

Power for a just future

*How to live together and organize in
Europe*

The Protestant Academy of Berlin, the Centro Ecumenico Agape and the Ekumenická Akademie Prague, all members of Oikosnet Europe, a network of Christian academies and laity centres throughout Europe, organized a workshop to address the challenges in our societies and in Europe as a whole in the context of an international youth exchange.

We invited young adults to develop shared practices and learn how to use power in a positive way, and on how to organize for a more just future. The participants came from Czech Republic, Germany, Italy, Nigeria and the Slovak Republic.

During our week from August 5th to 11th, 2023 at the Centre Ecumenico Agape, we looked at economic, social and political inequalities and their causes, also reflecting on our privileges. We discussed which values we want to strengthen in light of the socio-ecological transformation. We explored how to live together in Europe starting from our differences and Europe's responsibilities to other world regions.

In the previous year we created a Manifesto on the socio-economic presuppositions for a socio-ecological transformation in Europe. This year we discussed the following topics:

1. right wing extremism in Europe
2. gender issues
3. the effects of racism
4. economic injustice
5. climate crisis

Here we present the outcome of our discussions and reflections and invite you to include it in your own daily lives and/or activism.

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Flavio Baracco

Serena Russo

Natalie-Marie Ulbricht

Janek Haschke

Matús Dorcak

Mathis Hauter

Heinz-Joachim Lohmann

Lucia Leonardi

Filippo Storino

Aaron Maussner

Mattia Berera

Lea Katharina Foltys

Ginika Nwokeji

Alice Jahier

Karolina Silna

Hannah Schilling

Anneli Bluhm

Ole Förster

Erica Fazion

Lena Scheuer

Maros Prcina

Victoria Soto Moreno

Jiri Silni

1. Extreme right-wing populism in Europe: National situations and European solutions

I. THE SITUATION IN DIFFERENT COUNTRIES AND AN OUTLOOK TO SOLUTIONS

Czech Republic – Slovak Republic

There are some common developments in these two countries, which used to form Czechoslovakia.

We can see the shift towards right wing policies and the weakening of the left part of the political spectrum (in the Czech Republic, there is no left wing party in parliament). This is partly because of faults of the left wing parties, but it stems from the steady influence of anti-communist propaganda as well, which associates all social politics with „the former regime and its gulags“. In the same time, a growing number of small political parties make the orientation of voters difficult. Most of them are right wing parties, in the Czech Republic there are also some new small left liberal wing parties and a green party without influence. Moreover, the trade unions are not very strong – but try to play a more visible role. The rise of populism is also influenced by a widespread and direct involvement of rich entrepreneurs („oligarchs“) in politics – *Babiš* in the Czech Republic, *Kolár* in the Slovak Republic.

The influence of neo-fascist, extreme nationalistic populism is stronger in the Slovak Republic, but in both countries, such ideologies may attract about 10 % of population. But racist, xenophobic, classist populism is spread across many „traditional“ parties – against Roma, migrants, lower class people. Another division line in societies is around support of Ukraine in the conflict with Russia – this divide goes through left and right camps. In the Slovak Republic, the sympathy for Russia is stronger. In the Czech Republic the cooperation prevails between conservative and liberal (and libertarian Pirates) parties which find common ground in representing the interests of the rich.

A real opposition does not exist and there are no signs that the decimated left will be able to unite and represent an alternative. With growing social problems due to austerity politics and all the other crises, the space is open for right wing extremism, maybe in a kind of mixture with conservative nationalistic left and some nationalistic ecologists.

Italy

In Italy, we face enormous absenteeism when it comes to voting. The current president has not won an absolute majority, but in fact, given the reality that less than 64% of those who are allowed to, do vote in Italy, Giorgia Meloni is only approved through voting by approximately 1/6 of the population.

