



BUNDjugend
YOUNG FRIENDS OF THE EARTH



**SMALL STEPS
TOWARDS BIG CHANGE**

IMPRESSUM

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Note: We use the terms Global South and Global North in order to avoid judgemental descriptions such as developing, emerging and (newly) industrialized countries.

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A TOUR OF PRACTICAL ALTERNATIVES - WHAT TO EXPECT

We have become accustomed to strawberries all year round, weekend trips with budget airlines, clothes that have travelled the world and a new phone every few months, yet we are rarely aware of the consequences our everyday consumption has. At the same time, the media and advertisements do their very best to convince us on a daily basis that we need even more things to be happy.

In this booklet we want to show how our way of life negatively affects the environment, people in other parts of the world and future generations. We want to examine how our economic system and consumption are interlinked with both the scarcity of resources and the structures of global inequality.

Each and every one of us can contribute to wider changes in their own way, by reflecting on our shopping habits. But what's the use of a 'right life amidst wrongs'? We therefore also need political and economic answers in order to find alternatives. Do we really want to wait for that to happen? Is it even possible to wait? No! We need people today who dare to act in a way which might be completely self-evident in the future. This is why we want to take you with us on a short tour of practical alternatives. We'll show you positive examples of how you can start right now to change how you consume in order to minimize the negative consequences. Critical consumption is not just renunciation or restriction, it rather opens up a whole new set of perspectives and opportunities!

1970



1987



2000



2009



2015



2030



next one, please!

WE ARE LIVING ON CREDIT

We only have one planet earth, and its natural resources are limited. But we would need 1.6 planets to satisfy the demand for resources of the current world population. If all countries would use as many resources as Germany does, we would even need 3.1 planets. The 8th of August 2016 was the day on which, technically speaking, we used up all the resources the planet could regenerate that year. After that, we basically lived on credit. This so called Earth Overshoot Day is calculated by comparing two mathematical factors: The world's population current demand for forests, space, water, arable land and living organisms for the economy and our way of life is compared to earth's biological capacity to develop resources and to store waste and emissions. The results of this excessive use are global land overuse and a massively decreasing biodiversity, shrinking forests and overfished oceans. But global climate change might be one of the most palpable effects of overburdening the environment in this way.

WHO PAYS THE BILL?

In order to be able to live on credit we would need to take loans. But from whom? It is future generations and people from countries of the Global South who 'pay' for the excessive consumption that is common in wealthy countries like Germany. The overexploitation of nature and the over-utilisation is mainly outsourced. For example, Europe does very little coal mining, oil drilling and extensive wood cutting now. On the one hand we have already used up most of our natural resources (e.g. German Peak Oil was already reached in 1968), while on the other hand it is much more comfortable for us to import the resources necessary from countries with low social and environmental standards. *The richest 20 per cent of the world's population claim more than 80 per cent of all natural resources for themselves.*



DEVIL MAY CARE – CONSEQUENTIAL ENVIRONMENTAL DAMAGE

Our consumption leaves severe, long-term impacts – take oil drilling to produce plastic, the extraction of rare metals for electronic devices and the extensive clear-cutting of forests for paper production. Furthermore, producing these consumer products is still mainly done by burning fossil fuels (coal, gas and oil), as is the case with most of the private energy consumption. This fuels anthropogenic *climate*

change, which leads to an accumulation of extreme weather events. But these droughts and floods which occur to an ever increasing degree rarely affect those who consume most of the energy. Instead, people in Africa, Asia, South America and small island states are severely affected. Financial and technical means to adapt to the implications of climate change are often lacking, which is why many people are forced to leave their homes.

Toxic waste water and emissions at production sites in the Global South also primarily affect local populations negatively, while the cheaply manufactured goods are usually destined for export.

The environment and the habitats of a diverse range of flora and fauna are either endangered or destroyed through *intensive farming*, in which monocultures and the use of pesticides are commonplace. The goods too are primarily cultivated for international markets.

In addition, after all the various consumer goods have been purchased, used and are at some point worn-out, something remains: the *waste*. The unpleasant and often dangerous task of waste disposal is outsourced once again. Every

year, thousands of tons of electronic waste, car parts, plastic and residual waste end up in Africa and Asia, where people dismantle and assort the things for very low wages, so that the single components can either be recycled or burned.

