children, married, has diabetes	39, childless, single, hearing impairment	37, three children, married, no physical impairment	25, one child, married, in wheelchair	26, childless, has a partner, without physical impairment
16, no children, lives in parents' house, diabetes	16, one child, has a partner, no physical impairment	23, one child, single, no physical impairment	75, four children, married, visually impaired	65, two children, married, no physical impairment

EDUCATION LEVEL AND PROFESSION²

Secondary school leaving certificate, bank employee	No school diploma, craftsman	No school diploma, assistant in supermarket	Secondary school diploma, unemployed	High school diploma, lawyer
Secondary school leaving certificate, self-employed craftsman	High school diploma, freelance musician	High school diploma, unemployed	Secondary school leaving certificate, nurse for the elderly	Secondary school diploma, factory worker
High school diploma, teacher	High school diploma, doctor in hospital	Secondary school, unemployed	Secondary school leaving certificate, employed craftswoman	High school diploma, university professor
High school diploma, self-employed doctor	High school diploma, professional politician	Secondary school leaving certificate, administrative assistant	Secondary school, craftsman	High school diploma, veterinarian
High school diploma, self-employed architect	High school diploma, company manager	No high school diploma, bakery saleswoman	High school diploma, policeman	Secondary school leaving certificate, medical assistant
Secondary school diploma, auxiliary worker	High school diploma, engineer	High school diploma, administrative employee	Secondary school leaving certificate, insurance broker	High school diploma, independent entrepreneur

² If the age is 16 on the role card, the parents' profession applies.

RELIGION/BELIEF AND SEXUAL ORIENTATION

religious heterosexual	religious heterosexual	not religious, heterosexual	religious, bisexual	religious, homosexual
religious, heterosexual	religious, heterosexual	religious, bisexual	religious, heterosexual	not religious, heterosexual
religious, heterosexual	religious, homosexual	religious, homosexual	religious, homosexual	religious, bisexual
not religious, homosexual	religious, homosexual	not religious, bisexual	religious, homosexual	religious, bisexual
religious, homosexual	not religious, heterosexual	not religious, homosexual	religious, heterosexual	religious, heterosexual
not religious, heterosexual	religious, heterosexual	religious, bisexual	religious, heterosexual	not religious, heterosexual

Note on religious/not religious:

The religious diversity in the world cannot be represented in our eyes in a fairly simple test. That is why we have decided to make only two distinctions. religious includes animism and any spiritual form of belief.

LIST OF STATEMENTS

This list is a suggestion for working with the privilege test „One Step Ahead“. The instructor chooses about 15 statements and reads them aloud. After each statement, he*she pauses briefly so that participants have time to consider whether to take a step forward, backward, or stop.

- You have never had serious money problems.
- You live in a house or apartment with running water, electricity and a toilet.
- You feel that you can express your opinion freely and that others take you seriously.
- You are not afraid to get into a police control.
- You can schedule your life five years in advance.
- You can go on vacation once a year.
- You are optimistic about the future.
- You can choose to learn the profession you want.
- You can fall in love with whomever you want.
- You feel that the society in which you live recognizes your knowledge and skills.
- You can read and write.
- You can freely choose your religion or not belong to any religion and openly express that.
- In the place where you live, you do not have to be afraid of war or natural disasters.
- Besides school or work, you have the opportunity to pursue your hobbies.
- You never had the feeling that other exclude you.
- You can count on your family.
- If you are sick, you will receive the necessary medications and treatments.
- You can travel spontaneously to the USA with people you know.
- You feel that the society in which you live in respects your language, religion and culture.
- You attend a school that is appropriate to your abilities.
- You can communicate with your environment without any problems.
- You can go to elections.
- You can get around by yourself anywhere in your neighbourhood/city.
- You know that your family will have enough to eat tomorrow and the day after tomorrow.
- You have the opportunity to visit theatres or concerts regularly.
- You can express your political opinion without fear of negative consequences.
- You have access to the Internet and benefit from it.
- You know where to turn when you need advice and help.
- You do not have to be afraid of mines or other remnants of war.
- You are not afraid of being harassed or attacked on the street.
- You have all the school and working materials, you need (notebooks, pens, books...).
- You have never been discriminated against or treated in a racist manner because of the color of your skin.

The statements are adapted from the material „One step forward“ by Handicap international, published in Bildung trifft Entwicklung, Mappe Globales Lernen. Methods for Development Education: http://bildung-trifft-entwicklung.de/files/media/Dokumente/_Mappe/Mappe_Globales_Lernen_final_web_BF.pdf



ECUADOR

THE RIGHTS OF NATURE ARE INCLUDED IN THE ECUADORIAN CONSTITUTION

Ecuador was the first country in the world to incorporate the rights of nature into its constitution in 2008. Ecuador is heavily dependent on revenues from the exploitation of its natural resources. The country's most important export product is petroleum. This is extracted particularly in the Amazon rainforest, with negative consequences for the environment and the indigenous communities living there. The constitution aims to improve relations between the state, the economy, society and the environment.

The legal status of nature is established in Chapter 1, Article 10 of the Ecuadorian Constitution: „Persons, peoples, nations and communities are holders of rights and enjoy the rights guaranteed to them in the Constitution and in international instruments. Nature is the subject of the rights that the Constitution recognizes for it“.

Chapter 7 elaborates on the rights of nature: Nature has the right to integral respect for its existence and for the maintenance and regeneration of its life cycles, structures, functions, and evolutionary processes. All individuals, communities, peoples, and nations may call upon state authorities to enforce the rights of nature. Nature has the right to be restored. In addition, it is specified that individuals, communities, peoples and nations have the right to benefit from nature in its natural state and thereby enjoy a good way of life.

It should be noted that despite the constitutional reform, Ecuador is still heavily dependent on resource extraction, in part with disastrous consequences for the environment. Environmental activists are very vulnerable in the country. Their opportunities to advocate for the rights of nature are often hindered by actors with other political and economic interests. However, the legal status of nature provides a good basis to fight against environmental degradation and human rights violation. Some initiatives have already successfully claimed their and nature's rights. ■

SOURCES

- Hugo Echeverria: Rights of Nature: the Ecuadorian Case (2017), http://www.academia.edu/48718384/Rights_of_Nature_The_Ecuadorian_Case
- Laura Burger, Jessica den Outer, Embassy of the North Sea: Rights of Nature. Compendium # I. Case-Studies from Six Continents (2021), <https://www.embassyofthenorthsea.com/>



SPAIN

THE MAR MENOR SALTWATER LAGOON BECOMES THE FIRST ECOSYSTEM IN EUROPE TO BE GRANTED INDEPENDENT RIGHTS

MODULE 4 - METHOD 2: TEXT

The heavily polluted saltwater lagoon Mar Menor (Smaller Sea) on the Spanish Mediterranean coast near Murcia has become an independent legal entity with its own rights. This was decided by the Spanish Parliament in Madrid with a large majority in April 2022.

As soon as the legislative process is completed, any citizen - even if he or she is not affected - can appeal to the judiciary for an assumed violation of rights of the largest saltwater lagoon in Europe. This is about the protection of the lagoon as an ecosystem. This is the first time in Europe that an ecosystem has been granted enforceable rights. The decision stems from a citizens' right under the Spanish constitution to trigger a legislative process. To do this, at least 500,000 signatures must be collected. More than 615,000 people had signed for the initiative.