The Italian system works as politics of “two blocks”: government and opposition, which alternate. This mechanism has facilitated the victory of “*Fratelli d’Italia*” and Giorgia Meloni, because it was the only party in the opposition of the former technocratic government.

Giorgia Meloni has potential to incarnate leadership in a fascist way, as she is a woman and as such, can figure as “alternative”, and she shows a calm form of authority, that breathes stability, yet there are no objective conditions in Italy up to the present day that a new fascist regime can be established. In general, the political culture in Italy has moved towards a strategy to win power by promising solutions. But in fact, this destroys a political culture based on dialogue and debate in which the

complexity of the problems can really be tackled.

We think that discrimination of diversities is not something that is favoured by people a priori. But it is an ideology that is intentionally propagated to gain consensus about who are the scape-goats, as a way to have free leverage to implement anti-social politics.

In a similar way, the European Union with its regulation and institutions is being used as a scapegoat: the right wing parties accuse it to be the reason why people feel not powerful, while in fact, it is the national political elite which doesn't respect and react to the people's needs.

Germany

The recent rise of right wing parties in Germany is strongly embedded in the history of German reunification and ongoing tensions between the former "East" and "West" Germany. In East Germany, PoC have been treated very rudely since, more than in other parts of Germany – this is fertile ground, and the result of a normalization of right-wing parties in these regions, too. Right wing parties are attracting young people because they provide a sense of community, especially when they feel insecure, and give orientation: you do not need to think, just accept and follow the parties' ideas. However, those who vote for right wing parties are by far not only young! These parties attract older people, too, for multiple reasons. An example is the cherishing of a more "glorious" past and the fear of change.

The arrival of refugees from Syria and Afghanistan in 2015 has pushed people towards right wing parties, because there is a lack of education on how to deal with the integration of new arriving people. After this, the demonstrations against Corona-politics of the government in 2020-2022 have strengthened the right wing movements in Germany. While in earlier years, the right-wing-party "AfD" has successfully been kept out of government, now we face the first election of a mayor who is a member of the AfD in a town in Germany. We also face and experience the spreading of anti-Semitic jokes in our everyday life.

The political culture changed, inspired by the US: We observe a culture of hate speech instead of fact-based argumentation, and a culture in which aggressive statements about politicians become normal. Also in Western parts of Germany, like in Bavaria, conservative politics become more and more regional-nationalist. Inspired by a "Trumpist" political culture, the regional president of the conservative party, Söder, is pictured by his PR organs as the central powerful ruler, and wants to put "Bavaria first".

SOLUTIONS:

POLITICAL

We should build solidarity amongst leftist movements and we also should show real solidarity as leftist movements, for example when working towards climate justice. We should focus in our political actions on local and direct actions, and not only focus on the political system, but try to create concrete alternatives with possible solutions, instead of drowning in our fear of the future.

To overcome the gap between people and the political power, we suggest to create alternative institutions: ethical institutions that create communities, and productive institutions (economy) such as cooperatives.

EDUCATIONAL

We think that education is important to confront the rise of right-wing extremism in Europe. This education includes education about the history of fascism/right-wing extremism. We should make sure that ALL young people learn this at school, also those who leave school after college (before reaching A-levels).

We think intergenerational education, particularly, is a good tool; it should be based on the sharing of personal experience and not just political debate, nor should this be happening a way that is pushing communication. Rather, we think an exchange between younger and older people more useful in which people understand where they come from.

It is very important to create space for these kinds of educative moments in school – so that young people can get input other than only from parents and teachers, so that they can form their own view.

Part of this education is also to educate about voting and about how to identify and understand given facts: That is, to make sure that the programs of political parties are understandable to everyone.

SOCIAL

We should build community from the bottom, not from the top, and face the difficulties that come with building community! This includes seeing change as a chance and not as a negative thing, and to cultivate good communication in the communities.

We think it would be good to implement and promote as well as invest in volunteer projects for all ages and to strengthen multigenerational dialogue and open-mindedness.