SEEING THE BIGGER PICTURE

We all vividly remember the pictures of the clothing factory that collapsed in Bangladesh. Looking at the label of your new shirt shows: it probably was sewn by young women on slave wages and with few labour rights.

While the poorest people in the world often live in countries with a huge wealth of natural resources, they often work on plantations or in factories that are part of the global production chain, yet they themselves profit little in reality. Despite having a paid job, many live in poverty. Because in order to produce consumer goods at a large scale, workers in countries of the Global South are paid *extremely low wages* that do not meet their basic needs, and workers' rights are often ignored. There is rarely social security for senior people, no insurance in case of illness or unemployment, no

minimum wage, no set limit of working hours and a terrible safety record – privileges we take for granted. Any form of organization that could make demands for such rights, be it people organizing within the company or in a union, is strictly prohibited in many places.



pressure applied by international corporations, who choose the cheapest offer when ordering their products or prefabricated components from local subcontractors. The final product is then sold at a much higher price in countries of the Global North. The corporations make immense profits while the workers producing the goods stand there nearly empty-handed.

Peasant farmers cultivating coffee, cocoa, bananas, tea, sugar and other groceries for our daily consumption in countries of the Global South also suffer from the *world market's* pricing policy that is steered by stock market values and speculation. According to the World Agriculture Report, the producer prices (the money the farmers receive for their commodities) have constantly decreased since World War II, although the products have been sold to the consumers at an ever increasing price. The number of self-employed small farmers has decreased steadily, while big companies controlled by investors get an ever-growing share of the global food production.

The 35 biggest companies, mainly located in the US and the UK, are in control of 35 per cent of the global economy. This dominance of big corporations on the world market makes the Global South depend heavily on the Global North. Furthermore, establishing resilient structures in the Global South becomes impossible under these circumstances when financial and technical means to avert or overcome crises are lacking. Hence, a real independence from foreign corporations, so-called developmental aid and (free) trade agreements is not possible in the near future.

To understand the global interrelations, it is worth taking a look at our economic system. What causes inequitable distribution? Why is the focus always on the biggest possible profit instead of on how to achieve a good standard of living for all people on this planet?



WHAT IS ECONOMIC GROWTH ANYWAY? AND WHAT IS IT NOT?

Our global economic system is designed for permanent growth. Almost all countries measure economic growth using GDP, short for gross domestic product. GDP is a measure of the value of all goods and services produced in a country per year. The more goods and services are being produced, the more active the economy and the higher the GDP. However,

this reveals nothing about how much or what exactly is being produced. For example, if a country is manufacturing weapons for billions of euros and ships them to other countries, the GDP grows. A car accident with many casualties also causes the GDP to grow, because money has to be spent for repair work and medical treatment. Neither the resources used for all of this, nor the 'incidental costs', such as consequential environmental damages or health risks, are included in the GDP.

In addition, there are many factors contributing to the public welfare of a society that are not taken into consideration within the GDP. Women usually work many hours to provide for children, care for older people and to keep the house clean. But because this very important work is not paid, it does not add to the GDP. When you volunteer in the city garden, give out food in a refugee shelter, borrow a tool instead of buying it or if someone is employed irregularly – all these things do not make the GDP grow either. The GDP only measures the exchange of goods and services when money is (officially) exchanged and when a monetary worth is assigned to the exchanged goods and services. The

GDP does not give any clues about where the money goes and how the ensuing wealth is distributed, and it certainly doesn't say anything about the overall life satisfaction of the people in the respective country.

Despite this, the belief that social progress is only possible when the economy is growing seems to be unshakeable. Economic growth is said to be the patent solution to overcome global poverty, to abolish unemployment and even to achieve equal opportunities and social stability.

The following examples show that an increasing economic growth doesn't necessarily live up to what it promises:

The German economy has been growing constantly for decades, yet poverty has never been as severe as it is now: In 2015, 12.5 million people were living below the poverty line. That is 892€ net for a single-person household, or 1873€ net for a four-person family.

