

Social Dimensions of the German Energy Transition

– On the issue of social justice in a ‘technological’
transformation process

Verena Gröbmayer



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Abstract

The energy transition is the showcase project of sustainable development in Germany but often neglects the social dimension that comes along with the technological transformation. In this thesis, I elaborate on the questions of how the energy transition can become socially just but also to what extent it can be perceived as a puzzle piece of a greater transformation. To live up to my demand for inclusive methods of public participation, I carried out a future creating workshop in a rural district in Southern Germany and conceptualized both the participants' critique and the visions on what a socially just energy transition could look like. By combining the local knowledge with theoretical knowledge from the commons discourse, my findings suggest that the energy transition can hardly become socially just in the dominating economic, political and societal system as such. However, it offers possibilities for social justice by redirecting the emphasis on co-operation in governing the commons and can consequently contribute to a paradigm shift that supports democracy with strong cooperating citizens and social justice.

Keywords: energy transition, social justice, future creating workshop, critical utopian action research, commons, transformation process, democracy, society, Germany, Energiewende

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Abbreviations

100% RE	100% renewable energies in the rural district of Ebersberg (Group)
Apx.	See Appendix
CG-ECONOMY	Economy for the common good (Group)
C-t-C	Cradle-to-cradle (Group)
EDUCATION	Restructuring the education system (Group)
f.c. workshop	Future creating workshop
IC	Inner change / value change (Group)

1 Introduction

The *Energy Transition*ⁱ is Germany's biggest showcase project of *sustainable development* in its Brundtland report meaning which considered economic, ecological and social sustainability aspects all to the same extent. Yet, the discourses around the transition and most policies by the federal government suggest that the social aspects of the transformation have been neglected in large parts. (Großmann, et al., 2014; Kopatz, 2013; Heindl, et al., 2014) Problems with the distribution of costs and benefits are increasing: Especially poorer classes of society cannot profit from political regulations like subsidies for solar and PV panels as they don't have the economic means to install them. On the contrary, what they do feel are the negative effects of current energy policies like rising prices for energy and rents after energetic renovations of hitherto cheap apartments (Großmann, et al., 2014).

In other words: The energy transition is designed in a *socially wrong way* (Heindl, et al., 2014). Social justice is important in the energy transition if it is to be carried out as a democratic process which by definition is to pay attention to the basic democratic values of liberty, equality and justice. Heindl et al. conclude that the lack of social justice in the energy transition will become a problem as the project will not find broad public support if the costs and benefits are distributed unfairly. Consequently the transition cannot become successful.

Energy transitions are an arising subject as the social dimensions of the phenomenon increasingly find interest in social science research: it is acknowledged that there is more to it than a pure technological transformation. Energy transitions affect everyone in a society in some way. Araújo claims a need for further in-depth research "on shifts in practices, perceptions, knowledge, and financing related to energy" (2014, p. 119) with a focus on the agency of the actors to explore who can act as a change agent. Since private households – other than the big industries – do not have a lobby to influence politicians their concerns are likely to be neglected if they do not get active themselves (a.a., 2014; Sühlsen & Hisschemöller, 2014). Therefore, the matter of social justice needs to be pushed into focus of environmental political concern on a local, national and global level (Heindl, et al., 2014) with the state playing a fundamental formative role, while at the same time including civil society in decision making processes (Kopatz, 2013).

More and more social scientists care about these social phenomena as they acknowledge that the energy transitions are more than technological transformations in energy production systems: They challenge our norms, our perception of things we take for granted, our habits and our image of both humans and the environment. The German energy transition needs to be perceived as a chance: a chance for a new beginning of a cultural transformation into a more economically, ecologically and socially sustainable future. (Kopatz, 2013)

While most studies on the social dimensions of the energy transition processes put little emphasis on the citizens as change agents, the discourse on commons theorizes the role of local communities and their contributions to a decentralized energy transition as an alternative to the neoliberal centralized system. Evermore people are starting to doubt that capitalism will actually benefit everyone and provide social justice: the illusion begins to

fall apart and citizens all around the world are looking for alternative visions that carry the promise of a good life in a different way (Bennholdt-Thomsen, 2012, p. 110).

In this thesis, I argue that a more open and participative form of democracy is needed to encourage active citizenship in which responsibility is taken for the adequate distribution of costs and benefits of the energy transition. By using John Rawls' concept, I understand justice as

“equality in the assignment of basic rights and duties [and] social and economic inequalities, for example inequalities of wealth and authority, are just only if they result in compensating benefits for everyone, and in particular for those least advantaged members of society... The intuitive idea is that since everyone's well-being depends upon a scheme of cooperation without which no one could have a satisfactory life, the division of advantages should be such as to draw forth the willing cooperation of everyone taking part in it, including those less well situated.” (Rawls, 1971, pp. 14-15)

All citizens need to have the same chance to profit from economic, ecological and social development, as well as equal opportunities to speak and be listened to. The protection of the poor is the core of social justice and the German ethics commission issued a warning that it cannot be treated as the least important aspect of a sustainable energy transition (ibid.).

With my research approach, I wanted to give a small contribution to an opening of democracy by providing a space for public discussion on how the common future of the community should look. I find myself reacting to claims for further research in the area with a small contribution to a deeper understanding of the emerging field of energy transitions as a social transformation process on a local level. Investigating this phenomenon is important for the development of society and is relevant to the current state of scientific knowledge in the field. New data has been generated, suggesting new interpretations and questions for future research. Local communities need to be acknowledged as consisting of responsible and potentially active citizens or ‘change agents’ if they are empowered by both politics and research. Participatory research methodologies, which include local communities and take into account citizens' knowledge about the problems, the chances and wishes for their future, strengthen the generalized knowledge that is built up on the social phenomenon of energy transitions.

Along the line of argumentation described above, I am arguing in this thesis that local communities need to be empowered in order to transform the energy transition into a socially just process. It cannot be seen as an isolated process but rather as part of a bigger transformation in our society. Therefore, on a local level, I hope that this work has given a new impulse to rethink and further develop the work of local citizen initiatives. This might result in opening up to innovative ideas that aim for more social justice. The energy transition is said to only be achievable if it is a broadly and actively supported by citizens. From my point of view, citizen initiatives in cooperation with local governments have the power and possibilities to empower civil society. In this sense, from a personal and idealistic perspective, I wanted to initiate change, however small, to help in a transition that fights social injustice and environmental degradation and brings the community one step closer to their common sustainable future.

1.1 Background on topic, place and project

The people responsible for a successful energy transition in the rural district of Ebersberg are currently facing the challenge of how to involve the public in the energy transition process. Situated in the wealthy South of Munich, Ebersberg it is home to 133.007 inhabitants in 21 municipalities (BLfS, 2014). Across the district, various village based energy work groups, transition town movements and other grassroots initiatives are cooperating with institutions for education and climate protection in initiating events to include as many people as possible in the energy transition movement. They are organizing

events year-round ranging from lectures on energy related topics, visits to renewable energy production sites or best practice house owners, climate-friendly food nights, to building energy educational trails. They also started to found local renewable energy economic cooperatives.

Several of the responsible people had told me in first conversations that they found it difficult to reach a broad range of people in general, people from lower income classes and young people in particular, which would be necessary if a socially just change in society is to be achieved. Due to this openness and the willingness to change established working patterns and due to personal contacts to some of the interested and responsible people, I conducted the fieldwork for this thesis project in the form of action research within this community of active citizens and their cooperating partners. In order to generate offbeat ideas on how to make the energy transition socially just, I also purposely included people which normally were not involved in any citizens' initiative.

1.2 Problem statement, research aim & research questions

The German Energy Transition is probably the biggest transformation processes in post-war Germany and it is an issue that affects every citizen in one way or the other. On a local level, municipalities and citizen initiatives all over the country work towards the goal of an almost fossil free energy production by 2050. They are working towards a more sustainable future by including the local public in the decentralized movement. Yet, if interpreted as a mere technological transformation process, social aspects such as social justice face the dilemma of being neglected. Hence, today's decision making processes are excluding people who are most vulnerable to the social side effects of the energy transition. Excluding predominant social practices prevent their viewpoints from being heard

Therefore, the aim of this study is to find out how the workshop participants understand a socially just energy transition, i.e. what it would look like and who has the rights and responsibilities to make it work and what would be necessary to reach that goal. Combining their answers with the commons discourse, I am aiming at drawing a picture of what role a socially just energy transition could play in the *great transformation* process towards a sustainable society. On a practical level, I wanted to offer a local arena to initiate ideas for possible starting points of such a transformation process and demonstrate how social imagination methods can be used for a more participative form of democracy.

The research questions investigated in this thesis are as follows:

- (1) How can the energy transition become socially just?
 - a. How do the participants understand who has the rights and responsibilities to make the energy transition successful?
 - b. How do the participants understand the obstacles and possibilities of a more inclusive structure aiming at social justice?
 - c. How do they think this can be achieved?
- (2) What role can a socially just energy transition play in a cultural transformation process towards a sustainable society?

1.3 Structure of thesis

In the following, I am describing the main ideas of the commons discourse as a theoretical framework to provide a background for understanding the findings in a broader context of theoretical knowledge (*chapter 2*). In the methodology part in *chapter 3*, I justify, explain and critically evaluate the participatory research approach of critical utopian action research and the use of a future creating workshop as a method. In *chapter 4*, I display the results trying to stay close to my data before comprehensively analyzing the workshop data on a

more analytical level, categorized in three emerging themes (*chapter 5*). *Chapter 6* leaves room for reflections on the impacts that the f.c. workshop had on the community, while I dedicated the ensuing *chapter 7* to considerations of the wider implications of my findings in the theoretical context of the commons discourse. As a conclusion, I summarize in *chapter 8* how the energy transition can be understood as part of a greater transformation process towards a more sustainable and socially just society and, thus, can become socially just itself.

2 Theory of the *commons*

The participants of the workshop drew a picture of a socially more just, economically fair society in which citizens have a say and can act as change agents in a transition process with local politics supporting them. This view is in line with the '*grand narrative of the commons*' – the vision of the world as it should be – which the commons discourse describes with normative statements rather than a comprehensive definition of what the commons are (Unmüßig, 2012; v.Winterfeld, et al., 2012). This is why I use the commons paradigm as my underlying framework in understanding the theoretical implications of my findings.