To this end, we should also rethink housing and promote multi-generational housing projects, in which older and younger people share an apartment or house. A prototypical project for this could be the Milan project, in which students live together with elderly people for cheaper rent and in return, help them in their everyday needs (grocery shopping for example.)

ECONOMIC

We think that it is necessary that we use the public state funds more wisely: We should invest in education and welfare, less in military – and we should find regulations to stop lobbyism through which state money is transferred to companies in a disproportionate way.

We should make sure that workers get more pay. We should improve the support of unemployed people, helping them to find an activity or a way to contribute to society, we should improve help people with mental illness (i.e. those suffering from drug abuse or depression), and make sure that people who work don't feel disadvantaged.

II. A NETWORK OF DEMOCRATIC COMMUNITIES TO PREVENT THE RIGHT WING MOVEMENTS' VICTORY IN EUROPE

In order to fight the right wing movements in Europe and prevent the rise of fascism, we think we need to work on the gap between people and political apparatuses. Indeed, it is in this gap that these movements find space to consolidate their power and this very gap is the litmus test of the weakness of our societies. We call a society weak if it lacks the power to fulfil its own needs, and is forced to outsource its functions to states and companies.

To re-empower our societies we suggest building or strengthening social institutions that give agency to social elements. By social institutions we mean those institutions that operate with the aim to satisfy the needs of the society they are originated in, and that take care and reproduce the elements of this society and the connections among them.

Which are the needs these institutions are supposed to satisfy? For example ethical needs, that could be faced by institutions such as churches, or productive ones, that could be satisfied by cooperative organizations. Another example is knowledge development, which could be fulfilled by social academies.

All of these institutions should not be thought of as isolated structures but should be connected in a network in order to grow in wideness and completeness; namely, they should reach the higher number of elements of a society and fulfil the highest number of needs.

2. Gender issues

What can we do to overcome gender-based violence and violence against queer people?

The Cambridge Dictionary defines gender as "a group of people in a society who share particular qualities or ways of behaving which that society associates with being male, female, or another identity" The gender structures we have today were produced by the historical path that led us to today's society. Even from birth, we fall into specific categories related to our assigned gender. As we grow up, we decide what gender identity we belong to, and its expression is based on specific categories also influenced by strong stereotypes that have deep roots. These strong division influences our work and private lives. For example, there are jobs that are seen as "woman's" or "man's" jobs. Another sphere is life as a couple, which is often conditioned by "gendered behaviours," for example, many committed lesbian women are asked who fulfils the role of the man in the couple as this would be the priority.

The dress code is also influenced by gender categories: many women who want to make a political career or want to achieve a certain "position of power" dress more masculine so that they can be seen as more competent. Parenting is also based on specific roles that are based on the genders of the couple: mothers are the ones who tend to take care of the children while fathers have to provide for the family financially. The language we use also influences the gender issue especially from a representational point of view. More inclusive language could already help bridge gender differences. During a Ted Talk, the feminist author Chimamanda Ngozi Adichie said, "The problem with gender is that it prescribes how we should be rather than recognizing how we are. Now imagine how much happier we would be, how much freer to be our true individual selves, if we didn't have the weight of gender expectations"

These words fully capture the frustration of not being free to express one's gender/sexual identity, which should be free of stereotypes, labels, and categories that make us attached to differences that no longer make sense to sustain.

The following steps should be taken and recognitions should be done to change our reality:

- **Language:** the language we use is not neutral, either in its form (grammar, syntax, morphology) or in the use we make of it to communicate, that is, in its performative aspect. Language is living matter, it is a cultural product and as such can be changed. The idea that language is immutable and neutral works in favour of maintaining the system. Embracing new, more inclusive forms of language in different languages, countering dominant narratives without reproducing them, communicating by paying attention to how much space and time we take within the conversation, to turns to speak, to ensuring that everyone participates in public debate, for example, are some of the ways in which machismo and homo-transphobia can be combated.