The shallow Mar Menor is mainly threatened by intensive agriculture. The over-fertilization that takes place as a result of intensive farming, and the entry of these fertilizers, promotes the growth of algae in

the lagoon. Especially during heat waves, a lack of oxygen can cause mass mortality of fish and other aquatic animals. The last time this happened was in August 2021, when 5 tons of dead animals were taken out of the water after days with temperatures of 40 degrees Celsius. In response, 70,000 people formed a 73-kilometer-long human chain around the Mar Menor. Granting the environment its own enforceable rights is a „revolution that will set limits to the current economic system that is destroying the planet,“ said University of Murcia philosophy professor Teresa Vicente. ■

SOURCES

- Amina Mundi Law Initiative, 2021, <http://files.harmonywithnatureun.org/uploads/upload1139.pdf>



NEW ZEALAND

THE WHANGANUI RIVER BECOMES AN INDEPENDENT LEGAL ENTITY

The Whanganui River in New Zealand plays a central role for the Iwi Maori, who have lived along this river since time immemorial. They revere it as a mythical ancestor, living on and from the river, but without heavily exploiting its resources. Today, the river's equilibrium remains intact.

But although the indigenous community had hunted and fished there sustainably for generations, the Iwi Maori people were forbidden to enter the protected area around the Whanganui.

In 2017, a New Zealand court followed the Maori's argument that their river, honoured as a sanctuary, was not a thing but a living being. And living beings cannot be subjected to arbitrariness. The river was declared a separate legal entity, belonging neither to the state nor to the indigenous peoples. Because the river cannot represent itself in court, it has two representatives according to the court decision: one from the New Zealand government and one from Maori.

What is special about this case is that the Maori had fought for 140 years for their river to be treated as a person. The 2017 ruling marked the end of one of the longest court cases in New Zealand's history.

Maori law professor Jacinta Ruru sees it as ground-breaking that New Zealand law now takes into account indigenous peoples' particularly close relationship with the environment and makes no distinction between whether something is good for people or nature. „My people compare the veins in their arms to the rivers of the land,” Ruru explains. „For us, a person's own health, happiness and well-being is completely connected to the health and well-being of the natural world around us.”

SOURCE

- Catherine J. Ions Magallans, Nature as an Ancestor: Two examples of Legal Personality for Nature in New Zealand (2015), https://papers.ssrn.com/sol3/papers.cfm?abstract_id=3532319



USA

THE WILD RICE MANOOMIN IS THE FIRST INDIVIDUAL PLANT SPECIES TO BE GRANTED ITS OWN RIGHTS

MODULE 4 - METHOD 2: TEXT

Rights of nature are recognised in local law on several First Nations reserves in the US. In 2019, the White Earth Nation (also known as the White Earth Band of Ojibwe) in Minnesota recognised the „rights of the manoomin“, a wild rice species, in a resolution. In doing so, it gave wild rice a legal status. This is the first law that has made a plant species a legal subject.

Wild rice is an important source of food for the members of the White Earth Nation. It also has cultural and spiritual significance. In traditions, animals, plants, trees, the sun, the moon and also stones, rocks and mountains have always been recognised as beings in their own right. The manoomin is seen as a „gift from the Creator“ and is central to the heritage, culture and history of the local people. It plays a sacred role in their lives.

The members of the White Earth Nation were already granted the rights to harvest this rice in treaties of 1855 and 1867. Recently, however, the wild rice has been threatened by genetic changes, climate change and industrial activities, including sulphide mining in the White Earth Nation region. Leaking sulphide mines have turned entire rivers yellow.

The 2019 resolution highlights the rights of the White Earth Nation. It recognises wild rice not only as a resource and important food for the people, but also as a distinct subject with the right to exist, thrive, regenerate and evolve. Manoomin rights are based on the rights of nature and include the right to clean water and the right to a healthy climate and environment free from man-made emissions. ■

SOURCE

- Laura Burger, Jessica den Outer, Embassy of the North Sea: Rights of Nature. Compendium # I. Case-Studies from Six Continents (2021), <https://www.embassyofthenorthsea.com/>

3 WAYS, 1 GOAL - STRATEGIES FOR SUSTAINABILITY

EFFICIENCY - BETTER PRODUCTION

The efficiency strategy, which plays a role especially in the field of economics, is about the relationship between effort (e.g. energy and material consumption) and benefit (e.g. a good or a service). This ratio is to be made efficient by producing the same or even more with fewer raw materials and less energy.

The goal is to reduce resource consumption as much as possible. Energy and raw materials should be used efficiently and sensibly. The consumption of materials and energy, as well as the emission of harmful substances such as CO₂ in the provision of products and services, should be minimised as far as possible and be ecologically sustainable. This is why we also speak of eco-efficiency. Products that are made from fewer resources often also consume less energy in production and use and thus emit fewer harmful climate gases.

The efficiency strategy prioritises technological advances and innovations. Examples of this are electric cars, which are intended to minimise pollutant emissions, or LED lamps, which require less energy than conventional light bulbs. Higher efficiency can also save costs. For example, a company saves money if it uses less material and energy for production. Consumers save electricity costs, for example, if a product (e.g. LED lamp) requires less electricity.

However, these cost savings often lead to the so-called rebound effect. Studies have shown that savings can have an opposite effect and consumption then increases overall.

A typical example is the hybrid car: because it uses less fuel per kilometre driven, driving becomes cheaper. In addition, people may think that they are travelling more ecologically than with a conventional car. As a result, many may travel ever more distances by hybrid car instead of using more sustainable public transport or cycling.

SOURCES

- Mehr als nur weniger. Suffizienz: Begriff, Begründung und Potenziale, Öko-Institut Working Paper 2/2013, Corinna Fischer, Rainer Gießhammer
- Säulen und Strategien der Nachhaltigkeit, Universität Siegen, 2020

SUFFICIENCY - LESS IS MORE

Sufficiency comes from the Latin word *sufficere* (to be enough) and refers to the responsible use of resources. The concept of sufficiency takes into account ecological limits and resources. It strives for the lowest possible consumption of resources by people consuming less and using fewer services. Sufficiency is often associated with the terms deceleration, sustainable consumption, renunciation of consumption and decommercialization.

Existing needs are not to be satisfied with fewer or different resources, but the needs themselves are questioned. Instead of always wanting to have more, frugality should come to the fore and a central question should be asked: What constitutes a good life? This should make it clearer what is really important to us in life and not only focus on material things.

In this context, the sufficiency strategy is not only applied at the individual level, but also at the level of society as a whole. It assumes that reduced consumption of resources and the environment through lower consumption of products and services can lead not to a loss or sacrifice, but to a gain in quality of life.

One example is meat consumption: sufficiency is about consuming consciously, reducing meat consumption, but also paying attention to where the meat comes from and how it is produced. It is not about completely giving up meat, but about a more conscious and sustainable approach to it.

The sufficiency strategy is intended to lead to a change in behaviour. A change in awareness takes place and then changes the way of life.

In addition to obstacles in implementation or difficulties in acceptance, this strategy can lead to the so-called rebound effect: Money or time is freed up that can be invested in other goods. Or one behaves more sustainably in one area in order to be able to enjoy environmentally harmful consumption elsewhere with a clear conscience.