Generally speaking, “the term ‘commons’ provides the binding element between the natural and the social or cultural worlds. To understand nature in its genuine quality as a commons opens the way to a novel understanding of ourselves – in our biological as well as in our social life.” (Weber, 2012) Mattei (2012) suggests a phenomenological understanding of the commons as *qualitative social relationships*: the immaterial commons that form around common resources.

The commons can be seen as an emerging discourse of which I try to draw a picture in the following. I do not claim comprehensiveness for the summary but rather a short overview of why I think the commons paradigm can support my understanding of how the German Energy Transition is part of a cultural transformation process towards a more socially just and sustainable future. As the intellectual framework and political philosophy behind this thesis, I mainly use Helfrich’s (2012) multifaceted book as a reference for a better theoretical understanding of the commons and their fundamental critique to the intertwined state-market relationship. In that sense, commons “represent a critical corrective of predominant, neoliberal-economic rationality and practices and are a ‘new frame of reference’ featuring future developments beyond the government and the market.” (v.Winterfeld, et al., 2012, p. 6).

2.1 Commons as a critical corrective to the neoliberalist paradigm

In Western societies, state and market have developed an interdependent relationship which forms the *market-state-duopoly* as Helfrich & Bollier (2012) call it. Guided by the vision of a prosperous future for everyone, endless growth and the happiness of the customer fuel this “farce of democratic capitalism” (a.a., p. 17).

What could be described as a mutually fruitful relationship in the past has long lost its glamour in the light of the wicked financial crises of our time: state interventions seem frivolous, not daring to name the underlying problems but rather legitimate the principles of the so-called self-regulating market (ibid.). Following Weber (2012) and Helfrich (2012), the *neoliberalist ‘for-profit’ paradigm* is built on the principles of separation. It establishes competing relationships between the individuals and the collective as well as between

humans and nature and has established centralization, dependency, fragmentation, and a constant fight between the local and the global as the norm. The focus lies on endless economic growth. Powerful lobbies and economic or political interest groups act as unimpeachable decision makers. The governance in this case is a hierarchical top-down system in which decisions are made by the majority principle which has the centralization of power as a result. In this system of competition, all areas of life and society are influenced as its ideology and values are fundamentally integrated in the education system. The results of the neoliberal paradigm becomes more and more obvious: resources get exploited, society is built on exclusion as egocentric individuals fight against each other.

In contrast, *the commons paradigm* is built on the principles of participation, collaboration and community since the individual is seen as a '*cooperative social being*'. It is about integration, interrelations and freedom-in-relatedness. Integration on a global and local level means regulated open source solutions with the aim of sharing knowledge and information in order to let everyone be a winner while at the same time reach personal goals as well: self-realization at the same time as community good. In a decentralized and collaborating system, property is not exclusively private but collectively used and owned which results in a co-responsibility as many researchers have discovered (Lambing, 2012; v. Winterfeld, et al., 2012). Yet, access to rival resources must be limited, the rules need to be discussed and agreed upon by the users themselves (Ostrom, 2009). On the other side, access to non-rival resources such as knowledge is unlimited and follows the usage rights of fairness. Thus, knowledge production in peer-to-peer and networking collaborations brings about a diversification in the fruitful results. In these terms, sustainability is concerned with relationships and commitment to the common good. It is about cooperation, co-responsibility, commoning and about governing the commons: *commonance* (Helfrich & Bollier, 2012). Commons help to preserve and maintain resources for the common good and allow society to "emancipat[e] through convivial connections." (Helfrich, 2012)

2.2 Beyond the glorification of money and the *homo oeconomicus*

A consensus exists in the commons literature on the fact that humans are "not born as egotists" but turned into them by capitalism and the neoliberalist paradigm (Habermann, 2012). Money dominates our lives and corrupts our sense of priorities and community. "Life seems completely objectified – to such an extent that everything besides money becomes irrelevant" (Precht 2010, p.319 see *ibid.*). Thus, money is an extremely poor means of communication that fuels the picture of the egoistic *homo oeconomicus* (Meretz, 2012).

If different economic or political logics enter the instable systems of cooperation of commoning, the feeling of fairness amongst the participants will be destroyed (*ibid.*; Beckenkamp, 2012). This will cause social dilemmas. The only way to work against it is to build up trust between the various actors, meaning that the structure provides enough space to share and get information that make the individual trust in both the process, and the others. How to govern the commons in order to stabilize the system was a topic in Elinor Ostrom's Nobel Prize Lecture (2009) in which she presented the guiding principles for governing the commons that emphasize the importance of e.g. user and resource boundaries, collective-choice arrangements, conflict-resolution mechanisms for the success of the commons idea.

Following this reasoning, society and individuals have to change. We need to start seeing happiness as something that is not directly connected to consumption but rather to intangible things like community, meaningfulness, and social relationships. The necessary transformation process can be perceived as a great chance towards resilience (Hopkins, 2012).

2.3 Experiments with commons, commoning and commoners are needed

Democratic experiments to dream up *alternatives to centralized hierarchies and unstoppable markets* are needed. Alternatives, that give civil society a voice and responsibility over their lives (Helfrich & Bollier, 2012) – experiments like future creating workshops.

In the commons discourse, this search for alternatives is perceived as an expressed need in society: a need for transforming the economic system with its destructive power over society and the environment. No one yet knows if the ideology of a society based on commons has the power to transform society, but that is exactly why experiments are needed. Commons support *social relationships* and *communities* as they allow to be governed in a self-organized way, with agreed-on rules and a feeling of responsibility and community. Commons are driving forces and can be dealt with in various ways. The only thing that is generalizable is that new arenas for *open public discourse* need to find their way into the political system in order to get a chance to try out rules and agreements that are different from the ones we are used to today: to open up a political space for the process of commoning with active citizenship and governance of the commons as the core of the system. (Helfrich & Bollier, 2012)

The process of commoning is in its simplest form the process of creating and maintaining a good as a collective, with individuals as cooperating collective entities that acknowledge the connectedness of humanity. (Pór, 2012)

A shift towards the commons paradigm is needed as in the current political and economic system, there seems to be no space for commoning. And yet, people – also in the district of Ebersberg – find spaces to create a common political world outside the dominant system and, thus, construct new values in society. (v. Winterfeld, et al., 2012) In order to achieve an environment in which commoning can take place, humans need to learn how to collaborate and cooperate in a meaningful way. After all, “we are commoners – creative, distinctive individuals inscribed within larger wholes.” (Helfrich & Bollier, 2012) In the commons paradigm, citizens are seen as commoners, people that fight for fairness and social justice which helps the common good now and in future generations. (ibid.)

2.4 Transforming the political logic to strengthen democracy

Most of today’s political institutions are based on representative democracy, which is accused of excluding citizens from active participation in political decision making and increase the gap between people and a feeling of community. As a result, politics are not sensitive to the diversity of values the public has towards their environment as the public can itself best judge what is important to it. (Smith, 2003)

Most of the commons activists and theorists also claim that the political system needs to be changed into a stronger democracy in which the institutions actually represent the civil society’s will. In order to actually drive change, it is claimed that civil society has to turn into a power that has the competency to change the system. In this sense, Quilligan (2012) sees an opportunity to learn from the commons movements: public participation is important in processes concerning common goods. It opens up new modes of interaction, new means of local power and a new interpretation of collective rights. In these changes, he hopes to find the foundation of a governance structure built on commons emerging. Mattei frames commons as “powerful sources of emancipation and social justice” (2012, p. 70) as they radically oppose the dominant economic and political logics in which social justice was purely a matter of the institutions of Western welfare state. The welfare state is in a bad condition and so is social justice (Mattei, 2012; Kratzwald, 2012). In a transformation process, the idea of the commons offers legal and political instruments to reclaim attention

to the increasing marginalization of social justice in our society. This goes in line with the logics of deliberative democracy which asks for inclusiveness and unconstrained dialogue, in which all citizens have the possibility and equal right to participate, and speak about their interests (Smith, 2003).

As the dissatisfaction with the economic and political system increases, people start to act, take responsibility and, thus, produce immaterial commons in terms of social practices around the governance of material commons in favor of social justice (Kratzwald, 2012; Helfrich, 2012). Kratzwald sees potential for such engagement mainly at the local level. They mention community cooperatives which are increasingly popular in the field of renewable energies and urban gardening. Through this concept, citizens finance community projects and in return get a say and the possibility to decide about what is happening in the community (Lambing, 2012; v.Winterfeld, et al., 2012). Like other commons, these projects offer the *prosumers*ⁱⁱ a chance to take responsibility and shape their life conditions. The state or local municipalities can act as mediators, supporters or trustees – but they are not allowed to decide without consulting the citizens. In these citizen groups, all social milieus need to be supported and their interests considered, even if certain groups cannot participate in the project itself. It is the duty of the community to make everyone feel integrated in society and to build up a value system that everyone agrees upon. (ibid.)

2.5 Transforming the economic logics of our time

This described process of increasingly building economic initiatives around commons to share the value between local citizens is part of what Polanyi (1978) calls *re-embedding the economy*, a process of self-protection of society.

Polanyi sees the emergence of an ‘utopian vision of the self-regulating market’ as central to the features of modernity. While he doesn’t doubt the positive influence on material wealth that the liberal paradigm with its market economy brought about, he warns against taking this as the most important indicator when evaluating the man-made narrative of market economy. Polanyi’s *Great Transformation* describes the high influence the economic system and its philosophy – economic liberalism – has on society and politics: “A market economy can only exist in a market society.” (a.a., p. 74) Before the transformation, communities were based on redistribution and reciprocity with a strong political center inherent to this understanding.

In contrast, nowadays, economic action has been dis-embedded from society meaning that no non-economic institution can constrain the market any more. On the contrary: “Instead of economy being embedded in social relations, social relations are embedded in the economic system” (a.a., p. 57). Polanyi suggests a society that is not dependent on the market and not self-regulating as the three concepts of work, money and soil must be outside the area of market control.