- **Education:** to make the younger generations aware of diversity and discrimination, so that they recognize the privileges and oppression of gender and with respect to different sexualities, both through the education of children and through the institutional education system. To educate each other as adults, decolonizing our discriminatory beliefs and behaviours to the extent that they do not, even unconsciously, reproduce the dominant system.

- **Positioning:** Learning to recognize from which socio-economic position each of us speaks, which points of view we take according to the privilege we embody. We have varying degrees of power within public discourse according to gender and sexuality, (but also according to wealth, ethnicity, citizenship, age, etc.) and being aware of this is the essential starting point for finding effective strategies of action to counter male violence against women, violence against 'queer' people and any other form of oppression.

This means that there is no single way to act against these forms of violence, but that we have to find different actions depending on one's position. For example, if I am a minority subjectivity (trans, woman, lesbian, intersex, etc.) it is good practice to form collectives and safer spaces that only contemplate the participation of these subjectivities, while if I am a cis-ethnic man I might try to figure out how to use my privilege to be an ally in the fight against racism. In this sense, a good practice to subvert the dominant order is to create/**open**/leave space for queer people in public contexts so that they can access it with their own voice.

- **Dialogue:** it is important to create opportunities for dialogue between people of different social positions to make privileged people (cis males, white women, straight women, etc.) aware of the role they play in the patriarchal system.

Every privilege in fact implies having an active part, even if not personally intentional, in the discriminatory system, that is, it means being part of the problem, and openness to listening to the experiences and claims of minorities is useful to strengthen those who are suffering oppression and to create alliances for social and political struggle.

- Creating **networks and spaces for speech** in general to reinforce a self-determined narrative by minorities themselves that can enter and influence public debate

- **Men should take responsibility** to change their toxic masculinity, without waiting for *flinta*¹ to teach them how to do it.

- **Being a woman does not mean being a feminist.** In Italy, for example, Giorgia Meloni's victory is not considered a feminist victory. Although she has taken on an important political role, she has repeatedly expressed publicly that she is not a feminist. She also manifests ideology in government by abstracting various women's and minority rights. Furthermore, the current fascist government in Italy denies already acquired parenthood to same-sex couples, endorses and justifies toxic and violent masculinity. Also in others countries (i.e. in Nigeria) and in situations in which women are not in official power positions, we can face the situation that women are pressured by other women to stay in abusive situations, such as abusive marital relations and other.

In conclusion, we think that in an ideal world, no one should have to fear being who they are. We should stop comparing individuals. There is no formula on how to live better or worse. The social norm should be destroyed, in order for everyone to be able to feel comfortable and accepted.

¹ Flinta: „From Germany. It stands for "Frauen, Lesben, Intersexuelle, Nicht-binär, Transgender and Agender". In English it means : Women(/Female), Lesbian, Intersex, Non-binary, Transgender and Agender. It's super useful to mean non-men, without saying as such, because it includes trans men who have a different experience to cis men." (Urban Dictionary 2023, see online <https://www.urbandictionary.com/define.php?term=flinta>, last access 26.09.23)

3. The effects of racism

How to overcome Racism in our societies?

Introduction:

Racism is a pressing political and social issue in Europe, exacerbated by propaganda and mismanagement of integration and immigration. Insufficient information and awareness have contributed to the mistreatment of integration and the persistence of racist attitudes in society.

Racism is incarnated in our society. Overcoming Racism would mean to change society. To do this would be by way of education and confrontation with each other.

Yourself in the world:

Understanding one's privilege and actively deconstructing preconceived notions are essential steps in combating racism.

Confrontation with each other by taking a step back: Engaging with people of colour and listening actively to their experiences can provide valuable insights and help bridge the gap between communities. Being an ally to minorities means not hiding their oppression but ensuring their voices are heard and respected. Recognizing the complexity of issues through an intersectional lens is a valuable tool in understanding the broader context of racism. Overcoming the view of ourselves in our societies as victims of superior or inferior forces is an important step to more equality.