SOURCES

- Ein Gutes Leben für alle! Eine Einführung in Suffizienz, BUND, Stuttgart 2017
- Mehr als nur weniger. Suffizienz: Begriff, Begründung und Potenziale, Öko-Institut Working Paper 2/2013, Corinna Fischer, Rainer Griebhammer

CONSISTENCY - IT ALSO WORKS OTHERWISE

Consistency deals with the recyclability of the resources used. Here, nature is combined with technology to produce sustainable products with materials that can be reused again and again. The basic idea is that there is no waste in a sustainable system.

This is based on nature: a tree produces thousands of blossoms and fruits every year. A large part of it falls to the ground and rots there. However, these products are not waste that the tree no longer needs. Rather, the fruits and leaves lying on the ground serve as food for microorganisms and fertilizer for the tree.

The aim of the consistency strategy is to create a circular economy instead of a product economy. Organic components of a product are returned to the cycle of nature (composting). Non-organic components are reused, or products are designed in such a way that end and waste products are used as initial materials for the next products. This is also referred to as the „cradle-to-cradle principle“. Products no longer go from cradle to grave, but from cradle to cradle.

Since the consistency strategy is difficult to implement for all products, efforts are being made for the future to consume mainly non-biodegradable materials that cannot be replaced or recycled in such a way that they can be used as „technical nutrients“. Technical nutrients are materials that circulate permanently in closed industrial cycles. Technical nutrients should not enter biological cycles.

In this way, waste in this world can be reduced and perhaps even eliminated altogether in the near future.

As an example, renewable energy sources can be mentioned, such as hydropower, wind energy or solar energy. The aim of using such sources is to use the processes that take place in nature to produce needed raw materials and electricity and heat.

One criticism of the consistency strategy is that it suggests unlimited consumption in harmony with nature. But renewable energies and raw materials are also limited, and we are already experiencing this today in the form of competing uses: Wind turbine or landscape conservation area, tank or plate.

SOURCE

- Mehr als nur weniger. Suffizienz: Begriff, Begründung und Potenziale, Öko-Institut Working Paper 2/2013, Corinna Fischer, Rainer Griebhammer

BUEN VIVIR AND UBUNTU HUMANS AND NATURE FORM ONE UNIT

The South American concept of the „Good Life“ („Buen Vivir“) pursues a balance with nature, the reduction of social inequality, an economy based on solidarity and a pluralistic democracy with new spaces for civil society participation. It is a system-critical answer to the Western development thinking of the last decades.

Central to this is a reflection on the philosophy of life of the indigenous peoples of South America, which gives nature its own value, makes it an independent subject of law and condemns the excessive exploitation of nature as a resource.

The concept of Buen Vivir is not about increasing individual well-being and living standards. It is about social cohesion and building a society where new modes of consumption prevail and where value is placed on meeting the basic needs of all people. It is primarily about a lifestyle in harmony with nature and living in respect for others - not only people, but also with the environment and animals. Because in Buen Vivir, the human being is not the centre of attention. Everything that exists forms a unity.

Politically, the concept plays a role especially in Latin America. In Ecuador and Bolivia, governments have stopped and partially reversed privatisations and emphasise a stronger role for the state in economic and social policy. In both countries, Buen Vivir was incorporated into the constitution. A right to a Good Life and nature as a holder of rights were established as guiding principles. These include the right to food, health, education and water.

Analogous to Buen Vivir, there is the concept of Ubuntu in some African countries. Ubuntu focuses on people's relationships with each other. It is an ethic or philosophy of togetherness of all human-kind. It is about humanity, about a you in the me. Every living human being has relationships on three levels: firstly, with people who are currently alive, secondly with the natural environment and thirdly with ancestors. In Ubuntu, each person's personality is essentially expressed through interaction with others, and in a way that promotes the well-being of all. „Your pain is my pain, my wealth is your wealth and your salvation is my salvation.“ ■

SOURCES

- https://www.nachhaltigkeit.info/artikel/buen_vivir_1852.htm
- Louis Zulu, 2018: The Ubuntu Concept of Good Life. In: Learn2Change. Transforming the World through Education. Ed.: VNB e.V., Hannover, 2018, <https://learn2change-network.org/wp-content/uploads/2018/10/Essay-Louis.pdf>

SOLIDARITY-BASED ECONOMY PEOPLE AT THE CENTRE

There is a broad spectrum of alternative forms of economy that put human needs at the centre. Under the premise that the economy is for the people, people in the Solidarity Economy do not work for profit. „Solidarity“ means that economic activities should be oriented towards the needs of those involved. In the Solidarity Economy, „solidarity“ stands in contrast to „competition“. Solidarity also means taking future generations into account and thus preserving nature. There is no clear definition of what solidarity-based management means, but some common characteristics can be described.

Solidarity-based economies:

- make a contribution to livelihoods;
- are self-managed: this means that the means of production are collectively owned;
- are based on cooperation, i.e. decisions are taken jointly.

The various forms of solidarity-based economic activity follow a common guiding principle: All people have the right to decent access to all they need physically, psychologically and spiritually for life in social contexts of their own choose. In other words, it is about „using instead of owning“, „contributing instead of exchanging“, „sharing instead of buying“. The term „solidarity economy“ is to be understood very broadly and is part of the negotiation process of all participants. These can be theoretical concepts or practical projects. They range

from self-managed farms, local direct marketers, exchange rings and fair trade to cooperatives, eco-villages, regional currencies, gardening or housing projects, urban gardening, digital open-source projects and community-based health, cultural and educational institutions. Sometimes solidarity economies are embedded in capitalist market structures, sometimes they clearly reject them and see themselves as an alternative to capitalism. Most of the time, solidarity economy activities are based at the local level. However, larger spatial distances can also be overcome (Fair Trade).

Originally, the term comes from South America. In the 1980s, the Chilean Luis Razeto Migliaro tried to understand how poor people who joined together to form small self-help enterprises could be economically successful despite their lack of resources and their weak social position. Razeto described their success factors using the „Factor C“ - Compañerismo (friendship), Cooperación (cooperation), Comunidad (community), ComUnion (unity in diversity), Colectividad (collectivity), Carisma (charisma), Compartir (sharing). ■

SOURCE

- Alternative Wirtschafts- und Gesellschaftskonzepte, Zukunftsdossier Nr.3a, Initiative Wachstum im Wandel, Ministerium für ein lebenswertes Österreich, 2015

THE COMMON GOOD ECONOMY AN ECONOMIC MODEL WITH A FUTURE

The common good economy describes an alternative economic order. The aim is to create a new regulatory framework for economic activity oriented towards the common good, which is to be embedded in a binding legal framework. Entrepreneurial action is no longer primarily geared towards competition and profit maximisation but is oriented towards the goals of „striving for the common good“ and „cooperation“. The common good economy is thus oriented towards values that enable interpersonal relationships to succeed. These include trust, responsibility, compassion, sharing and solidarity.

The model of the common good economy is based on two core elements: the common good balance sheet and 10 substantive cornerstones. Behind the common good balance sheet is the idea of no longer measuring entrepreneurial success in terms of monetary profit, but as the progress of a company towards the common good of all people. It is about measuring what really counts, which, compared to current economic activity, is more social, ecological, democratic and solidary. The more a company would act according to common good values, the better its common good record would be. A good balance sheet would be rewarded by a plethora of incentives and „systemic build-ups“. That is, companies would be rewarded for cooperation (e.g. through lower taxes or cheaper loans) and penalised for competition. The common good balance sheet would be a voluntary instrument prepared by companies themselves, but which would later take on a mandatory character.