I am following the argumentation of v. Winterfeld, et al. here to show how Polanyi’s re-embedded economy is of the same mind as the notion of commons. The binding elements are the focus on property that needs to be changed from private property which is at the heart of neoliberalist economy to collaborative property of the commons and the stress on public participation in the countermovement, as Polanyi calls it.

3 Methodology

My starting point in designing the research process was a curiosity about how citizens view the energy transition process in connection to democracy and justice. I wondered how this would influence their perceptions of what needs to be changed in order to make room for a socially just energy transition. For this type of research interest, qualitative research offers an adequate framework with a focus on in-depth understanding of social situations.

“Knowledge and practice are studied as local knowledge and practices” (Geertz, 1983 see Flick, 2006, p. 12) but can contribute to a more general knowledge base by choosing the adequate methodological approach, combining appropriate theories and methods and include reflexive discussions on the research as part of the knowledge production. Thereby, I did not test a certain hypothesis but rather tried to use the knowledge gained throughout the data collection to understand upcoming phenomena. Moreover, from an underlying theoretical position of phenomenology, I see the participants of my research as subjects not as objects and as such, their – as well as my – subjectivity can be used as data in its own right. In that way, I aim at doing them ‘justice’ as individuals and not mere objects to my study by treating them as co-producers of knowledge rather than producers of data that I interpret in order to produce knowledge.

My research perspective finds its starting point in both phenomenology and critical theory with a particular interest in the ‘viewpoint of the subjects’ as well as the critical perception that understanding can never be created independent of one’s own mind and influenced by one’s own subjectivity and norms (Flick, 2006, Bruselius-Jensen, 2014). I understand these approaches as different ways to find proper access to a social phenomenon but need to combine them in order to enlarge the relevance on my study. For this reason, I started from the subjective viewpoints of the participants but then also analyzed the implications for the construction and transformation of the social situation in place. Or in the words of Nielsen & Nielsen (2006, p. 72): the experiment was “a combination of subjective experience and objective results.”

Ethical concerns have guided the research process and design as it is of greatest importance to me to protect the interests and privacy of those taking part in my study. In line with the code of conduct by the German Sociological Association but even more, my own ethical considerations, I have not deceived the participants about the aim of my research and avoided to discredit them in any way. Therefore, I decided to apply a research method that aims at co-operating with the participants, create social responsibility through participation and try to make the study useful for the citizens instead of using their answers and statements to uncover the ‘wrongs’ in local social practices. In that way, I hope to do justice to the participants while being in the field, but also when analyzing the data and writing the final thesis.

Knowledge gained from literature studies on the emerging topic of the social dimension of energy transition processes and the commons discourse has not only informed my research questions but constantly informed the research process as a circular model of a research process in which the preliminary assumption is confronted with the issue at stake,

the sampling and the interpretation which needs to be constantly compared and informed by theory. (Flick, 2006)

3.1 Data generation

My underlying theoretical positions, epistemological assumptions and ethical considerations demanded a research approach with the ambition to nudge a societal transition process guided by democracy as the means and goal of the research. Along the lines of argument by Nielsen & Nielsen (forthcoming 2015/16), I argue that the main challenge towards a sustainable society lies in embracing the livelihoods of citizens as a whole and must be democratic if it is to be at all. Therefore, I have applied a version of *critical utopian action research* which was developed as an academic approach for action research to contribute to a sustainable transformation of society.

3.1.1 Critical utopian action research

Critical utopian action research is based on Robert Jungk's *future creating workshops*ⁱⁱⁱ and its "confidence in 'everyman's' potential and wish to take responsibility not only for their own life conduct, but for what we might call *the common affairs*, as well" (a.a., p. 2). It was designed to show lay people that it is possible to think about different futures and to strengthen people's self-confidence, encouraging them to participate in society's transformation. A certain skepticism towards experts and their tendency to isolate scientific knowledge from everyday society led him towards the approach of re-integrating lay people's ideas in a more democratic and sustainable decision making process. Implying a personal and societal learning process, the *future creating workshops* are framed as part of the necessary renewal of democracy.

This specific kind of democratic action research also embraces the concept of social imagination, adding a psychoanalytical dimension to Critical Theory and promising to open up possibilities for action and change. (Nielsen & Nielsen, 2006) This combination leads to "specific and locally based, but nevertheless *general knowledge*." (Nielsen & Nielsen, forthcoming 2015/16, p. 4)

At a conceptual level, "democracy is not just a *dimension* of social transformation, but it's very *meaning*, not just a *goal* for our transformational aspirations, but *the way itself* through which this transformation can take place." (a.a., p. 5) Thus, lay people must recognize their citizenship (again) and begin with shaping and making their own future. This radical concept of democracy will challenge underlying authoritarian structures of dominance in society, so the main assumption.

Critical utopian action research can also be conceptualized as a democratic experiment, like the ones the commons demand. It is a way of working, where a *future creating workshop* is followed by a *research workshop* and *dialogical public sphere arrangements* in the end. The workshops have the aim of enabling societal co-operation to handle common affairs, focusing on social imagination.

Due to limits in time, resources and access to participants, I designed a combination of the *f.c. workshop* and the *research workshop*. As I didn't have the time and resources to include step 3, I am still in the process of encouraging the participants to organize further meetings and, ideally, the last step of the process themselves. It was important to integrate the *research workshop* in the research process, as it is meant to relate the 'utopian' ideas of the *f.c. workshop* with expert knowledge and, hence, strengthen the ideas and increase the chance of actually initiating social change.

3.1.2 Future creating workshop & partly integrated research workshop

The *future creating workshop* is a forum for the development of *social imagination* in which I, as the facilitator and researcher, asked basic questions in relation to the topic at hand which the participants normally would not think about in their daily lives. The team of facilitators consisted of three people: two *interns* from the municipality's energy agency helped me with conducting the workshop that night as co-facilitators and note-takers – a conscious decision to foster the bottom-up atmosphere of the workshop.

The general outline of the *future creating workshop* was as follows: After an introduction part, we went through 3 separate phases: a phase of critique, a phase of utopian drafts and a phase of projects and initiatives before we entered the 'expert discussion round'.

In the *critique phase*, the aim was to get as many negative emotions and feelings of discontent from the participants as possible, guided by the assumption that this approach would give room for creativity and an outspoken atmosphere. Moreover, in a first step it is sometimes easier to find points of critique than ideal solutions. The question to guide this first step was: *If you look at the German Energy Transition today: Do you see any problems concerning social justice or social inclusion. If yes – which ones?* The answers were noted down on a flipchart by the team of facilitators in form of cues which provided the data of the critique phase.

In the second step, *utopian drafts* were supposed to mirror the criticism, the participants were asked to define their utopian visions of an inclusive energy transition that contributes to social justice. During this step, I asked the participants to shout out their answers to the question: *If anything was possible: What would a socially just energy transition look like?* The data was collected the same way as in the critique phase, noting all the answers down on big sheets of paper on the wall so that all the participants could see the cues and were assured that every answer was treated equally. By the end of this utopian phase, each participant was asked to mark the two most important cues in her opinion. The picked cues were categorized into themes in a democratic process and the participants decided on a theme they wanted to work with during the third part of the workshop.

According to the methodic rules, this third phase was concerned with *potential projects or initiatives* that would make the visions come to life. Each group was asked to develop project ideas for their theme and to present those ideas in short presentations during the process and a poster at the end. From this phase, the data consisted of the clustered themes, written notes and posters designed by the thematic groups.

The *research workshop* was partly integrated as the utopian ideas needed a more systematical examination if they were to become reality at some point. Therefore, the confrontation with expert knowledge was the goal of this section. This *future creating workshop* was special in the sense that a lot of the participants were some kind of experts in questions on the energy transition or/and social justice in their daily lives. This is why I decided to include the *research workshop* in the one workshop, assigning the last part to an expert discussion. My main assumptions here were that (1) the participants could leave more room for creativity in the first parts as they knew that their expert knowledge would find room later on and (2) that a lot of the questions that came up during the project phase could be answered by 'experts' from the other groups in this discussion round. In parts, my assumptions were confirmed and the participants were able to answer a lot of the questions that came up in the other groups. Due to the high standard of some of the groups' projects, a lot of the questions were either of legal concern or the big questions of sociology, social psychology and behavioral science such as 'how to change people's behavior?' and, thus, not to be answered within this setting.

The step of *dialogical public sphere arrangements* is "a necessary and integral dimension of a democratic and sustainable renewal of society that changes – projects and initiatives – should be presented and discussed publically." (Nielsen, 2009, p. 15) This aims at the renewal of public life by engaging the public in dialogue and, thus, giving back power to the concept of citizenship. Due to time and resource limitations, this step could at the most

be organized with me as a consultant, but the actual work of organizing and conducting these dialogical arrangements were not part of this thesis research. Neither was the realization phase that needs to follow if any of the project ideas is to come into reality.

3.1.3 *Selection of participants*

The selection of participants was of high concern to me because I wanted to assemble a group of people from various age groups, education levels and professional backgrounds to participate in the workshop. Since my family is highly involved in the energy transition in the district, I asked them to spread the invitation to different groups of citizen initiatives. In order to mix the group of participants a bit more, the CEO of a municipality's education association also helped me with suggestions for citizens concerned with the topic of social justice and to help me in establishing a contact.

Through this kind of snowball principle, I hoped to achieve a trusted first contact with a good chance of people being interested in participating in the workshops. A total of 21 people attended the '*Future-Workshop: Social justice and the energy transition – (how) does this go together?*' on Feb 24th, 2015. All people were invited and addressed as interested citizens, not in their official or professional roles. In that way competitive relationships between social classes were reduced in advance. Yet, specific interests, environments, knowledge, and ways of living were asked for and needed to be brought into the discussions and could openly be discussed. In an ideal situation, I would have included people from all classes of society in my workshop but, due to limitations mainly in access, I have managed to invite at least people from various age groups (17-74 years / average: 47,2), professional backgrounds (pupils - pensioners - CEOs), educational levels (in school education - PhD) and an attendance of 38% women (Apx.2).