Learning to recognize from what position each of us speaks on the socio-economic level, i.e. what point of view we assume from the privilege we embody. We have different power within the public discourse according to ethnicity and citizenship (but also according to gender, wealth, sexuality, etc.) and being aware of this is the essential starting point for finding effective strategies of action to counter racism as well as any other form of oppression. In this sense, there is no single way to act to counter racism but different actions depending on one's position. For example if I am a white person I might try to figure out how to use my privilege to be an ally in the fight against racism. In this sense, creating/opening/leaving/space for people of color in public contexts so that they can access with their own voice, can be a good practice to subvert the dominant order.

Schools/Educational Figures:

Schools can foster a more inclusive environment, moving away from divisive ideologies and promoting human connections.

Education is making the younger generation aware of diversity and discrimination so that they recognize privilege and oppression, both by educating their children and through the education system. Educating each other as adults by decolonizing our minds, beliefs and behaviors, so that we don't reproduce the dominant system, not even unconsciously.

To create a safe space in schools, it is essential to sensitize and raise awareness about diversities among children. Education plays a vital role in shaping attitudes from an early age, which is why it is crucial to incorporate race education into childhood learning. Furthermore, educating adults, not just children, about racism is equally important.

Promoting multiculturalism through initiatives like Erasmus can foster unity and understanding among different communities, yet such projects should be broadened to Africa and not-western countries in general.

Civil Society:

It is important to create opportunities for dialogue between people of different social positions in order to make privileged people aware of the part they play in the discriminatory system. Every privilege implies in fact having an active part, even if not personally intentional, in the discriminatory system, that is, it means being part of the problem, and openness to listening to the experiences and claims of marginalized groups is useful to strengthen those who are suffering oppression and to create alliances for social and political struggle.

Politics:

The language we use is not neutral either in its form (grammar, syntax, morphology) or in the use we make of it to communicate, that is, in its performative aspect. Language is living matter, it is a cultural product and as such can be changed. The idea that language is immutable and neutral works in favour of maintaining the system. Embracing new, more inclusive forms of language in different languages, countering dominant narratives without reproducing them, communicating by paying attention to how much space and time we take within the conversation, to turns to speak, to ensuring that everyone participates in public debate, for example, are some of the ways in which racism can be combated.

Create communication campaigns through various forms of media as an active way to create a different narrative that starts from the point of view of people of colour and goes against dominant narratives.

Create equality for people of colour in every day's life.

Racism is experienced by a diversity of people. This means more people of varying backgrounds in leading positions. The executive powers have to be sensitive for racism: the police, the courts, medical and social systems.

Establishing non-discriminating living conditions for everyone: for example unconditional basic income and equal employment opportunities for everybody.

Overcoming the political, cultural, economic and language frontiers of the EU.

Providing affordable use of infrastructure for everybody.

Preparing the ground for acceptance of education certificates from different countries and allowance to work for everybody.

Conclusion:

Addressing racism in Europe requires a collective effort on all levels of society. By promoting race awareness, fostering empathy, and implementing inclusive educational practices, we can strive towards a future free from racism and discrimination. Embracing diversity and actively countering racism will lead us to a more equitable society for all.

4. Economic injustice

I. What are the problems of the current economic system?

On the everyday level, several groups of people face difficulties. Many are poor – because they are badly paid for they work, are excluded from full participation on social life, like people with disabilities or unemployed. The valuation of work is very uneven and unjust. Manual work is not valued enough but the craftsmen or artists also earn little money. The same is even truer for care work which is little valued– especially the unpaid work in households. But to take this work out of family and social community and commodification it is not a good solution either. There are generally many underpaid jobs which are necessary for society and, on the other hand, there are jobs without positive social impact which are overpaid. For many people this is true: „You don't work for living, but you live for working.“ Nowadays, the inflation is further diminishing the living standards of many.