The 10 substantive cornerstones of the common good economy are subject to constant discussion and further development. They include, for example, the following proposals:

- The Common Good Product should replace the Gross Domestic Product as an indicator of success.
- Since profits should not be used to increase the wealth of external investors, but should benefit the company and the employees, there is room for economic activity that is oriented towards the common good and free from the constraints of growth.
- Directly elected regional economic parliaments, democratic commons in the education, health, social, mobility, energy and communication sectors, as well as a democratic banking and financial system are envisaged.
- The aim is to initiate a fair-trade zone („common good zone“).
- The school and education system should impart values oriented towards the common good, such as knowledge of feelings, values, communication, democracy, experience of nature and body awareness.

All cornerstones are to mature in a broad participation process. With the help of referendums, parts of the model are also to be anchored in the constitutions. The idea, which originated in Austria, has been spreading continuously over the past few years and has so far been used mainly in German-speaking countries as well as in Spain and Latin America. ■

SOURCE

- Alternative Wirtschafts- und Gesellschaftskonzepte, Zukunftsdossier Nr.3a, Initiative Wachstum im Wandel, Ministerium für ein lebenswertes Österreich, 2015

TRANSITION MOVEMENT MOVING INTO THE POST-OIL AGE

In search of answers to climate change and peak oil, Transition Communities are trying to actively shape the transition to a resilient, self-sufficient society. Their goal is to break free from dependence on fossil fuels and live with a low carbon footprint. They see themselves as a „social experiment“ and on a learning path. These communities do not want to wait for governments, politicians and other institutions to act, but to take action themselves. Governments take too long and individuals can do too little.

The term „Transition Movement“ originates from Ireland and Great Britain, where the idea of Transition was born as a further development of the permaculture concept. The first Transition Towns emerged around 2005, under the initiative of Rob Hopkins. Supported by the Transition Network, founded in 2007, the movement is spreading around the globe. Today there are Transition initiatives in the USA, Thailand, India, Nigeria, Brazil and Austria, but also in many other countries.

All initiatives share as a goal the transition from energy-dependent to locally acting resilient communities. Resilience refers to the ability of a local society to withstand external disturbances, such as a supply deficit triggered by a lack of oil. Due to the cheap availability of oil, the standard of living has increased massively in recent decades, especially in the Global North; on the other hand, everyday life there is heavily dependent on oil - be it for transport and heating, or as a raw material for plastics, pesticides, fertilisers, medicines and much more. The big question for supporters of Transition Towns is how people can continue to live well (or better!) when the

oil wells on which our current prosperity is built dry up. Transition communities are looking for answers to this question. Their aim is not to panic people, but rather to recognise the opportunity to take life into their own hands and transform it for the future.

The Transition Movement does not provide ready-made solutions. It sees itself as an initiator and accelerator. The concrete ideas and projects are designed by the communities themselves in an open, creative process. It is important that local structures are promoted, which takes different forms depending on the initiative: self-sufficiency through food cultivation, local currencies, solar panels, local energy companies or energy saving plans. The Transition movement is diverse and driven by the individuals of each local community. It is a grassroots movement that sees the answer to climate change and peak oil in making society oil-independent and resilient in an optimistic and creative way. ■

SOURCE

- Alternative Wirtschafts- und Gesellschaftskonzepte, Zukunftsdossier Nr.3a, Initiative Wachstum im Wandel, Ministerium für ein lebenswertes Österreich, 2015

CHOCOLATE AGAINST ROBBERY

IN THE ECUADORIAN RAINFOREST: WAORANI WOMEN CREATE SUSTAINABLE INCOME

The Yasuní National Park and the Yasuní Biosphere Reserve are located in one of the world's most biodiverse rainforests in the Amazon lowlands of Ecuador. The indigenous Waorani people have lived there for many centuries, once nomadic families with extensive hunting and gathering grounds who were not organised into village communities. Sixty years ago, the Waorani were the last Amazonian people in Ecuador to be encountered by Western society, especially by missionaries, but also by the first oil companies that acquired extraction licences in the rainforest.

For several decades, the Waorani have seen the Yasuní increasingly in danger: clearing, grazing areas and oil production in the national park have caused the biodiversity and thus also the wildlife to dwindle. Illegal hunting of the wild animals that are so important for the rainforest ecosystem was steadily damaging the forest. Hunting had become a lucrative source of income for Waorani men, although they are only allowed to hunt for their own needs. The sale of „bushmeat“ is prohibited.

The women no longer wanted to sit and watch. They joined together to form the Association of Women of the Waorani People, the Asociación de Mujeres Waorani del Ecuador, AMWAE. Together, 400 women thought about how they could put an end to the sad slaughter of wildlife in the Yasuní, especially of mammals and large birds. The idea of generating their own income, in harmony with the forest and yet securing their livelihoods, was born as a long-term alternative to the sale of wild animal meat. In 2010, the women in six communities began to grow cocoa on small areas of land that had previously been cleared in the immediate vicinity of their huts. The cocoa was grown organically from the beginning, and with good care, it does not need any artificial chemicals or pesticides.

However, the Waorani women do not want to provide just another cheap raw material for the world market, but to include the entire value chain from tree to chocolate bar. Therefore, the first mar-

ketable product produced by the Waorani was born: the Chocolate Wao. A great success for an indigenous nation whose approximately 3,000 members live very traditionally in 35 small communities. The women also use the project and their AMWAE to assert their rights and strengthen their role as guardians of traditional knowledge and territory.

In 2014, the Chocolate Wao and Waorani women were awarded the UN's prestigious Equator Prize. The sale of wild meat on the black markets of the Amazon towns in Ecuador has actually decreased significantly, according to research. Meanwhile, 117 women and their families in 8 Waorani communities in and around the Yasuní harvest the cacao, which is one of the best varieties in the world. It is transported to the Andean highlands. There it is processed into 50-percent and 70-percent chocolate by the La Perla chocolate factory in Quito. In 2021, there were 5.000 bars of 50 grams each. AMWAE receives technical support from the NGO Fundación EcoCiencia in Quito.

Mencay Nenquihui, President of AMWAE is convinced that the women of the Waorani people will continue to be successful in the future: „Tome-moni okyiyenani ten piemnipa - We women are strong and can make a difference!“ ■

INFO

www.amwae.org

TEXT

Christian Cray, MA Environmental Education, lived and worked for five years with indigenous peoples in the Amazon rainforest of Ecuador; member of the European Centre of the Global Alliance for the Rights of Nature (GARN)

THE INDEPENDENT MAPUCHE

SAVINGS AND CREDIT COOPERATIVE KÜME MOGEN, WALLMAPU/CHILE

The Küme Mogen savings and credit cooperative in Temuco (Chile) shows how an indigenous community, affected by severe poverty, can approach economic recovery and a new social model. It has existed since 2015 as a cooperative bank under Chilean law, has around 900 members and has granted around 300 loans so far. Translated, Küme Mogen means „Good Life“. The organisation is based on cooperative as well as ethical principles of the Mapuche, the largest indigenous group in present-day Chile. Today, the Mapuche, who number about 1.5 million, are still repeated victims of structural and governmental discrimination. For centuries, Mapuche communities have been fighting against the destruction of their livelihoods, which are threatened in particular by resource exploitation and multinational companies.