3.1.4 *Reflections on method implementation*

This version of the *future creating workshop* worked well as the participants all took an active part in the process. Yet, as in every public participation meeting there were some people more dominant than others which resulted in the data being influenced more by certain people than others. This is considered in all conscience in the analysis. By committedly facilitating all phases, it was possible to give room to quieter participants who sometimes needed a bit more time to speak up or were overwhelmed by both the speed of the whole process and the creativity and knowledge presented by other people.

The workshop was planned to create an atmosphere in which people were listening to one another, co-operating, accepting differences and ambivalences. All this, with its basis in the everyday perspective which is described as a strength and a weakness of the method at the same time (Nielsen & Nielsen, forthcoming 2015/16). I was concerned that the ability of thinking freely without 'reality constrains' would become an issue as some of the participants were people that had been working voluntarily or professionally with the energy transition for quite some time. In some cases, my concerns proofed right but thanks to the set-up of the workshop in which people from different backgrounds worked together in groups, there was a good exchange of thoughts. Afterwards participants expressed that they were impressed how this mixed group managed to push even 'old' thoughts a bit further than ever before. In this sense, the mingling of participants helped a lot to introduce new thoughts into the local energy transition process.

All in all, I certainly did not manage to mix up the group of participants to a representative level but at least managed to invite such a diverse group that not a single person in the room knew all the other participants. From my perception during the workshop and the communication with the participants afterwards, most of the people were very reflective about environmental and/or social issues. A lot of them had been active members of citizen organizations before and, thus, were a group of citizens that I would have expected at such a workshop. The important question of how to reach out to people

that are normally not interested or at least not involved in the topics of the workshop was thoroughly discussed by me and some of the participants. One of the reasons why I did not personally reach out to people with low incomes was, for example, that I did not know whom to ask without stigmatizing those citizens by the simple fact of picking them for their low income. My attempts always ended with a representative from organizations for poor or otherwise disadvantaged people. It is a question of major concern to me and some of the participants of the workshop. Kopatz (2013) argues that the ones concerned are often ashamed of their social status and, thus, only get involved in energy transition topics if they were sensitized for the environment beforehand. And yet, I think that the question of involvement and empowerment in public participation needs to be thought through more thoroughly by people working with the social dimension of all kinds of transformation processes if we want to design participative methods that include rather than exclude certain citizens.

3.2 Data analysis method

As described above, the *f.c. workshop* produced data of local knowledge based on everyday life but the generated data also contains generalizable knowledge if read from an analytical perspective. Informed by Bruselius-Jensen's analytical approach, I gave room for both local knowledge and the generalized perspective. Following this approach, I analyzed data from the workshop in form of the protocol staying close to the participants' expressions trying to understand the material as their local knowledge in a first step.

For a generalized perspective I applied a pattern content analysis which allows to analyze the data according to main themes in the protocol. "Content analysis is used to refer to any qualitative data reduction and sense-making effort that takes a volume of qualitative material and attempts to identify core consistencies and meanings" (Patton, 1990, p. 453). My notes from the workshops provided more data than only the notes on a flipchart and were used for 're- and de-constructing' the discussion of the workshops. I developed "some manageable classifications of coding scheme" (a.a., p. 463).

Throughout this process, Bruselius-Jensen points out (after Fine et al, 2000) "that qualitative research must avoid 'othering' in the form of writing scientific texts in ways that do not represent the authentic voices of [the participants]." (2014, p. 298) Therefore, I started with the participants' own categories by coding the material in emic terms and stayed as close as possible to the terms used by the participants when categorizing the data. I went beyond the data only during the later steps, by asking various questions while coding and thinking creatively. Thus, I grouped the terms in *systems* which were only implicitly expressed by the participants. Hereby, the codes can be seen as the linkages between the various segments of the data which can be used to categorize the data in a more meaningful way (Coffey & Atkinson, 1996). In this way, I combined the basic tabulation principle by Rugg & Petre (2007) and the summary of systematic coding approaches by Coffey & Atkinson (1996) by constructing lists in tables, identifying categories by applying a clear chain of reasoning if necessary using the participants' own grouping of categories as the main starting point in order to avoid wrong reasoning (Rugg & Petre, 2007, p. 156). After this data reduction, I displayed the data in both written text in the result part and, when helpful, as a graph that made clear which terms were of high / low importance to the participants. This step was followed by my interpretation of the data as I understand it which led to defining the most important themes that evolved during the workshop.

The main problem with the data I generated from the workshop was that the cues in the protocol were always embedded in richer discussions and thoughts which could hardly be retraced. In order to not lose the actual meaning behind the cues, I used my research journal and my memory of the contexts and the atmosphere in the workshop to reconstruct the connotations to each cue.

4 Results from the future creating workshop

During the first phase of the workshop, the participants stated criticisms on the energy transition and its dimension of social justice which concentrated on *economic aspects* that were perceived as being not just. These aspects ranged from dishonest energy prices and lobbyism to an energy market that only serves the well-being of certain people. Other points of critique mentioned were *societal dimensions* as to money rules the society, and the *environment* that gets destroyed due to energy production. But also unjust *politics* which subsidize the wrong sorts of energy production were brought up. Furthermore, a minor aspect in this phase was the *education and communication* on energy issues and the thoughtless consumption of energy. (Apx.1.2, p. x)

When being asked about their utopian visions, the participants came up with more ideas than in the critique phase and brought up a wide range of keywords. They expressed their visions of a more open and direct form of *democracy*, as well as a new *economic system* for the good of everyone, and a 100% successful and decentralized *energy transition* to renewable energies. Moreover, the stated visions focused on more respect for the *environment*, a *change of values* in the direction of social and environmental values, more *transparency* in politics and economy. But also cheaper and cleaner *transport systems* and more *responsibility* of individuals were mentioned several times as utopian wishes. (Apx.1.2, p. xi)

Based on these visionary ideas, seven different thematic groups were formed in a democratic process of which only five groups were chosen by the participants to work with during the project idea phase.

The first group of four people bounded around the topic of *100% RENEWABLE ENERGIES IN THE RURAL DISTRICT OF EBERSBERG [100% RE]*. This thematic group was built of cues such as ‘learning from nature’, ‘decentralized & regional energy transition’, ‘broad citizen participation in energy production’, ‘use energy where it is produced’, and ‘guerilla-photovoltaic’ (Apx.1.2, p. xii). The group started thinking about how the energy transition could become social, just, and environmentally friendly. Their main focus was put on keeping the net product in the region and aiming for a broad public participation in generating renewable energy in the region. As they focused on project ideas for the rural district, the ideas entailed founding energy cooperatives, nationalizing communal energy grids and the redirection of subsidies from fossil fuels to renewables. Since this group consisted mainly of people professionally working with the energy transition, they agreed on working further with the new aspects that came up in the discussion during the workshop. (Apx.1.2, p. xiii)

The second group was concerned with *ECONOMY FOR THE COMMON GOOD [CG-ECONOMY]* which included ‘abolish money’, ‘suppression of all lobbies’, ‘improvement of public transport (cheaper)’, ‘no corruption’, ‘direct democracy in constitution’, ‘tax environmental pollution’, ‘socialize private property’, and ‘abolish privatization of resources’ (Apx.1.2, p. xii). This group was concerned with keeping goods that contribute to public welfare with the citizens and the community and with reducing money only to a means of exchange. This mission can only be accomplished through direct democracy, i.e.

decisions of citizens on certain topics. Thus, with a focus on direct democracy, this group developed the project idea of a survey designed to help create a picture of attitudes of the citizens in the rural district. They thought about initial steps like working together with all schools in the rural district and cooperate with the press and the municipalities in order to reach as many citizens as possible with the survey. Only then can a valid picture of the general attitudes and atmosphere in the society be established. Quite concrete questions on how to start from here were put up and discussed with the result of the group saying they could start implementing the project idea tomorrow, theoretically. (Apx.1.2, p. xiv)

A third group chose the topic of *CRADLE-TO-CRADLE [C-t-C]*, consisting of 'worldwide prohibition of all life threatening techniques, substances and actions' and 'inclusion of all costs' (Apx.1.2, p. xii). They explained the concept of cradle-to-cradle as every product needs to be brought back into its original condition at the original place within the time-span of 30 years (= one generation) and claimed it as the goal for the future. The concept would be of help to every citizen in the same way, the group said. A first step in the right direction would be the labelling of all products with an accountancy code which includes information about the used materials, energy, water and the recycling effort. The group suggested to examine the scale of the project, best practices in the field, the structures enabling such a change in thinking and acting and how to include and 'sweep along' the consumer in this process. (Apx.1.2, p. xv)

Group number four decided on *RESTRUCTURING THE SCHOOL SYSTEM [EDUCATION]*, built on the cues 'learning from nature' and 'eco-consciousness from the cradle' (Apx.1.2, p. xii). If schools teach and foster critical thinking, a feeling of responsibility, and the development of consciousness in school, then issues like social justice and the energy transition can only win as a change of values would take place. The group developed tangible project ideas focused on a decentralization of the education system and assigned a 'school developer' to implement them. The aim was to connect learning more closely to general life issues such as conflict resolution, values, responsibility, trust, but also to the world of employment and not let pupils only learn from teachers but also the other way around. The joy of learning needs to be inflamed, especially learning from nature, the group noted. (Apx.1.2, p. xvi)

A fifth group chose the issue of *INNER CHANGE [IC]* to which the participants assigned the topics of 'inner change borne by empathy', 'change of values', 'learning from nature', and 'eco-consciousness from the cradle' (Apx.1.2, p. xii). *How can we evoke a change of values that leads people to think and act in a different way?* This was the question the group was mainly concerned with. In parts, they were thinking close to the line of thoughts of the school-group but comprising all generations and age groups in their ideas. People's awareness for nature and a social society without barriers needs to be raised in small and continuous steps. For initiating a change process, the group put emphasis on emotions, the involvement of the heart and brain, feelings and a deliberate provocation of an eco-consciousness. The big question raised in this group was the overarching one of how to actually create sustainable inner change in a society. A strong discussion formed around the question of whether or not the trust in expert knowledge from sociology, psychology and communication could provide the answers or if the answer could only be found in society and, thus, public participation might be the only way to make for change. (Apx.1.2, p. xvii)

The thematic groups *ERADICATE NUCLEAR WASTE* / 'use nuclear waste as a source of energy' and *ENERGY PRICES SCALED TO CONSUMPTION* / 'socialization of private property' & 'tax environmental pollution' were not chosen by any participants to work with. The aspects of the latter were mainly included in the CG-ECONOMY group while the topic of nuclear waste was seen as important but probably not an issue specific to the local district and, thus, was not chosen to work with in the project idea phase. (Apx.1.2, p. xii)

5 Three central themes in the results

In this first analysis of the data, I elaborate on more general discussions in the workshop that address three main themes which were all overarching points of critique – not to an altogether unjust energy transition – I interpret it rather as a critical view to the general systems that we live in and in which the energy transition is being developed and implemented.