Although economic output, and thus GDP, has been growing in countries of the Global South as well, global poverty has not decreased in recent years. While few may profit from a growing economy, many others are left empty-handed. The world's wealth is distributed very unequally: According to a report published by Oxfam in 2014, **one per cent of the world's population owns 40 per cent of the assets.**

It has been known for quite a long time that wealth and prosperity do not automatically lead to higher life satisfaction. Meeting basic human needs is important for the happiness of individuals and of society, but from a certain degree of wealth onwards the life satisfaction stops growing, despite an increasing income. The **Easterlin Paradox** shows that the GDP of the rich countries has doubled since the 1970's, but life satisfaction has not increased accordingly, in some cases, it has even decreased.

HONEY, I SHRUNK THE ECONOMY

If the economy has to grow constantly, more and more needs to be produced and consumed. But is there no other way to do that than to use up more and more natural resources?

The idea of 'green growth' is based on the assumption that technological innovations will reduce resource consumption while still enabling economic growth. Developing new, green markets and ecological innovations may seem compelling. Wouldn't it be nice if we didn't have to change a thing about our lifestyle? But so far the 'green economy' hasn't delivered what it promises: we are consuming more energy than ever before, despite the market being swamped with energy-efficient technologies. On closer inspection, the concept of 'green growth' is a contradiction in terms, since unlimited growth is impossible on a planet with limited resources.

A *sustainability strategy* doesn't only consist of the element of efficiency, it also needs to include consistency and sufficiency:

EFFICIENCY

*Produce better:
same benefit,
less energy
consumption*



For example: from
lightbulbs to LEDs

CONSISTENCY SUFFICIENCY:

*Produce differently:
with renewable
energy or with
recycleable material*



For example:
from plastic bags
to compostable
cornstarch bag

*Produce and con-
sume less: reduce
use of energy and
material*



For example: from
owning to sharing

There is another solution: we need to shrink the economy. But how is that supposed to work? 'Simply' shrinking the economy can have severe consequences, because huge parts of our welfare state and social security system rely on economic growth. Therefore, both economy and society need to change step by step to make a good and just life possible for everyone. Although there is no simple solution for this, we want to suggest a couple of individual and political measures on the following pages, that could make it possible to consume, act, live and run your daily life in a more environmentally sustainable and socially equitable way.

A GOOD LIFE FOR ALL - WITHOUT EXCEPTIONS!

Numerous shops already offer groceries, clothing and sometimes even electronic devices from environmentally sustainable and socially equitable productions. But those are usually pretty expensive and not affordable for everyone. It is high-earners from the Global North who can afford these

sustainable products, and hence a 'green conscience'. Concurrently, it's these people with an especially high income who cause an exceptional use of resources, although it is proven that they are better informed about the consequences.

How much space there is for an ecologically sustainable lifestyle is highly dependent on our income, our personal ability, our educational background and where we live. For example, those on a low income, or those who have limited time because of care work for children and relatives, might not always live in an 'ecologically sound' way. Although it is important to buy products labelled 'organic' and 'fair trade', those only consuming more organic goods are turning a blind eye to the ecological limits of growth and to existing social inequalities. If our consumption is to be blamed for environmental damage and poverty on a global level, then we have to consider buying and consuming less.

The demand for an ecologically sustainable way of life needs to be connected to questions concerning social justice. It would be unfair to strip the countries of the Global South of the right to consume more when prosperity is increasing, a right that people in the Global North have been exercising for centuries. Those who have profited from environmental and social exploitation to date, should use their privilege to develop new political concepts and 'alternative lifestyles'. What the world's population is facing, is both a huge challenge and a chance: making a good life possible for all within the limits of our planet! An equitable distribution would provide enough for everyone, although the resources are limited. It still holds true what Mahatma Gandhi said:

*The world has enough for everyone's need,
but not enough for everyone's greed.*



OFF WE GO ON THE TOUR OF PRACTICAL ALTERNATIVES!

Understanding the stations at a glance

On the following pages we want to take you on a short tour to visit different places where people are already living and experiencing *alternatives to the current logic of economy*. Be sure to find places like these in your city too!