The aim of the cooperative is to promote the independent development of the Mapuche and all inhabitants of Wallmapu, the historical territory of the Mapuche in South America. To this end, appropriate financial framework conditions and structures are to be created. The support of local small and medium-sized enterprises is at the core of the project. One focus is on financing the work of Mapuche women, who are still largely unrecognised as the driving forces behind rural family businesses. This is done through loans and savings for projects that promote mutual support and cohesion among its members and that secure meaningful employment. Projects are also promoted that advocate for Mapuche (economic) rights and that encourage the revival of traditional Mapuche sciences and techniques.

In this way, the cooperative is an instrument to put sustainable development into practice, based on dignity and Mapuche history, and to make a Good Life possible for all.

The cooperative is well networked. With different educational institutions, communities, hospi-

tals and organisations, it seeks alternatives to Chile's economic model based on growth and exploitation of natural resources and workers. Citizen participation, food sovereignty, support for political prisoners and grassroots organisations are intended to drive local economic and social development. Efficient digitalisation has made it easier to connect partners, increase participation, speed up lending procedures, create networks to serve the population and exchange products. At the same time, the expansion of digital resources has strengthened contacts with international organisations and partners in other countries.

The cooperative was born out of self-management and the idea of self-sufficiency in the poorest region of Chile. It has constantly been the victim of discrimination from different state agencies; the same ones that were and are responsible for its official recognition. As the first Mapuche bank, it is an example of autonomous development, participation and democratic dialogue. Sustainability and the implementation of the Agenda 2030 with its Sustainable Development Goals (SDGs) are part of their work, because for the Mapuche philosophy, caring for Mother Earth (ñuke mapu) is fundamental. This is closely linked to the re-evaluation of traditional cultural, linguistic and economic values: „inkawün koneltun kom pu mogen ka itxofill mogen“, which means: „*We defend all life and biodiversity*“.

Amulepe taiñ weichan, our fight goes on. ■

SOURCE

Text in the original in Spanish by Jorge Huichalaf, founding member and former board member of Mapuche Küme Mogen Endogenous Savings and Credit Cooperative

GUT ADOLPHSHOF

BIODYNAMIC AND SOLIDARITY FARMING FOR PEOPLE, NATURE AND COMMUNITY

The Gut Adolphshof is an estate located on the south-eastern border of the Hanover region in Lower Saxony, Germany. The farm, with an area of about 130 hectares, is one of the oldest organically managed farms in Lower Saxony. In an evolved cultural landscape, the Adolphshof practices a diverse agriculture according to biodynamic principles. The agricultural area is divided into 30 ha of meadows and pastures, 2 ha of orchards and 98 ha of arable land. The farm is also home to a herd of 35 dairy cows and a herd of 120 dairy goats and their offspring. The milk from both types of animals is processed in the farm's own cheese dairy. The farm is also home to about 80 fattening pigs and 450 laying hens.

The products are marketed in a farm shop, at several regional markets and through Solidarity Farming. Solidarity Farming was founded at the Adolphshof in early 2013. The economic community is based on the principles of „Community Supported Agriculture“ (CSA), which was developed in the USA.

People from a wide variety of places in the Hanover region have joined forces with the Adolphshof as fellow farmers in order to collaborate with the farmers of the Adolphshof and make a different kind of agriculture possible. Together, they take care of the needs of the Adolphshof and ensure an agricultural production and economic viability of the entire farm that is supported by everyone.

Instead of paying for each individual product, the fellow farmers support the farm with a monthly contribution. This is determined together with the farmers once a year - before everyone knows how good or bad the harvest will be.

Over 200 fellow farmers belong to the community and contribute to financing part of the agriculture on the Adolphshof. A share of the harvest is roughly equivalent to the amount of vegetables, eggs, milk and meat that an adult person needs in a year for his or her nutrition. The variety and quantity of vegetables on offer depends on the seasons, weather conditions and other circumstances on the farm. For vegetarians, there is a version without meat and sausage.

As a rule, the weekly harvest is delivered to different distribution stations in the Hanover region. The co-farmers can collect the products independently and at any time of the day that has been predefined in the depot.

In solidarity farming, everyone involved benefits from this relationship: the members, the farmers, the farm, the surrounding region and nature.

The aim of the working and farming methods of Gut Adolphshof is to maintain a stable farm organism through site-adapted management, which leads to a permanent preservation of soil fertility. Furthermore, it is the basis for a place of learning on the topics of agriculture and nutrition, which has developed as an educational institution in its own right. The farm has also been home to a socio-therapeutic facility with residential houses and workshops for many years. ■

INFO

www.solidarische-landwirtschaft.org

www.adolphshof.de/landwirtschaft/solidarische-landwirtschaft/

KEEP IT IN THE GROUND FOR PEACE MALAWI EDUCATION, EMPOWERMENT AND LOCAL ECONOMIC ACTIVITIES FOR DEMOCRATIC AND SUSTAINABLE DEVELOPMENT WITHOUT FOSSIL ENERGIES

In order to overcome the climate crisis and limit global warming, a fundamental change in our energy systems is necessary. The Malawi Coal Network and its members, including Youth for Environment and Sustainable Development (YSD) Malawi, have set themselves the goal of achieving this. With the initiative „Keep it in the Ground for Peace“, they are fighting against coal mining and for sustainable regional development in the coal mining areas of Malawi that takes into account the needs of workers, farmers and local communities. Currently, there is little or no grassroots participation in government or mining company activities in Malawi. People are very poorly informed about the developments that affect them and their impacts, but also about their rights. This leads to the acceptance of energy forms such as coal, regardless of their environmental and social impacts.

Against this backdrop, the Malawi Coal Network and YSD are working with local communities through Keep it in the Ground for Peace to empower them socio-economically to resist projects that negatively impact their communities. The campaign includes income-generating activities as well as education and empowerment of local people.

One of the biggest challenges for people living near mining sites in Malawi is the lack of alternative income-generating activities. Consequently, they are more or less forced to work in the mining companies. To address this problem, members of the Malawi Coal Network are implementing alternative income generation projects. The aim is to empower communities financially so that they do not have to participate in mining. The projects include the establishment of loan and savings groups in the villages, the establishment of agricultural cooperatives and goat sharing programmes (farmers received goats to pass on to other beneficiaries). The income-generating

measures are complemented by the establishment of decentralised local renewable energy supply projects.

In addition, workshops are held for community and civil society representatives to enable them to take an active role in the fight against coal mining in Malawi. The focus is on legal foundations for a strong and democratic resistance against coal mining and coal-fired power plants.

In addition, there are workshops for local communities in which information is provided on the environmental impacts of coal mining, on ecological farming and on renewable energies. Legal frameworks and legal instruments that people can use to challenge government decisions and developments and demand their own rights are also important topics. Also, legal forms of resistance are discussed.

The income-generating education and empowerment activities are accompanied by public relations measures, such as a radio and video series. There is also political work such as talks with parliamentarians, regular reports from the African Coal Network on the „Keep it in the Ground“ initiative and the organisation of demonstrations. ■

SOURCE

Malawi 2020-2021 Country Report on the Theme: KEEP IT IN THE GROUND FOR PEACE, Submitted through: Youth For Environment and Sustainable Development, YSD Malawi, 2021.