This critique to the systems as they are, the utopian visions of how they should be and the practical project ideas of how to get there can be divided into three main themes:

- The economic system
- The political system
- The societal system

5.1 The economic system

The economic system was the theme most discussed during the critique and utopian phases in terms of money, pricing systems, the market and the effects of capitalism on the society. The theme lost in prominence during the project idea phase in which only the *CG-ECONOMY* and *100% RE* groups talked about the economic system explicitly and the *C-t-C* group implicitly.

5.1.1 *The market as an unfair formative power*

The data reveals various negative perceptions of the economic system as it is today. The participants criticize the economy as it is and worry that it will not be transformed into a new economic system that serves the society instead of only the richest few percent. They frame the market as a *formative power in society* and, hence, think it *responsible* for the condition of society ('capital rules the world'; 'money replaces a feeling of togetherness'), they perceive the energy prices as unfair due to an obscure market ('unjust distribution of prices'; 'no honest energy prices') and state that the big and powerful players on the market are the most influential, steering the economy in a direction that serves only the richest ('lobbyists rule energy politics'; 'energy market doesn't work for the common good'). (Apx.1.2)

Generally, it is claimed that the market should not rule people's lives, and should not be given the possibility to decide on prices without certain limitations. Moreover, parts of the group put an emphasis on economy and its *duty to serve the common good*, namely economy for the common good, an economic theory developed by the Austrian economist Christian Felber. Following his theory, it was claimed that money and capital need to be reduced to means of exchange instead of being seen as the center of all longing. The community must benefit from economic revenues in the area and care for the public. Others

were focusing more on *decentralization* and the economy's obligations to care for the environment.

All participants generally agreed, that this transformation has to be undertaken in a democratic and transparent manner ('limitation to wage spread (decide on democratically)'), even though some of the cues were of a stronger, socialist, character ('free hectare ground for everyone'; 'abolish money'; 'free provision of basic supply'). Financial growth was seen critically and the advocates of the economy for the common good pushed forward cues that focused on changing the economic system in a way that serves the common good. The vision for the economic system was expressed as a system that serves the community and doesn't continue to strengthen the powerful and get the rich people richer but rather a system in which companies take responsibility for the society and the environment voluntarily and do not try to deceive people ('contracts max. 1 page'; 'criminalizing human greed'). (ibid.) This will only work if the system values this kind of behavior and rewards companies that actually play by those rules.

5.1.2 *Decentralization and powerful citizens for a just economy*

Concepts of *how to get* there were discussed throughout the workshop. It started with not wanting to deceive people, and thus banning advertisement from the media. Moreover, all products should be labeled according to what they contain, what kind of resources were used to produce them and how they were produced. This regulation would shift the responsibility in part away from the companies towards the consumers, who would then have all the information necessary to decide whether or not to buy a certain product. Especially the food industry was mentioned as an example: the underlying assumption seemed to be that if people get constantly informed about the proportion of energy consumption and food production, they would reduce their meat consumption and stand up against large scale agricultural industry: the *responsible and active citizen*. (Apx.1.2)

But this will not be enough. A *complete change of the system* and especially the management of companies today would need to follow. Two ideas for an alternative economic system were presented in the workshop: The *CG-ECONOMY* group followed the theory and ideas described above by concentrating on the common good in a decentralized economy and presenting the project idea that lets the people in the region decide what values their economic and societal system should be based on. The *100% RE* group also focused on decentralization. Without a specific economic theory in mind, it was suggested to have the main goal of keeping the revenues from energy production in the region. Citizens should be given the chance to financially *participate in regional energy projects* and the discussion climate made clear that the group was not planning on relying on federal politics which favors the big players – with a side reference to the 'Reformed Renewable Sources Act 2014'^{iv} – but rather to rely on the power and will of the citizens in the region. They counted on communal politics and hoped for changes on the federal level towards a stronger commitment to financing the energy transition which would reduce the economy's influence.

Following this line of thought, the only reason literally stated as to why we are still living in the system that we do instead of having moved on to an economic system for the common good is '*lobbyism*' (ibid.). The richest have the power over both the market and the political decisions while the normal citizens remain powerless. But are they really? This is the question to be discussed when it comes to the political and the societal system.

5.1.3 *Blame the market but change the system yourself*

In terms of responsibility for the world as it is, the participants named problems with the energy transition that can be traced back to the **market** in the first place (**32%**), politics / state (27%), the **companies** (**26%**) and only to a small extent the individual (9%) and the society as a whole (6%).

In contrast to this ‘blaming others’, answers to the question of how a socially just energy transition could look revealed that the participants did see the *individual as capable of changing the pre-dominant picture into something better*. Here, the market was not given any relevance but politics / state played an important role in changing the current situation for the better (42%), the **companies** were also assigned some power (20%) but the real difference to the critique phase was that the individual and the society are assigned 35% (combined) of the capability / responsibility in making the energy transition more socially just / sustainable. 3% were assigned to research.^{v;vi}

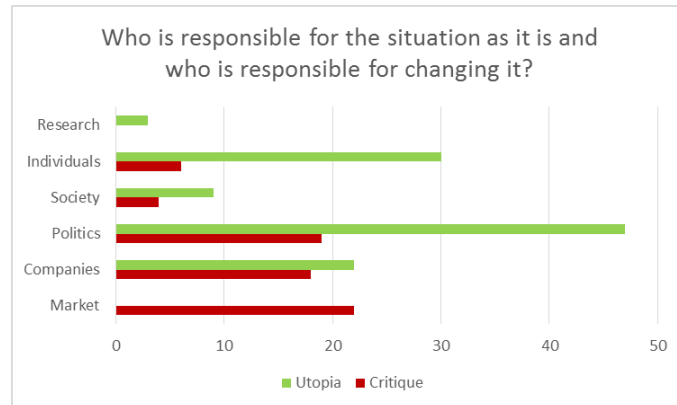


Figure 1 Responsibility assigned to actors (total count, not %)

5.1.4 Rethinking economy for the common good

The economic system is described as the central system in the energy transition by the groups *CG-ECONOMY*, *100% RE* and *C-t-C*. The energy transition is perceived as mainly an *economic* one, considering the numbers of people working with it in groups during the project idea phase. It has direct effects on the energy prices which directly influence the *well-being of people in society*, especially the most vulnerable ones. Moreover, the effects of capitalism on society and the individuals were of concern to the participants, as they perceive money to have an influence on relationships, the feeling of community in society and the personal well-being of people. On the other hand, the economic system and even certain big companies and their lobbyists are clearly stated to have a strong influence on politics. Financial interests and market power translate into political power.

In the project idea phase, the *100% RE* group put the focus on a decentralized energy transition meaning that citizens from the area should be encouraged and supported to make the energy transition work through financial public participation, investments in renewable energy projects in the region such as the local energy cooperative in which citizens can become shareholders (and/or providers of energy). By establishing these cooperatives in which citizens and not the big energy companies profit financially from the energy transition and the expansion of renewable energies, a *decentralized economy* is meant to be established – with the support of communal politics as described below. The ideas of this group started from a quite tangible level since most of the participants working in this group were also concerned with the strategic planning and implementation of projects of this kind in their jobs and/or voluntary engagement in energy work groups in the area.

The *CG-ECONOMY* group thought this process through more theoretically with the theory of Christian Felber in mind. This theory is also about a decentralized economy in which the citizens of a community decide what they perceive as “the common good” and the local companies can commit themselves voluntarily to these standards. In that way, social injustices are compensated for by the very principle of the economy for the common good. The energy transition is then to take place in a just environment and, thus, is very likely to be a socially just one as the system itself is. In this group, as well, I observed that some of the participants had been concerned with the particular theory of economy for the common good beforehand. Thus, this group work was not only about a socially just energy transition but the general ideas also found an arena to be presented to a wider public and were thought to be helpful in the context of the workshop topic as well.

5.2 The political system

The political system was only a minor point of direct critique during the critique phase but a major one when it came to its opaque interactions with the economic system. Mainly, the influence of the economy on political decisions such as the regulation of subsidies and the renewable energies reallocation charge (see below) were points of critique. Yet, the utopian ideas clearly revealed that there is a lot of potential in the political system yet to be tapped, namely the inclusion of citizens in decision making processes. This indicates that the political system is wished to be transformed into a *more open democracy* in which *public participation* and possibilities to *directly influence the decisions* made ('direct democracy') are at the heart of the system. Instead of companies deciding on what should be done it is then the people who decide what is best for it and what is wished for. Yet, as the current possibilities for citizens to participate or "take a vote" are less and less taken advantage of, the discussion during the workshop concentrated on the fact that something also needs to change within the minds of people in order to fully develop the potential of a democratic system that puts the responsible and active citizen in the center. This is where the theme of the political system closely connects to the societal system as described below. (Apx.1.2)

The way in which energy is subsidized means that there are still high subsidies for CO₂ intense energy generation plants while the subsidies for private investors are declining and the path is opened for the big energy companies to outdo *citizen cooperatives* or municipalities in local energy investments. The way of 'financing' the energy transition was again a matter of critique when it came to the renewable energies reallocation charge. This point was later specified by the *100% RE* group stating that the reallocation charge is not socially just as a certain amount (6,170 ct/kWh in 2015) is added to every kWh a private consumer is using while the energy intense industry is often exempt from paying the charge. A fairer way of financing the energy transition would be a tax-paid system in which each citizen pays according to her income. The political system was also criticized when the participants mentioned lobbyism. Politicians listening to lobbyists more than to other voices in society is not perceived as just, the legitimacy of the political decision is doubted and the call for more focus on the common good was the consequence.