The stations we will visit on our tour show alternatives to the compulsion of growth and to excess consumption that should be feasible for everyone – regardless of where they come from or live, and of their education, age and income.

We did our best to pick out places and possibilities for actions that are appealing to everyone and that avoid the aforementioned negative implications of our consumption.

Although your own actions won't change the whole world straight away, they are still a vital part. It is only possible to create the change we need with people who live the alternatives and push forward courageously. This way we show others how new and creative possibilities may arise from the problems described before, and also that change is not about sacrifice, but rather about a good life for everyone.

But for social changes to unfold, we also need a new political framework. For that reason we also offer a 'political demands' section along with each set of individually and collectively feasible alternatives.

Get inspired by our suggestions and start exploring your city! What does it offer, which initiatives already exist? What could you organize with a little (or a lot of) effort yourself? Which demands do you have for your local and national government?

GUIDE FOR THE ALTERNATIVE CITY TOUR

Cost:

 free –  more expensive

Time:

 very quick –  requires more time

People:

 you can do it alone –  you need a group

Fun factor:

 not so fun –  a lot of fun

Difficulty:

 really easy –  needs a lot of practice



 free

 requires some time

 could be a little difficult

1ST STOP: THE REPAIR CAFÉ – MAKING THINGS LAST LONGER

The first stop of the tour brings us to a self-organized repair workshop. Everyone from all over town can go there and repair, embellish or alter their electronic devices, toys, bikes or clothes with the help of experts. Repair cafés provide many different tools and material for all kinds of repair works. They usually are run by volunteers and the helpers offer their assistance and knowledge for free. That way everyone can learn how to repair things and make them last longer. Repair cafés are places where people meet their neighbours and learn from one another. Worldwide, there are about a

thousand repair initiatives, and in Germany there are already over 200. So the chances are good that there's a repair café in your city as well.

Why repair?

Many consumer products break after just a short period of use and have to be replaced. This not only produces a lot of waste, but also the production requires natural resources again and again. We elaborated on the problems involved in the first part of this booklet. Buying something new increases the GDP, but it is not good for the environment and your personal finances. When devices break just shortly after the expiry of the warranty period and cannot be repaired easily, it is referred to as *planned obsolescence*. Devices are often built in a way that makes it impossible to repair them as they have parts which wear out and cannot be replaced.

What else can we do?

When an electronic device breaks and you cannot repair it, you should take care of *disposing it in an environmentally friendly way*. Many components contain toxic elements and often end up on illegal landfills in the Global South where they cause immense environmental damage and are a threat to people's health.

When buying new things, you can also make sure to buy products that have been made under fair and environmentally friendly conditions. There are already many products on offer that are labelled accordingly in the sections of clothing, food and electronic devices. Find out about where and how the products have been made – you can also ask in the stores.

It is generally advisable to consider each new purchase carefully: *What do I really need?* Could I borrow or swap it instead, make it myself or buy it second hand? Would the new item only be a superfluous status symbol? Just being content itself can save lots of resources.

Political demands!

Initiatives such as repair cafés need *space and material that is either cheap or for free* and can be provided by cities or municipalities. Policies could oblige the manufacturers of electrical appliances to make their *products last longer, and/or repairable*. *Advertisements* everywhere make us 'want' to buy new products all the time. However, we could make our public spaces advertisement-free, as the city of Grenoble in France has done recently.

Links:

- Find your local repair café: repaircafe.org/en
- Free repair guide: www.ifixit.com
- Energy Efficient Electronics: www.energystar.gov/



 may take time
to find the right items

 is usually free

 requires a couple
of committed barterers

2ND STOP: THE FREE SHOP - SWAPPING MAKES YOU HAPPY

Our second stop is a *free shop*. Here you can get used clothes, electronics, books and other items for free or very little. Other people leave items they no longer need. Often free shops are run by volunteers who manage the shop collectively, which means that within the group everyone has a say. The collective is responsible for the shop not being swamped with stuff and for the offered articles to be in decent condition.

An option that is easier to implement is a *give box*. It could be a cupboard or simply a box in the street where

people leave things they want to give away. A neighbour or passer-by might rejoice at the sight of a book or a salad bowl you yourself don't use anymore.