FURTHER INFORMATION

www.leave-it-in-the-ground.org

FREIFUNK

A NETWORK OF ROUTERS FOR MORE DEMOCRATIC INTERNET ACCESS

What if everyone could communicate with each other online without having to register with an Internet company? What if we could run our own news, movies, music, radio stations, blogs, picture services, and more, and not have to rely on a central commercial provider?

Freifunk is an initiative that tries to make this possible. It advocates a free wireless network that is completely self-managed. Free in this context means that access to the Internet is publicly available - not commercial - owned by the community and uncensored. Freifunk pursues the vision of a democratization of communication media through free networks. These networks should be as decentralized as possible and enable anonymity and freedom from surveillance. In practice, this works by individuals setting up a freifunk router at their home, which runs free software and connects to other freifunk routers. With the help of many such routers, a network can then be created within which data can be transmitted. People can also decide to make part of their Internet access available to others via it.

These freifunk networks provide a public space where free content can be distributed. Beyond the provision of a free wireless network, freifunk still has the following goals:

- Education and awareness raising on the topic of freedom of communication and information
- Reducing the digital divide
- Unhindered distribution of knowledge and resources
- Empowering people to build and operate their own networks
- Promoting and networking existing and new social structures

At the local level, many freifunk initiatives, especially in German-speaking countries, provide an alternative to commercial network providers. The freifunk community is part of a global movement for free infrastructures and open frequencies. In this way, freifunk opposes commercially organized access to the Internet via a few central providers and shows that democratization of communication media is possible through free networks. ■

TO RESEARCH AT THE STATION

- <https://freifunk.net/en/>

SOURCE

- <https://freifunk.net/en/>

PEACELAND

DIGITAL INTERACTIVE PLATFORM FOR EXCHANGE AND SHARED LEARNING FOR PEACE, DEMOCRACY AND SUSTAINABILITY

PEACELAND is a digital interactive platform with the aim to create a sustainable community with young people from Ukraine, Germany and other parts of the world to become active for peace, sustainability and justice. The platform was created in response to Russia's war against Ukraine, initiated by Peer-Leader-International (PLI) Germany and Peer-Leader-International Ukraine.

PEACELAND is based on GatherTown, a 2D online world in which community members create avatars and walk around freely with them. They can get into conversation with other people and participate in the offers that can be found on the platform. Communication takes place in English with translations into Ukrainian and German whenever necessary.

PEACELAND has a prehistory. At the beginning of the Covid-19 pandemic, PLI started the blog „BridgeTheDistance“¹ together with the Association of Development Policy Lower Saxony and the Association of Lower Saxony Educational Initiatives. Contributions from all parts of the world on the impact of Covid-19 were published on the blog: Comments, videos and texts. Workshops and video conferences were also held. PLI developed the format „PeerShip - every three days a peer finds a project partner“. About 100 interested parties deposited their profile and focus topic on a website. The interested parties then formed a network in a digital one-day event. They set up international working groups, and coaches accompanied them over several months. With the beginning of the invasion of Russia into Ukraine, PLI again used the blog „BridgeTheDistance“ to inform each other about the situation in Ukraine and the consequences of the war. Twenty video conferences and video streams took place with hundreds of (young) people from Germany, Ukraine and other countries.

PEACELAND brings together all these activities and experiences: Information, dialogue, focus building, action and coaching. Set up by 20 young people from Ukraine and Germany, PEACELAND offers people a space for exchange and networking - in terms of content and on a personal level. In addition to the exchange about Russia's war against Ukraine and its consequences, one can find various educational and networking opportunities. From mini games to relaxed „campfire talks on the beach“ and workshops from all over the world in the theme venues „Future“, „Art & Culture“, „International“, „Climate“ and „Leadership“. In this way, contact between (young) people from different contexts is facilitated in a substantive and playful way. Ideas can be exchanged, and plans made to become active in this complex world. Contacts with political decision-makers are also to be possible.

The current offers are published on the website. But you can also just „drop by“ and start a conversation with people who are currently online.

The interactive Platform can be visited here: www.peaceland.team. (An account must be created before visiting). ■

SOURCE

- Harald Kleem/Katja Peper, 2022, Peer Leader International e.V., Ostrhauderfehn

¹ www.bridgethedistance.net

#NIUNAMENOS

A HASHTAG FOR GENDER JUSTICE AND AGAINST GENDER-BASED VIOLENCE CREATES A MASS FEMINIST MOVEMENT

NiUnaMenos (Spanish for „Not one [woman] less“) is a Latin American grassroots movement of the so-called „fourth wave of feminism“. Corresponding feminist movements are characterized by activism on the Internet and the use of social networks to increase their visibility and international impact.

The campaign was launched in Argentina in 2015 by a collective of Argentine artists, journalists, and academics. The movement regularly holds protests against femicide, but also addresses issues such as gender roles, sexual harassment, gender pay gaps, sexual objectification, the legality of abortion, sex workers' rights, and transgender rights.

The hashtag and the movement #NiUnaMenos became nationally known on Argentina's social media. Mass demonstrations took place under this slogan on June 3, 2015, the largest of which was at the Palace of the Argentine National Congress in Buenos Aires. In October 2016, the collective „Ni una menos“ organized the first mass strike of women in Argentina. It consisted of a one-hour interruption of work and study. The strikers appeared on the so-called „miércoles negro“ (Spanish for „Black Wednesday“) in mourning clothes.

Parallel to the actions in Argentina, the movement spread across many Latin American countries via the hashtag. Mass demonstrations and strikes took place and continue to take place in Chile, Peru, Bolivia, Paraguay, Uruguay, El Salvador, Guatemala, Mexico and Brazil. #NiUnaMenos has become a feminist slogan for Latin America.

A major success of the movement was the enactment of a law in 2020 that established the legalization of abortion in Argentina.

Meanwhile, feminists around the world are showing solidarity with the Argentines. In numerous countries around the world, squares in cities are re-named „NiUnaMenos!“ squares. Demonstrations and actions take place in these squares to draw attention to femicides and their structural causes of gender-based discrimination and violence and to take action against them. ■

EXAMPLE OF VIDEOS THAT CAN BE SHOWN AT THE STATION, EXCERPTS IF NECESSARY (ONLY IN SPANISH):

- www.t1p.de/ni-una-menos (in English)
- www.t1p.de/ni-una-menos-ES (in Spanish)
- [Video Song Ni una menos - Rebeca Lane¹](#)

SOURCES

- https://en.wikipedia.org/wiki/Ni_una_menos
- www.niunamenos.org.ar/

¹ Original in Spanish. Lyrics translation in English: <https://lyricstranslate.com/en/ni-una-menos-not-woman-less.html>

ALICE PATAXÓ

INDIGENOUS INFLUENCER FROM BRAZIL FIGHTS FOR DECOLONIZATION AND INDIGENOUS RIGHTS ON SOCIAL MEDIA

In Brazil, as almost everywhere else in the world, indigenous people have to struggle with prejudice. In social media, indigenous influencers are clearing this up. They show how indigenous culture and digital technologies can be combined and fight for the survival of their communities.