5.2.1 Bottom-up: an opening of democracy is needed!

The participants claimed that citizens need to be assigned more responsibility and the option to decide on important topics themselves. Voting for a certain party program every other time does not give the feeling of influence or the possibility to actually decide on what one wants. Thus, the opportunities for citizens to decide need to be changed and developed. More explicitly, the political system needs to move towards a more 'direct democracy', where *citizens have the say and the decision making processes are transparent* without politicians, influenced by lobbyists, making the decisions. On a communal level, forms of public participation could be used instantly to start the process of 'opening up' and reach the vision of direct democracy and no corruption, a system focused on the common good instead of the good of some ('Referendum on TTIP and CETA'; 'Broad public participation in energy production'; 'no corruption'; 'constitution focused on the common good'; 'direct democracy in the constitution'; 'socio-cratic decision making structure').(ibid.)^{vii}

Participants think that the current political system is affecting our daily lives in a major way. The system is supposed to be serving the people, but instead it lost track and only serves certain individuals or interest groups. As such, it is perceived as the system with the biggest influence in changing the lives of people for the better. It is differentiated between the federal level on which the 'change of constitution for the common good' would need to happen and the communal level which is more trusted by the *100% RE* group in supporting the citizens directly and aiming for social justice – also in the energy transition.

As explained above, the political system is seen as the second most important reason why there are problems with social justice in the energy transition. Hence, at the same time it is seen as the most important one when it comes to who has the possibilities and the responsibility to change the current situation for the better. This points towards its constitutional responsibility of *serving the people*, an ethical responsibility of caring for everyone in the society and is a reminder that politicians have the responsibility to be of service and be loyal to the citizens who elected them, not the lobbyists.

5.2.2 Stronger political market regulations

Throughout the data, the political system was said to have strong *effects* on the economic system as the government decided on how much regulations they pose on companies, how strongly they influence the economy, what they subsidize and as such they have influence on the demand side and, consequently, the market. On the other hand, it was also regarded to have influence on the society as it can allocate power and responsibility to the citizens and hence influences to what extent citizens can bring in their interests and values to the political decision making processes.

The connection between a socially just energy transition and the political system is drawn by the *100% RE* group mainly on the communal level which needs to influence politics on a regional and federal level bottom-up. In the first place, they shift the responsibility for a successful energy transition in the rural area onto the local government which needs to redeem the local power grids and implement both the structure for more renewable in the area and renewable energy plants themselves^{viii}. This means that the communal government has the responsibility to make the energy transition work in spite of obstacles put in the way by federal or regional policies. By *including citizens* in cooperatives and keeping the money earned in the area, (some middle class) people can profit by investing in renewable energy; Even more importantly, the money earned could go to citizens in need, by allotting PV panels to them and putting more money into social housing by only building plus energy standard houses for socially disadvantaged citizens. This way, the energy transition would be seen as socially just, both now and even more so in the future, when energy prices would go down due to the energy transition and could thus help transform society. (ibid.)

5.3 The societal system

In the beginning of the workshop, society and values were hardly a topic but during the utopian phase it emerged in terms of ‘changing the individual’ which even became the main theme of the closely related groups of *IC* and *EDUCATION*, the *CG-ECONOMY* group focused on the will and the values of the citizens in their project idea.

5.3.1 Change of values for the common good

The problems with individuals and society as a whole was described by participants focusing on *irresponsible citizens* who use up too much energy for various reasons: they do not know better, they do not care as they do not want to reduce their life standards or they just do not think about anyone else but themselves. (‘egoism’; ‘thoughtless consumption (of energy)’; ‘too little focus on energy saving’; ‘taken-for-grantedness’). Moreover, there is ‘no education on energy in schools’ or anywhere else in society – at least none that would change people’s behavior. On the other hand, there is a societal problem that concerns society as a whole rather than each individual: capitalism. The participants talked about ‘enslavement due to money’ and that a community feeling got lost due to money which ‘replaces a feeling of community’. (Apx.1.2)

The data allows to interpret the claim behind all these cues as follows: *a change in values is needed*. If everyone starts thinking about others a bit more rather than just about themselves and, thus, also considers her energy consumption as not only a private but a societal issue then energy saving would become a normal habit. This development could be initiated by a suitable education in schools but also in the daily lives of adults, teaching them how to *live closer to nature* and how to *be conscious of and take responsibility for the environment and the community*.

This change in values was thought to be set up by the right education in schools, during which students learned to ‘think critically’, be aware of their own ‘environmental consciousness’ and ‘directly learn from and with nature’. To experience and live nature was also the suggested pathway of the *IC* group which thought to encourage people to think differently and act differently if their awareness for ecology and a social society was raised.

While the *EDUCATION* and the *IC* group started with the idea that people’s values needed to change and be guided in the right direction, the *CG-ECONOMY* group found their starting point in a more positive attitude towards citizens in the community.

5.3.2 Change agents: towards responsible and conscious citizens

The overall vision expressed can be framed as a change of values in society that leads to *more responsibility* and a *higher consciousness for environmental and social issues*. Those values would entail ‘tolerance’, ‘sympathy’, ‘no corruption’, ‘benevolence’, ‘togetherness’, ‘no greed’ explicitly as well as environmental consciousness, the willingness to participate and work together for a better society as well as the acceptance and use of energy efficient alternatives offered (housing, public transport, seasonal products) implicitly. (ibid.)

As mentioned above, the participants thought about accomplishing this change by either asking the people about their values and giving them a chance to bring in their values when structuring a new societal system. The other idea was to initiate a value change by teaching and socializing the children and grown-up citizens in a different way that would lead to value (and behavioral) change.^{ix}

When taking a look back at the original topic of the workshop “Social Justice and Energy Transition – How does that go together?”, I found that social justice was not mentioned explicitly in the context of how society would need to change. Nevertheless, from my pre-conception of the Rawl’s concept of justice, I suggest that social justice is the end product of the suggested value change which is based on uttered feelings and emotions as well as critical thinking and taking responsibility.

In the transformation process, the role of change agents is assigned to individuals in the societal system, which is perceived as being more than the sum of all individuals and their actions. The values that exist in society and are expressed by all the individuals have power. This power can be used to influence and change both the political and the economic system. Each individual in the system is responsible for her own actions. These actions need to consider the greater good rather than be purely egocentric. The individuals are seen as responsible for changing the current state of the societal system (see *Figure 1*) and in effect, the state of all the other systems as well. Hence, the participants assigned to the individual a moral responsibility and a responsibility towards the entire society, the environment and future generations. This responsibility derives from the agency that is assigned by the participants.^x

Along the same line of thought, participants can be said to have assumed that a more conscious human being that thinks critically, is environmental conscious, is willing to take responsibility for herself as well as the society and lives with nature will consequently care for social justice due to a feeling of responsibility and for a successful energy transition due to an environmental consciousness alike.

5.4 Summary of Analysis

While my reasoning about a just energy transition was in the beginning restricted by today's dominant political and economic system, the participants in my workshop demonstrated that these boundaries need to be overcome and reconsidered in order to have a chance of social justice becoming reality in the energy transition and in society as a whole. This led my research interest beyond the original question of how the energy transition can become socially just. The question of how the energy transition can be perceived as a contribution to a greater transformation process must be considered as well.

In summary, the cues from the critique and utopian phase as well as the project ideas all aimed at changing the systems that we live in and that the energy transition takes place in. Ideas ranged from more citizen participation, to direct democracy, to a general decentralization of children's education, the economic system and criteria for subsidies.

If we combine the participants' ideas, we can build up a causal chain that works as follows: One needs to start with the children and how they are educated. They need to be raised closer to nature and their local surroundings and learn to think critically, be self-reflective and take responsibility. This is one way of starting a process of inner change and change of values in society. The approach of cradle-to-cradle, which leads to a higher environmental awareness and awareness of the depletion of resources will also be contributing to this transformation process. If these highly aware and responsible citizens are now given the chance of deciding how they want to live together as a society with the environment, through participation mechanisms in a more open form of democracy and an economic system that aims at distributing the "common good" between all people equally and locally, people will not only pay more attention to the environment but also to everyone's quality of life (Apx.3). This is what the inner change group called a change in thoughts and actions. Responsible here are the citizens – the individuals – in the first place as they are the ones that have the possibilities, the rights, the will and the responsibility to change the system into a more socially just and environmentally friendly one.

6 Reflections on the future creating workshop's impacts on the community

By deciding on doing action research for my thesis, I wanted to avoid collecting data just for my thesis but rather wanted to push the community a little to look at the energy transition from a different angle. Working routines often leave little space for creative thinking. Therefore, inspiration from the outside can help to get new motivation and ideas for further projects. This was confirmed right after the workshop by a participant who worked with the political side of the energy transition and said, he often was stuck in the same discussions with the same people every day. The workshop had opened up an arena for discussing new thoughts, he said enthusiastically.

Other feedback during the days after the workshop indicated that a lot of the participants were willing to follow up on the ideas developed during the workshop, expressed as 'we are always ready for further mischief!', 'let's keep on working... for utopia!', and 'yes, let's keep track of the ideas so that utopian thinking becomes reality!'. Some of the project ideas became a topic for the district's energy agency and the local transition town initiative is further interested in the ideas. Keeping track of the whole process was not within the scope of this small research project. Yet, the participants and I are still in touch to initiate a follow-up to project ideas in the future.

Immediate effects could be observed in terms of the method itself. The f.c. workshop spread as an idea for public participation in developing a common vision of the future of the community. A local education institution successfully conducted such a workshop and will continue to use this method. Also, my co-facilitators working with the energy agency and environmental education are planning to initiate f.c. workshops in the near future. Robert Jungk's confidence in the potential of the 'ordinary' people wanting to take responsibility and have a say in decisions directly influencing their common affairs seem to have regained attention. By conducting more public participation meetings in which people discuss and shape their own visions of the future and plans of how to get there are a step in the right direction: deliberation and participation for more democracy.