Swapping is most fun when you celebrate it as a *clothing swap party*, where everyone brings the clothes they don't want anymore, and takes home something new to them. This tends to be accompanied by tea and cake, good music and good conversation. There are swap parties in nearly every town, but also you can just go ahead and invite your friends to your place and throw one yourself!

'Using instead of owning' is the motto of borrowing shops. You don't need a drill or a waffle maker every day, that's why it is easy to just borrow it from the shop when you need it. Alternatively you can get together with your neighbours and put some of your utensils at each other's disposal. This system of 'community consumption' is called the *sharing economy*.

When you start swapping, sharing and borrowing, you will be less dependent on money. Also, valuable resources are being conserved and you evade the classic economic circle. In addition, sharing strengthens the social interaction – and

a good sense of community is invaluable!

But you need to critically scrutinize the model of the 'sharing economy' at the point where it is monopolized and commercialized by the exploitative logic of the market. Examples are online platforms for booking private accommodation or car-sharing agencies that make money with their service. What might be the motivation of the automobile industry to provide users with cars to share, if the result really were that they would sell fewer cars?

Political demands!

Local and national governments have the power to politically support collectives in their founding process and to provide spaces for borrowing shops or give boxes. They could also subsidize the sharing economy in a useful way (e.g. a bonus when people re-use instead making a new purchase), or stir a public debate about consumption and status.

Links:

- Pumpipumpe. A sharing community: www.pumpipumpe.ch
- Online give away platform: www.freecycle.org
- Share things with your neighbours: www.streetbank.com



 only works when a
group of people are involved

 must be coordinated well

 products are often cheaper



3RD STOP: THE FOOD COOPERATIVE -ONE OF MANY FORMS OF A SOLIDARITY ECONOMY

Now let's make a stop at the pick-up station of a food co-op. The collaboratively organized members regularly buy big quantities of products at cost price that are usually organic or fair-trade. On the one hand this saves money, but there is also a lot less packaging waste due to the products being bought in larger packages and then simply being re-distributed among the members.

The products are often bought directly from producers, which guarantees them a fair price and a steady sales volume. This can support coffee farmers in South America, small artisanal enterprises like bakeries or farmers from the region. The cooperative enables the producers to expect a fixed and fair sum independent from the world market price. They also share the risk with the consumers, who in turn are regularly provided with local, organic and fair trade products. The idea of a community-supported agriculture (CSA) goes even further: in addition to the regular supply of groceries, members also have a say in the farm's organisation and usually commit to work there for a couple of hours each month.

When people's needs are more important than profits in doing business, we call this the *solidarity economy*. Not only food cooperatives fall under term, but also collectively or cooperatively organized cultural projects, housing projects, bartering circles, urban gardening projects and many more. This shows how implementing and experiencing an alternative economic system is already possible.

Political demands!

It can be difficult or impossible for collaboratively organized businesses to find a *suitable legal form*. It would help them if collectives and cooperatives as an economic model were politically recognized and supported. Government subsidies could also be a form of support for solidarity economy projects!

Links:

- CSA Network UK:
www.communitysupportedagriculture.org.uk
- Find out more about solidarity economy:
www.solidarityeconomy.eu
- Urban Gardening Project 'Incredible Edible' in Bristol:
www.ediblebristol.org.uk/



 you can do it alone!



lots of fun!



you definitely need some time

4TH STOP: DO IT YOURSELF - SELF-MADE WITH LOVE!

Our next stop is the living room of Paolo and Friederike, who once a month invite their friends and neighbours to spend an afternoon on DIY work. They share their knowledge of DIY and create new things from old objects or even waste. If you have some time on your hands and show patience it is exciting to see all the things that can be done with just a little bit of material and your own hands. It's also a lot of fun to exchange your knowledge within the group.

DIY and upcycling (the upgrading of materials) can help you buy less. This way, resources are saved, old utensils or 'waste' is reused and given a new function. Long forgotten or little practiced handicrafts such as knitting, crocheting, sewing, forging, rope making or knife carving get a new lease of life. The endeavour may also be to become independent from big corporations and to make a local production without long transport routes and difficult subcontracts possible.