Another form of exploitations is overuse and redistribution of resources and wealth from the global South towards the global North e.g. by holding poor countries in the debt trap. The social costs of this weigh heavy and phenomena like a black market economy prevent the development of sustainable economies.

It is difficult to understand the underlying economic mechanisms and systems that are causing the negative impact. The systems seem to be too complicated and the education about economics is not adequate. Part of the problem is the overspecialization and individualization of education and practice.

Theory and practice of nowadays economy seems like a one-dimensional endeavour oriented solely on economic success defined by financial profit and infinite accumulation of value. Some studies show how the system is designed with patriarchal values like high-risk readiness without consideration of social or environmental impact. This leads to monopolization, overvaluation of „brands“ (exchange value dominates use value) or using money as a mean of power. Such a kind of economic monoculture fails to provide for the needs of all, produces inequality, wastes resources and destroys nature and livelihoods.

II. What are the linkages between the environmental crises and our economic system?

The linkages between our economic system and the climate crises we face are intimate and plentiful.

Farming: The food producing industry, but mainly the meat based industry is a critical factor in the climate crisis because it needs a huge amount of resources to sustain itself. Like land, water and nutrients. Even the agriculture changed to mainly monocultures to keep up plant demands for feeding or to keep certain consumption standards of food products. So that we are able to eat products all year round even if they are out of season. That influenced our understanding of the availability of food, of expiration dates, and thus created the problem of packaging and transport of food. The concept of the industrial production of food is a key problem degrading the intimate connection of humans to the land, soil, water and other living beings.

Industry: The responsibility that the biggest companies share no less than 70% of the world's CO2 emissions. They play a huge part in influencing governments in the form of lobbyism (fuel industry) and can manipulate the public, just like they did with the creation of the ecological footprint to shift the discourse of discussion to individual responsibility rather than the responsibility of the industry. We see similar problems with the fast fashion industry or the tech industry. Here you have to mention the method of planned obsolescence, integrated into products to pressure consumers to keep on buying more and more. Other marketing strategies to formulate new consumerism are for example greenwashing or working with advertising to create a feeling of a need for status symbols.

Exploitation: Lastly, the economic system exploits the same people who suffer first from the consequences of the climate crisis. Vulnerable in this way are countries in the global south, who are struggling because the west uses their land as a dumping site of all kinds of garbage, which results in multiple kinds of desperate ways of living, health problem or the continues exploitation of colonialist structures.

III. ALTERNATIVES TO PRESENT ECONOMY

In looking for a real economic democracy, we should look at the examples that history and our societies provide. On its very ground, capitalism always needs non-capitalist areas to exploit value. Colonialism and environmental exploitation are thus inevitable consequences of this system.

The main historical attempts in an explicit non-capitalistic direction come from socialist and communist traditions. The crucial characteristic of the latter economies is state planning; i.e. every decision in what to produce, when, how and in which quantity is stated by the state. Real socialist and Chinese experiences teach us that a completely planned organization of economy brings lots of inequalities, and easily fall in state-capitalism, with the emergence of new classes of masters among state bureaucracy. Another example from socialist tradition is represented by cooperatives, in which several workers unite to collect a capital and start a productive activity. Unions invented the cooperative model to provide better working conditions to their members. They developed the model in communities in which all the members and the consumers were involved in the decision-making processes concerning the production. On the one hand, such a productive organization empowers society by creating a community that overcomes the mere production and organizes many other parts of its members' life. On the otherhand, in capitalist modernity, cooperatives often turn into companies with tax breaks that are allowed to exploit labour more than normal ones.

History of human societies also provides lots of examples of self-sufficient economical unities that we can call as household economies. Such structures were able to fulfil the most needs of their components, yet often grounding on patriarchal organization.