Following Pór's definition of commoning, the f.c. workshop has started a process of commoning in its simplest form as it was an event to start creating and maintaining the commons in the district in a co-creative collective while keeping their individual autonomy in the sense that participants have taken something from the workshop and are now continuing their work with – as it appears – a little more focus on how to co-operate.

Consequently, I conclude that using critical utopian action research to frame my study has actually had a small impact on the way public participation meetings in the region are conducted. Inviting more citizens to picture their common future in a democratic experiment spreads hope that people start taking responsibility over the commons, in small steps.

7 Wider societal implications of my findings

The findings show that the participants did not see the energy transition as inherently unjust – quite to the contrary – but think that there is, by definition, not enough room for social justice in the dominating capitalist paradigm. Therefore, they suggested different political, economic and societal systems which focus on decentralization, common good, participation and citizens' responsibility in order to make a socially just energy transition possible.

On the other hand, the energy transition was seen as offering possibilities to reorganize the synergies between civil society, economy and politics. This is the focus of a lot of discussions within the discourse on the *commons* which will be my main interest in this section. So, how can the commons help us in understanding the findings and the question of how the energy transition can contribute to a more sustainable society and, consequently, can become socially just itself?

7.1 Cooperation and decentralization for the common good

The energy transition can challenge the predominant neoliberalist economic logic. In the workshop, it was framed as mainly an economic transition which has effects on both, politics and society, and, thus, the power to bring about sustainable change. The demand for a new economic system contributing to the common good and revising capitalism, which has ruined a feeling for community within society, suggests that “the logic of money as we know it is a fundamental built-in error of current-day socialization” (Bennholdt-Thomsen, 2012, p. 110). This, in turn, has succeeded in corrupting the political sphere and society's value system. In order to shift responsibility and power, commons researchers often suggest Polanyi's concept of *re-embedding economy* (v.Winterfeld, et al., 2012) which favors a decentralized economic system that constitutes non-economic institutions to constrain the economy locally.

This contributes to what the workshop participants wished for by expressing the plan to keep the revenues from energy production in the region and make consumers to 'prosumers' and 'co-producers' which have a say in decision-making processes. At the same time, they take responsibility for energy as a common good in its production but also their consumption patterns could change due to economic considerations such as the capacity of the power plant (Lambing, 2012). By including citizens in cooperatives and using the increase of tax income for the benefit of socially disadvantaged people, a community-governed good would develop which might still be far from the commons ideal, as Lambing claims, but a promising first step in a transformation process towards more sustainability and social justice. These cooperatives can co-exist in the current economic paradigm but they do challenge the logics of separation and exclusively private property and can provide a convincing example for civil society that cooperating, co-owning and co-using can work for the better of a community.

7.2 Stronger democracy for the citizens; against a free market

Opening political spaces for civil society to determine their own lives within a community gives citizens the chance to act as responsible change agents that have an influence on decisions about energy production in their community. My findings suggest that this is the workshop participants' vision of a more democratic society in which politicians listen to civil society and not only the economy. As in a decentralized, collaborating and well-organized system, commons are not exclusively private but partly collectively used and owned which results in a co-responsibility that contributes to more sustainable economic and political decisions and a feeling for community (Lambing, 2012). Inherent in this vision is the strong belief that the individual as part of civil society can and is willing to change the world we live in for the better of all.

In the commons literature, this is the image of humanity: the individual as a *cooperative social being* which could act out its inner nature if the political system would give room for public participation in decision making processes (Helfrich & Bollier, 2012). In order to let people decide what is best for the community and what is wished for, a transformation in the citizens' expectations about their possibilities is needed. Empowering individuals to become change agents by actively inviting them to take part in decision making processes could be one first step as both my findings and the literature suggest (Nielsen & Nielsen, forthcoming 2015; Helfrich, 2012). Yet, public participation as the fundamental principle of commons has to be the matter of more attention as participation cannot take place in an arena that is completely free of power structures as described in the methodology section. Thus, the consideration of means of communication in which everyone is granted an equal say and standing is of major importance if empowerment and democracy are to take place (v.Winterfeld, et al., 2012).

Learning a better way to live together in communities is another step towards a socially just and sustainable society. Turning to the common good as the findings suggest needs a reconsideration of our relations, citizens' responsibility and values. Both the literature on the commons and my findings imply that representative democracy separates citizens from each other and a feeling of common good and is as such counterproductive to social justice in society. Ostrom (2009) recommends that people learn how to cooperate in order to make the governance of the commons successful. My findings, on the other hand, suggest that more than just cooperation is needed: People's values such as community and nature as well as their behavior has to change, people need to act on their values which are in favor of community, nature, sustainability and justice. Those that do not yet value the commons need to be sensitized by education as suggested in the workshop. Following the image of cooperative social beings represented in the commons and the thoughts inherent in deliberative democracy theory, these values already exist. They just need an arena to be brought into public discussion. Only then, those values in favor of governance with the commons have a better chance to be heard and successfully discussed which would result in a stronger feeling for the community and nature as Smith (2003) suggests. This would be the merit of a political logic that serves the people.

7.3 Initiating change from a local level

Local level initiatives on commons offer the best chance for local economic, ecological and social sustainability or even resilience (Mattei, 2012; Quilligan, 2012; Hopkins, 2012). The participants of the workshop sensed this and called for decentralization in the energy transition, education and economic system. As the commons movement opens up new modes of interaction and new means of local power, they offer many possibilities for social justice in the energy transition, even more so if material and immaterial commons are acknowledged by law (Mattei, 2012; Kratzwald, 2012). In a transformation process, the

idea of the commons offers legal and political instruments to reclaim attention for the increasing marginalization of social justice in our society. “If properly theorized and politically perceived, the commons can serve the crucial function of reintroducing social justice into the core of the legal and economic discourse by empowering the people to direct action.” (Mattei, 2012, p. 71) If the market/state zero-sum-relationship is given up in favor of an understanding in which state and market can work together in a symbiotic relationship without the logics of centralized power as suggested by the locals in the workshop, room for social justice in society can open up. On a local level, the possibilities of cooperation between the municipalities, civil society and economy have a high potential that needs to be lifted further. Institutions that allow public participation without hierarchy are needed. Only if a political paradigm shift takes place where the interests of the community take center stage, social justice can become reality (Kratzwald, 2012).

On the other hand, the current symptoms of injustice that the German Energy Transition faces in some parts need to be tackled as soon as possible. Alternative systems for financing the expansion of renewable energy sources in Germany, such as the staggered system suggested by the *100% RE* group, need to be researched and developed in order to reduce the socially unjust renewable energies reallocation charge, to name one example coming up in the findings. Moreover, the comprehensive suggestions of how municipalities can fight fuel poverty as suggested by Kopatz (2012) need to become part of the standard repertoire of every municipality. The injustices of the energy transition do not leave time to wait for a great transformation process of society.

7.4 Scope of research

A wide-ranging contribution of my findings could be questioned due to the above discussed snowball-principle like selection of participants, which did not mirror the diversity of the community but was dominated by people active in environmental and social citizen groups. Moreover, the f.c. workshop was very short. A longer period of time would have allowed me to consider different questions more in depth and to further understand certain aspects of the expressed visions that accompany the transformation process.

Yet, with my small study I was able to add on a minor scale to the discourse on commons by displaying that if a deliberative democratic space is offered to citizens to develop their visions of how they want to live together in their community, they are likely to express visions that can contribute to more social justice – not only in the energy transition but in the political, societal and economic system. This offers hope, at least on a local level, that communities in cooperation with municipalities and the local economy can become more sustainable in every aspect. The energy transition can be a vehicle in a transformation process towards a more sustainable society if it takes advantage of the given possibilities for ‘*commonance*’ (Helfrich & Bollier, 2012). Various examples show that the decentralized energy transition is challenging dominant economic patterns, citizens-local government relationships and the feeling of and for community.

8 Conclusion

My initial research interest of *How to make the German Energy Transition socially just?* quickly turned out to not be enough without asking what is at stake when asking this question. The correlating question of *What role can the energy transition play in a greater transformation process of society towards more sustainability?* needed to be considered as well.

My findings suggest that the energy transition is more than a mere technological transformation process. It offers possibilities for social justice in the way that it offers a comeback to alternative forms of economy that depend on co-operation and co-production rather than separation. Thus, revenues would stay within the community and profit all citizens either directly or indirectly. This feeling of cooperation and relatedness puts emphasis on different values that contradict the values the capitalist system brought into society and citizens get more responsibility over their own lives. Consequently, the findings lead to the conclusion that even if the energy transition can hardly become socially just in the current economic, political and societal system, every step towards a more socially just energy transition with its small transformation processes that challenge the relationship between the systems will have an effect on society and, thus, contribute to a societal transformation process. These findings support the main assumptions and claims of the commons discourse and contribute to a clamor for a paradigm shift that supports democracy with cooperating citizens and social justice

The potentials for social justice in and because of the energy transition, both in the short and long run, need to be investigated in detail. Given my findings and conclusions, I perceive it as more relevant than ever that the potentials for democracy and with it social justice in the energy transition will be subject to further research.

Alternative economic concepts such as cooperatives can sensitize society and politics for community based governance of commons which opens chances for other sectors to introduce concepts that work without neoliberalist concepts of separation and endless economic growth in a centralized system - for the better of social justice in whole society.

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Appendix

1. Workshop

1.1. Workshop Invitation (in German)



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WAS DENKEN SIE?

**Soziale
& Gerechtigkeit
& Energiewende**

*- PASST
das
zusammen?*

Sehr geehrte Damen und Herren,

mein Name ist Verena Gröbmayer und ich möchte Sie gerne zu einem demokratischen Experiment einladen.

Haben Sie Lust die Chancen für das Zusammenwirken von Energiewende und sozialer Gerechtigkeit in einer vielfältigen Runde zu diskutieren? Wollten Sie schon immer mal kreative Projektideen entwickeln, die unterschiedlichste Menschen ansprechen?