The basic idea of a politically motivated DIY is to value the things more you've made, because you have experienced the effort it takes to produce it. Furthermore, we learn a lot about which resources are needed for the products.

Political demands!

The wonderful capabilities we need to be able to craft all these things have to be acquired somehow, but the current educational systems often fail to foster creativity, manual labour and craft. Education is more and more supposed to take up less time and become more 'efficient'. Students have little spare time - time they could dedicate to the community, the environment or spend making things themselves. Politics needs to deal with the question of whether we are supposed to learn for life, or learn for the economy.

Links:

- DIY ideas and inspirations: www.mymakedoandmendlife.com
- Upgrade to a greener lifestyle: www.greenupgrader.com
- Inspiring upcycling ideas: www.upcyclethat.com



✂ free



lots of fun

✂ really easy

5TH STOP: THE CITY PARK - A PLACE TO BE FREE

Our penultimate stop leads us to a beautiful green meadow in a large park. Instead of cars honking and construction noise, you can hear birds singing and the murmuring river. What does this have to do with a society moving beyond the pursuit of growth?

In a society and economy that is oriented towards growth, it seems that also the people have to function faster and faster. Competition and a lot of pressure to both perform and self-optimize stress people and make them unhappy. Many

even fall ill because of this; depression and burn-out are among the most prevalent illnesses of our societies today. We surpass our own physical and emotional boundaries trying to meet demands to always be faster and perform better. Studies show that people in performance-oriented societies are not happy and content, but instead under permanent pressure. This is why we need to discuss issues such as deceleration, time and contentment in a degrowth society, that is, a society beyond endless growth.

We can ask ourselves important life questions if we give ourselves enough time and space: What is it that makes me happy? What gives me satisfaction? What are my strengths and how can I contribute? How do I spend my time, and why?

One nice idea would be to give your friends and family time rather than material things as a gift. You can spend valuable time together and share nice memories instead of stacking another book or another piece of jewellery on the pile of stuff you already have. You could consider carefully which activity you could do that doesn't cost a lot of money. You could go on a bike tour, read your favourite books to one another or just lie around in the park and enjoy the silence.

If you are usually a busy bee, it might take some time to get used to it. But soon you'll see just how much time itself can be of great value.

Political demands!

Many people have to work full-time to make a living. In some professions it is even quite common to work overtime. That is why many people lack time to spend on life's simple pleasures. There are proposals to cut down full-time work to 30 hours per week. The wage should still be enough to live on or even better stay the same. Everyone would have more time to spend with their family and friends, on personal recreation, but also on 'care work' (e.g. childcare, care for older people, house work), and political or social activism. Moreover, we could produce a lot more ourselves instead of buying things, by growing vegetables in our garden or our own sewing clothing for example.

This idea is no utopia: a local business in the city of Gothenburg (Sweden) has tried the model, and now numerous Swedish companies are copying the concept.

The pilot programme has shown that both overtime and sick leave decreases, and employees report greater satisfaction.

Links:

- The Lazy Manifesto: www.zenhabs.net/the-lazy-manifesto-to-do-less-then-do-even-less/
- 100 things to do for free: www.thesimpledollar.com/100-things-to-do-during-a-money-free-weekend/
- Ideas for buy-nothing gifts: www.inhabitat.com/11-green-gifts-of-time-to-celebrate-the-holiday-season/

 be a gang!

 free


change takes time



6TH STOP: CRITICAL MASS - TOGETHER WE ARE STRONG!

We are ending the tour of practical alternatives at a big public space in the middle of the city. Many people gathered here to fight for a social and ecological transformation of our society. 'Critical Mass' refers to a form of protest when numerous people get together on their bikes and express their collective power in a direct action. With this, they reclaim the public space for the people and their everyday activities.