One of Brazil's best-known influencers is Alice Pataxó. She became known beyond the borders of Brazil when she spoke at the climate summit in Glasgow about the rights of indigenous communities and about deforestation in the Amazon. Alice was 20 years old at the time. She lives in a village in the Monte Pascoal nature reserve in the south of the state of Bahia. Her real name is Alice Maciel de Souza. Pataxó is the name of her people. Alice chose it for social media. When she was 15 years old, police bulldozed families out of their village. Farmers wanted the land for farming and cattle grazing. They also destroyed the house where Alice lived with her mother. For a while, they had to live in tents on the side of a federal highway. Today, the displaced Pataxó have been able to return to the land that their ancestors had inhabited for centuries. The area around their reservation has been deforested. Only where their land begins is there still intact forest.

Hundreds of thousands of people in Brazil follow Alice Pataxó digitally. In social networks and at presence demonstrations, she stands up for the rights of indigenous people and the protection of the environment. On Twitter, in particular, she gets political. It's where Brazil's young indigenous people meet when it comes to politics. „What does it mean for us to be indigenous?“ she asks in her tweets, for example. Her answers to them: Being indigenous definitely has something to do with traditions, but not with backwardness. Identity stems from a sense of belonging - and from the eternal struggle against colonization:

To this day, she says, Brazilian society wants to take away everything that makes up the indigenous people - from territory to identity: „If we don't live in complete isolation, we are supposedly not indigenous. This is colonial thinking that we fight against every day,“ she says. „It is not a contradiction that we Pataxó live from home-grown food and use the Internet at the same time,“ the activist tells a Brazilian children's channel. She also explains that part of her schooling took place in the forest and that she is now studying law at the University of Southern Bahia.

Alice is not alone. Many indigenous influencers have made it their mission to use social networks and their reach to represent the rights of indigenous peoples and to bring this struggle to the attention of mainstream society. ■

TIKTOK

- www.tiktok.com/@alice_pataxo

TWITTER

- https://twitter.com/alice_pataxo

INSTAGRAM

- www.instagram.com/alice_pataxo/

VIDEO

- about Alicia Pataxó, show clips at station if necessary: www.t1p.de/alicia-pataxo-video

SOURCES

- www.dw.com/de/indigene-influencer-in-brasilien-kulturkampf-mit-pfeil-bogen-und-handy/a-57270744
- <https://www.abenteuer-regenwald.de/wissen/news/2021/influencerin-alice-pataxo>

DIGITALISATION IN IMAGES

Digitalisation

<https://pixabay.com/de/photos/netzwerk-erde-blockchain-globus-3607641/>

Operating system

<https://pixabay.com/de/vectors/android-betriebs-system-neustart-2995824/>

Data centre

<https://pixabay.com/de/photos/rechenzentrum-server-computer-286386/>

Hardware

<https://www.pexels.com/de-de/foto/silberner-laptop-und-weisse-tasse-auf-dem-tisch-7974/>

Media

<https://pixabay.com/de/photos/mann-fernseher-aufpassen-zimmer-3774381/>

Fairphone

<https://www.flickr.com/photos/fairphone/48858510728/in/album-72157711230446816/>

Software

<https://pixabay.com/de/illustrations/soziale-medien-youtube-facebook-4723135/>

Data security

<https://pixabay.com/illustrations/hacker-hacking-cyber-security-hack-1944688/>

Social networks

<https://pixabay.com/de/photos/telefon-anzeige-apps-anwendungen-292994/>

Meta

<https://pixabay.com/de/illustrations/soziale-medien-youtube-facebook-4723135/>

Computer games

<https://pixabay.com/de/photos/signal-gamer-zone-bereich-spieler-5153517/>

<https://pixabay.com/de/photos/spiele-fernseher-spieler-heimat-2259191/>

Digital education

<https://pixabay.com/de/photos/digitalisierung-bibliothek-3068971/>

#Metoo

<https://pixabay.com/de/photos/metoo-frauen-bel%c3%a4stigung-sexuell-2859980/>

Social movements

<https://www.flickr.com/photos/felis-vivis/49057195333/>

Electronic waste

<https://pixabay.com/de/photos/computer-schrott-technik-m%c3%bcII-2049019/>

Raw material mining

<https://pixabay.com/de/photos/extraktion-bergwerk-maschine-kohle-2781679/>

Surveillance

<https://pixabay.com/de/photos/stacheldraht-videokamera-%c3%bcberwachung-1670222/>

WHO ACTUALLY DECIDES ON THE INTERNET?

Civil Society

How powerful are such social movements or organizations?

Where do you see associations, non-governmental organizations, etc. dealing with digitalization and exerting influence?

What role do they play in pointing out ecological and social effects and, if necessary, demanding changes?

States / political institutions

How do state or political actors determine what happens on the Internet?

What interests do these actors have in this?

How do you notice this? How do you experience this?

(large) companies

Which companies are you thinking of?

How do companies define themselves on the Internet?

How do you notice that? How do you experience this?

Yourself

What would you like to have more influence on?

What do you decide yourself on the Internet, what not?

How is influence and power distributed on the Internet?

Is the Internet a democratic space?

Who has the most power on the Internet?

What difference does it make whether political actors / states or companies determine content and rules on the Internet?

What would happen if everyone could have an equal say on the Internet?

Who else influences or determines on the Internet?

Algorithms / „artificial intelligence“

Who else is missing here?

How do we actually know who determines content or rules on the Internet?

QUESTION POOL FOR QUIZ A, B OR C (TOTAL 4 SHEETS)

QUESTIONS ON THE DIGITAL FOOTPRINT AND GLOBAL SOUTH-NORTH RELATIONS

1. What percentage of the global population are smartphone users (own a smartphone and use it at least once a month)?
- approx. 47.9% of the world population
 - approx. 66,6% of the world population**
 - approx. 78,8% of the world population

Answer b)

Between 2007 and 2017 alone, 7.1 billion smartphones were produced worldwide. Of the 7.83 billion people living in the world in 2021, around 66.6% (5.22 billion people) used a smartphone. Around 92% of Internet users (also) go online via mobile devices.

Sources and other statistics: Jerzy 2019, Datareportal 2021

2. How many elements does a smartphone consist of?
- more than 90
 - more than 60**
 - approx. 40

Answer b)

More than 60 elements are used in the manufacture of smartphones, such as gold, copper, cobalt. The largest proportion in a smartphone is aluminium, followed by copper. Often raw materials are mined in mining operations in the Global South, but in some cases the materials are recycled. The mining of raw materials often has harmful environmental effects such as the pollution of rivers, the groundwater or the soil. In addition, the extraction of raw materials sometimes promotes or prolongs conflicts in the mining countries.

Source: Greenpeace 2017

3. In which area do the most CO2 emissions occur in the life cycle¹ of a smartphone?
- during manufacture**
 - during use
 - during recycling

Answer a)

73% of the carbon dioxide emissions in the entire life cycle of a smartphone occur during manufacture. 6% are attributable to distribution, 19% to use, and 2% to the „end of life“ phase, i.e., disposal or recycling. The high proportion during production has various causes. On the one hand, smartphones are often produced in industrial plants that run on fossil fuels. On the other hand, large amounts of energy are needed solely for the further processing and provision of raw materials. The most energy-intensive industry is the production of aluminium, which accounted for one percent of global greenhouse gas emissions in 2020.