At present day, many new attempts have been pursued in the idea that capitalist problems could be mitigated by reusing, recycling and sharing. Fair Trade Movement, Second Hand shops, Fairphone, Refurbed, Rephone, To Good To Go, are all examples of such. Also new kind of cooperatives have been built; as consumers' cooperatives (e.g. Italian GAS, Groups of Solidarity purchasing), and CSA (community supported agriculture). As a general statement, we think that to overcome the present economic system we should let the use-value overwhelm the exchange-value in our economic structures.

5. Climate crisis

How to face to environmental crisis?

We know, that the crisis is already here, we are in the crisis. We can still prevent the worst scenario and make the crisis slow down.

Important is to change the mind-set on an epistemological level: understanding that as human beings, we are part of the ecosystem and each one of us is not individual but connected with other people, trees, living being, elements around. Part of this change can be done with changing the language we use.

There is a lot what we can do, some things we are already doing.

On a personal level

We can rethink our thoughts, actions, consumption. We can get informed and act as responsible consumers: we can use second hand products; choose more environmental friendly ways of travel (green travel), buses, trains, sailboats, public transport and car sharing; separating trash; select products with less packaging, reduce waste; save energy and change power resources, make houses energy-passive; compost; buy eco-friendly products; share things we don't need; prefer vegetarian/vegan diet, rethink meat consumption, consume meat in an ecological way, use all parts of the animal; reduce food waste; implement the 5 Rs: Refuse, Reduce, Reuse, Repurpose, Recycle.

But we can also see the limits of our commitment on a personal level. It is connected to a moral, ethical sphere but it's effect is limited. It even reinforces the ideology of those who don't want to change the system. And it may make us feel powerless since governments ignore us.

With others

It is important to raise awareness in the population about the environment we live in. It is important to make the problem visible and understandable for everyone and to look for cooperation. It means to work on communication: talking about the issue (don't be silent), use flyers in the street, posters, directly speak with people; interact and organize with others, develop common projects (like shared gardens); organize in small communities and coordinate between these organizations (Agapé Blue is a good example of such community project) or local communities of production. However, we know that information and small local projects alone don't bring the necessary change. We can join or establish local activist groups, join and support environmental organizations (XR, Greenpeace, Fridays for future...) and look for common actions.

Actions

We discussed different kinds of actions:

First, we think that creating alternative communities and connect them can be a good practice to start. With alternative communities, we mean communities based on ecological values, and which live in sustainable ways within the ecosystem. (for example the "no tax movement" in Italy).

Second, we discussed civil disobedience actions. These are often controversial forms of protests. We think of actions such as blocking streets. These actions generate debate, make media at least

start to talk about climate crisis and many people are discussing it. This is a good start. However, it happens also that there are people actively opposing these movements (for example, the protest of the Last Generation in Germany faces a lot of opposition in society), which hinders the creation of broad coalitions for a transformation of society. Some activists organize blockades of coalmines or interrupt industrial production. Is it effective? Is it practical action or still just symbolic? Maybe there is the possibility of real direct actions, and still they would also keep their symbolic power. Such actions could have the power to create communities around that place. However, these alternative communities could be just islands and the world around them continues to care little or not at all about their visions and prototypical living together. On the other hand, creating awareness is important as is strengthening a feeling for community, and strengthening and keeping solidarity as well – for this, investing in alternative communities can be a good step.

Finally yet importantly, we need political action, too, because the role of governments and an international cooperation between countries is necessary to fulfil the promises of the Paris Agreement and other obligations. We think it is important to lobby and pressure governments to listen to experts and the scientific community and to act accordingly. We should push them to introduce laws and regulations, and not let companies downgrade the issue; and we should push them to invest in sustainable technologies and production, and to organize a better urban planning.

For all this, we also need to develop future visions about how to organize society better. Some of us are suggesting an end of capitalism, end of borders and end of state.