We created a regional currency in our area. It supports local businesses and is run by self-administering citizens instead of major banks.
www.totnespound.org

I support an unconditional basic income to create equal starting conditions for everyone!
www.basicincome.org

I am fighting for a working time reduction so that there is more time for political and social commitment in our society!
www.neweconomics.org/21-hours/

Why measure prosperity with the GDP that is completely growth-oriented? Are there other measuring tools? www.happyplanetindex.org

Bolivia and Ecuador have 'Buen Vivir', the right to a good life, in their constitution – why don't we? www.boell.de/sites/default/files/Buen_Vivir_engl.pdf

I support my city's referendum concerning a better bicycle policy! e.g. Berlin www.volksentscheid-fahrrad.de/english/

NOW IT'S YOUR TURN!

We have finished our city tour on practical alternatives. Most of us took part in the Critical Mass and exchanged views with the other activists.

There is no ONE solution or one PERFECT picture of what society should look like in the future, but there are many small puzzle pieces that add to a change and bring a more social and ecological future. As the stations of our tour have shown, many of the solutions can already be implemented individually. But it is just as important to think about society as a whole, to develop new ideas, publicize them and implement them step by step.

So – let's go! Start your own project together with your friends and neighbours, try to involve your community and convince your government. It needs many small ideas for a huge idea to grow. We need visionaries! Maybe you want to be one of the brave ones who try something completely new and create a whole new society?

YOU WANT TO KNOW MORE? BOOKS TO SATISFY YOUR CURIOSITY...

- Rob Hopkins (2013): The power of just doing stuff
- Giacomo D'Alisa et al. (2014): Degrowth. A vocabulary for a new era
- Tim Jackson (2009): Prosperity without Growth. Economics for a Finite Planet
- Niko Paech (2012): Liberation from excess: The road to a post-growth economy
- Andrea Collins & Andrew Flynn (2015): The Ecological Footprint: New Developments in Policy and Practice
- Angelika Zahrt & Uwe Schneidewind (2014): The Politics of Sufficiency: Making it easier to live the Good Life
 - Harald Welzer (2011): Mental Infrastructures: How Growth Entered the World and Our Souls
- Shiva, Vandana. (2006): Earth Democracy: Justice, Sustainability and Peace

- Juliet B. Schor (2010): Plenitude: The New Economics of True Wealth
- Peter Victor (2008): Managing Without Growth. Slower by Design, Not Disaster
 - Robert Skidelsky (2012): How Much is Enough?: Money and the Good Life
 - Latouche, Serge (2010): Farewell to Growth



LAST BUT NOT LEAST – WHO IS BEHIND THIS BOOKLET?

BUNDjugend (Young Friends of the Earth Germany)

With BUNDjugend (Young Friends of the Earth Germany) young people below the age of 27 get involved in campaigns, protest actions and projects around environmental and social issues. We are the independent youth organisation of Friends of the Earth Germany (BUND - Bund für Umwelt und Naturschutz Deutschland e.V.) and currently have 61,000 members. As part of the international network Young Friends of the Earth we are connected to other young people across the globe.

Join us to find out what a just world without the compulsion to grow and consume could look like, and what your contribution could be. Get others interested in nature's diversity, participate in colourful actions to advocate for fair world trade, climate justice and a fundamental change in agriculture. Demand the phasing-out of coal, the protection of refugees and an end to factory farming. Together we can achieve a lot! www.bundjugend.de



What is WELTbewusst ('aware of the world')?

WELTbewusst is a BUNDjugend project. It is a network of groups from all over Germany and offers city tours on critical consumption in over 40 cities. During

the city tours the participants learn what their consumer behaviour has to do with social and environmental problems in other regions of the world, and also how to have a more positive impact by consuming more consciously. It is not only about criticism, but more about positive approaches: the city tours expand people's awareness of global connections, of justice and our own responsibility.

The goal: getting active instead of getting by.

www.weltbewusst.org



School of Sustainability

'School of Sustainability' is a Friends of the Earth Europe project, financed by the EU Development

Education and Awareness Raising (DEAR) programme. The aim of the project is to develop a critical understanding amongst EU citizens of the interdependent world and of their role in relation to a globalised society. Activities take place across 19 EU member states on themes including climate justice, food sovereignty, consumption of resources, and extractive industries. Apart from transmitting knowledge outside of formal educational institutions and supporting active engagement in informal educational activities on environmental justice issues, the project also aims to encourage people to take action in order to create positive change.



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