Sources: Greenpeace 2017, PowerShift 2017, Deutsche Rohstoffagentur 2020

4. What happens when raw materials are mined, which many people consider problematic?
- The mining of raw materials is sometimes associated with serious human rights violations such as child labour.**
 - Workers in raw materials mining are exposed to health hazards. These include toxic dust, heavy metal contamination and landslides.**
 - The mining of some raw materials such as copper or lithium is water intensive. This leads to increasing water scarcity in already dry regions.**

All answers are correct.

According to the Working Group on Raw Materials (AK), one million children work in mines worldwide.

For example, workers in cobalt mining suffer from health consequences such as asthma, skin inflammations or miscarriages. German copper imports require 115.4 million cubic meters of water per year (577 million bathtubs full of water).

Sources: AK Rohstoffe 2020, Groneweg et al. 2019

5. Where is the most e-waste generated per capita? (In order from most to least)

- North America, Europe, Oceania, South America, Asia, Africa**
- North America, Oceania, Africa, South America, Europe, Asia
- Asia, South America, Europe, Africa, Oceania, North America

Answer a)

In 2019, the largest amount of e-waste was recorded in Asia with a total of almost 25 million tons, followed by 12 million tons in Europe. However, on a per inhabitant basis, North America is ahead with 20.9 kg of e-waste per inhabitant per year, followed by Europe with 16.2 kg of e-waste per inhabitant per year. It should be noted here that within the continents there are also large differences between countries and within societies. The other consumptions are:

- Africa: 2.9 million tons; 2.5 kg / inhabitant
- Asia: 24.9 million tons; 5.6 kg / inhabitant
- Europe: 12 million tons; 16.2 kg / inhabitant
- Oceania: 0.7 million tons; 16.1 kg / inhabitant
- North America: 7.7 million tons; 20.9 kg / inhabitant
- South America: 3.9 million tons; 9.1 kg / inhabitant

Source and other statistics: Forti et al. 2020

6. What is the name of the following effect? A light bulb consumes 60 watts and is used 4 hours a day. It is replaced by a newer, more efficient bulb that consumes only 10 watts but is left on for 6 hours a day.

- Feedback effect
- Exchange effect
- Rebound effect**

Answer c)

The rebound effect describes various effects that lead to the savings potential of efficiency improvements through technical renewals not being realized or only partially realized. This reduces the ecological benefit. In the example described, the savings potential of the more energy-efficient bulb (10 watts) is only partially realized because it is left burning longer.

7. In 2021, what was the ranking of regions in terms of the percentage of the population that has access to the Internet (via routers and mobile Internet)? (In percent, in order from most to least)

- Asia & Pacific, North America, Europe, Central & South America, Africa, Arab States
- Arab States, Africa, Europe, North America, Asia & Pacific, Central & South America
- Europe, North America, Arab States, Central & South America, Asia & Pacific, Africa**

Answer c).

In addition to the mere possibility of network access, it is also crucial how much access actually costs or what content is accessible at all. In terms of global justice, it is important to consider the digital divide. For a true democratization of the Internet and technology development, all people in the world must be given affordable and free access to the Internet and be able to participate in shaping it.

8. Why is it so hard to repair digital devices like smartphones?

- Because repairing is becoming more and more expensive: Between 1991 and 2016, the cost of repairs increased by 40%.**
- Because spare parts are often difficult or impossible to obtain.
- Because the components of digital devices are sometimes glued together and therefore cannot be replaced individually.

All answers are right.

The cost of repairs increased mainly due to higher

labour costs. The cost of new purchases has decreased by around 34% in the same period.

Sources: Dierig 2019 and RTR Positionspapier 2015

9. How many unused cell phones and smartphones are estimated to be slumbering in German drawers?

- a) 73 million (0.9 per person)
- b) 103 million (1.2 per person)
- c) 199 million (2.4 per person)

Answer c)

Source: Technikjournal 2020

QUESTIONS ON THE DIGITAL FINGERPRINT AND THE ROLE OF LARGE TECH CORPORATIONS IN DIGITIZATION

10. What was Android's (Google) market share of the operating systems of all smartphones worldwide in 2019?

- a) approx. 49,6%
- b) approx. 65,5%
- c) approx. 85,2%

Answer c)

When Google started developing Android as an „open and universal platform for mobile devices“ in 2008, many thought Google wanted to compete with Apple in the smartphone market. However, Google was mainly interested in the data of smartphone users and granted Android licenses free of charge to other smartphone manufacturers such as Samsung or Huawei. The idea behind this free provision of the operating system for the smartphone manufacturers worked: Android now runs on 85.2% of smartphones and reliably delivers huge amounts of data to Google (Apple's iOS share is around 10.6%).

Source: Googletwatchblog 2020

11. How big is Google's market share in mobile on-line search in Germany?

- a) 97,6%
- b) 85,3%
- c) 67,8%

Answer a)

Google developed a self-learning search algorithm early on that displays personalized search results to users. In addition to the quality of the algorithm, other factors are decisive for Google's dominance. Its supremacy in the field of smartphone operating systems also secures Google's top position in search engines, since Google Search is present as the default on almost all devices. Bing, Microsoft's search engine, can only claim a modest share of 9.7% for desktop searches.

Source: Seo-Summary 2020

12. Who is the source of the following quote? » We want to give everyone in the world the best personalized newspaper in the world.«

- a) Barbara Hans, Editor-in-Chief Spiegel Online
- b) Dean Baquet, Editor-in-Chief New York Times
- c) Mark Zuckerberg, founder and CEO of Facebook

Answer c)

Zuckerberg said this in 2014 in a conversation with Facebook users. According to a survey within the Reuters Digital News Report 2018, 4% of respondents in Germany said they use Facebook as a source for news. In the U.S., the figure was 39%, in Turkey 52% and Brazil 51%.

13. Who is the richest person in the world (as of 2020)?

- a) Madonna (Popstar)
- b) Jeff Bezos (Amazon Founder)**
- c) Mark Zuckerberg (Facebook Founder)

Answer b)

The largest share of Bezos' fortune of about \$200 billion is based on his 11-12% shareholding in Amazon, the company he founded. Among the top 10 richest people (all ten are men) in the world in 2020 are others who became rich through activities in the tech industry. Amazon achieved absolute dominance in online commerce and made another leap at a high level during the Covid 19 pandemic. At the same time, the sometimes-catastrophic working conditions at Amazon also show that digital capitalism does not reduce socio-ecological injustices, but rather exacerbates them in many places. While Bezos and other entrepreneurs were able to make more money during the pandemic, Amazon employees in many places only receive a salary just above the minimum wage. Moreover, Amazon has contributed to the growth of the socially and ecologically problematic online trade.

Source: Forbes 2020

14. The company PimEyes promises to identify people anywhere on the web through an uploaded image using facial recognition technology: How many images from the Internet has this company already archived to make this possible?

- a) 900 million**
- b) 90 million
- c) 2 billion

Answer a)

Facial recognition software is highly problematic both from the perspective of a democratic society and from a data protection perspective. However, PimEyes makes these possibilities available to virtually everyone and thus also opens the door to the misuse of such software. The software allows large parts of the Internet to be searched for matches using a single photo. The consequences can be very far-reaching: For example, involuntary outings, access to photos that one did not want online, and of course political surveillance (participation in demonstrations, etc.).

Source: Netzpolitik 2020

¹ The life cycle, or product life cycle, describes the process from the extraction of materials through the manufacture, packaging, distribution, use and disposal of a product.