Ich glaube daran, dass eine nachhaltige Energiewende ein Ansatz für mehr soziale Gerechtigkeit in unserem Land sein kann. Mehr aber noch denke ich, dass dieser Wandel nur gelingen kann, wenn möglichst viele unterschiedliche Ansichten ausgesprochen und in die öffentliche Diskussion mit einbezogen werden. Nur dann können sie in Initiativen zu Energiewende und Nachhaltigkeit Beachtung finden. Wollen Sie dieses Experiment in ungezwungener, fantasievolles Atmosphäre mit mir starten?

Dann möchte ich Sie zu einem **Zukunfts-Workshop** einladen, in dem wir **gemeinsam Ideen entwickeln, wie die Energiewende zu sozialer Gerechtigkeit beitragen kann.**

Sie dürfen kritisieren, fantasieren, Wünsche äußern und diskutieren.
Jeder, der seinen persönlichen Blickwinkel einbringt ist ein Mehrwert und herzlich willkommen mitzumachen.

Ich freue mich auf Sie!

Verena Gröbmayer

casacreativa
Grandauerstr. 4, Grafing
Dienstag, 24. Feb 2015
18:00 bis 22:00 Uhr

*Für eine Brotzeit in der
Pause ist selbstverständ-
lich gesorgt.*

Bei Interesse schicken Sie
mir bitte eine formlose
E-Mail / Anmeldung an:

Kontakt:
Verena Gröbmayer
v.groebmayer@posteo.de
0157 3625 9194



ZUKUNFTS-WORKSHOP: EIN FORUM FÜR KOLLEKTIVE VORSTELLUNGSKRAFT

Workshop-Agenda

Der Workshop besteht aus 4 Phasen:

- (1) **Phase der Kritik**
Lassen Sie alle Kritik und negativen Emotionen zum Thema raus!
- (2) **Phase der Utopie**
Beschreiben Sie die bestmögliche Situation / Art und Weise, wie Energiewende und soziale Gerechtigkeit zusammen funktionieren können.
- (3) **Phase der Projektidee**
Mit welchen Projekten und Initiativen könnte man die bestmögliche Situation erreichen?
- (4) **Phase der Expertendiskussion**
Diskussionen mit Experten über die Realisierbarkeit von Projektideen: Wie können wir eine nachhaltige Wirkung erzeugen?

Im Anschluss an den Workshop werden die Ideen veröffentlicht. Sie können Ausgangspunkte für originelle Projekte sein, die von neuen und alten Koalitionen weiter entwickelt werden.

Hintergrund zur Person & Projekt:

Das Projekt ist Teil meiner Abschlussarbeit im Studiengang Umweltkommunikation und Umweltmanagement an der Schwedischen Universität für Agrarwissenschaften.

Die Arbeit soll zu einem Verständnis beitragen, wie sich BürgerInnen das ideale Zusammenspiel zwischen sozialer Gerechtigkeit in und durch die Energiewende wünschen und Ideen entwickeln, wie dies umsetzbar ist. Auch möchte ich mit dem Projekt einen Raum schaffen, in dem sich neue Mitstreiter zusammenfinden können, um über den eigenen Tellerrand zu schauen & konkrete Projektideen weiterzuentwickeln.

Gegründet ist das Projekt auf dem Ansatz der **partizipativen Demokratie** („Mitmach-Demokratie“) und der Zukunftswerkstätten. Daher möchte ich zusammen mit vom Thema betroffenen Bürgerinnen und Bürgern einen Ansatz ausprobieren, der meine Forschung nicht in einem Archiv verschwinden lässt, sondern Projektideen initiiert, die im Landkreis weiterverfolgt werden.

1.2. Workshop Protocol (in German)



PROTOKOLL

[Der Zukunftsworkshop hatte das Ziel, über das Zusammenwirken von sozialer Gerechtigkeit und Energiewende nachzudenken. Vor diesem Hintergrund wurden Ideen zu den Themen 100% Erneuerbare Energien, Gemeinwohlökonomie, Cradle to Cradle, Umbau des Schulsystems und Innerer Wandel entwickelt.]

Verena Gröbmayr

ZUSAMMENFASSUNG

Im Zukunftsworkshop am 24. Februar 2015 wurde in einer bunten Runde über das Thema *Soziale Gerechtigkeit und Energiewende – (Wie) passt das zusammen?* nachgedacht. 22 Teilnehmerinnen und Teilnehmer aus dem Landkreis Ebersberg trugen ihre Vorstellungen einer sozial gerechten Energiewende zusammen und entwickelten aus diesen Visionen kreative Projektideen für die fünf Themenbereiche:

- (1) *100% Erneuerbare Energien im LK Ebersberg*
- (2) *Gemeinwohlökonomie*
- (3) *Cradle to Cradle - Kreislauf des Lebens*
- (4) *Umbau des Schulsystems*
- (5) *Innerer Wandel*

Die Gruppe um die *100% Erneuerbaren Energien im Landkreis* stellte Überlegungen an, wie die Energiewende sozial, gerecht und umweltverträglich gestaltet werden kann. Besonderes Augenmerk lag darauf, die Wertschöpfung in der Region zu halten und einen hohen Grad an Bürgerbeteiligung anzustreben. Die Projektideen dieser Gruppe reichten von Energiegenossenschaften und Umleitung von Subventionen bis hin zu dem Vorschlag sozialen Wohnungsbau im Landkreis nur noch im Plus-Energiehaus-Standard auszuführen.

Mit dem Fokus auf direkte Demokratie entwickelte die Gruppe um das Thema der *Gemeinwohlökonomie* die Projektidee einer Umfrage, um ein Stimmungsbild der Bürgerinnen und Bürger einzufangen. Hierbei sollen Menschen aller Herkunfts- und Altersgruppen im Landkreis Ebersberg zu ihren 20 wichtigsten Werten befragt werden: Welche Veränderungen würden die Lebensqualität verbessern und was wäre der Einzelne bereit, dafür zu tun? Für die Zusammenarbeit mit den Schulen des Landkreises und Kooperationspartnern wie Presse und Gemeinden wurden schon konkrete erste Schritte angedacht.

Das Konzept „*cradle to cradle*“, oder: der Kreislauf des Lebens, hat die Rückführung aller Produkte in den ursprünglichen Zustand zum Ziel. Dies würde allen Bürgern gleichermaßen nutzen. Ein erster Schritt hierfür wäre die Kennzeichnung aller Produkte mit einem Bilanzierungs-Code, so ein Ergebnis der Gruppe. Darin müssten Angaben zu verwendeter Materie, Energie, Wasser und dem Recyclingaufwand enthalten sein. Zudem kann die Verwertung von Abfall zu einem besseren Ressourcen- und Umweltbewusstsein führen.

Einen *Umbau des Schulsystems* schlug eine andere Gruppe vor. Wenn Schulen eigenes kritisches Denken, ein Gefühl für Verantwortung und eine Bewusstseinsentwicklung fördern, dann können Themen wie soziale Gerechtigkeit und Energiewende nur davon profitieren. Konkrete Ideen wurden entwickelt, die eine Dezentralisierung des Bildungssystems im Blick hatten und von einem „Schulentwickler“ umgesetzt werden können. Lernen wird stärker mit dem Leben und der Arbeitswelt vernetzt, Schüler sollen von Lehrern genauso lernen, wie Lehrer von Schülern. Die Freude am Lernen - u.a. von der Natur - soll entfacht werden.

Wie kann ein Wertewandel hervorgerufen werden, der die Menschen zum Umdenken und ‚Umhandeln‘ anregt? Um alle Generationen und Schichten in kleinen Schritten zu sensibilisieren, plante die Gruppe „Umweltkochkurse“ für alle Bürger, Rollen- und Planspiele, aber auch die Zusammenarbeit mit Kindergärten, Schulen und Gemeinschaftsdörfern, um Natur erlebbar und erfahrbar zu machen. Bei den Fragen, wie man nun *Inneren Wandel* in der Gesellschaft erzeugt, sollen Erkenntnisse aus der Soziologie, Psychologie und Kommunikation berücksichtigt werden.

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THEMA UND KURZER HINTERGRUND DES WORKSHOPS

Soziale Gerechtigkeit und Energiewende – (Wie) passt das zusammen? war das Thema des Zukunftworkshops am 24. Februar 2015. Im Rahmen der Masterarbeit von Verena Gröbmayer im Fach Umweltkommunikation und Umweltmanagement an der Schwedischen Universität für Agrarwissenschaften waren am Thema interessierte Menschen des Landkreises Ebersberg dazu eingeladen, das Zusammenwirken sozialer Gerechtigkeit und der Energiewende in einer vielfältigen Runde zu diskutieren. Die Methode der Zukunftswerkstätten nach Jungk und Müllert bot dabei sowohl Raum für eine kritische Betrachtung der Energiewende in ihrer aktuellen Form, mehr aber noch für utopische Wünsche und Visionen, wie eine sozial gerechte Energiewende aussehen könnte. Im zweiten Teil des Workshops wurden konkrete Projektideen ausgearbeitet, wie die Visionen der Teilnehmer im Landkreis Ebersberg umgesetzt werden können.

Im Folgenden werden alle Ergebnisse stichpunktartig festgehalten. So wird allen Teilnehmern ermöglicht, jederzeit auf den großen Pool an Ideen zurückzugreifen und diese weiterzuentwickeln.

PHASE DER KRITIK

Die Phase der Kritik wurde mit der Frage begonnen: *Wenn Sie sich die Energiewende heute anschauen: Sehen Sie Probleme in Sachen soziale Gerechtigkeit – welche?*

Die Aufgabe war es, frei Kritik zu üben, Probleme anzusprechen, allen zuzuhören, das Gesagte nicht zu verurteilen und in dieser Runde keine Diskussionen zu starten. Zur Veranschaulichung werden alle genannten Kritikpunkte im Folgenden ohne Sortierung aufgelistet.

- | | |
|--|---|
| <ul style="list-style-type: none">▪ Riesensolaranlagen auf freiem Feld▪ Egoismus▪ Börse ist unsinnig▪ Zu geringer Fokus aufs Energiesparen▪ Strom ist zu billig▪ Bio sollte (wieder) mehr auf die Verpackung achten▪ Ungerechte Kostenverteilung▪ Stromverbrauch verursacht Krieg▪ Ungerechte Preisverteilung – wer viel braucht zahlt wenig▪ Energiewirtschaft funktioniert nicht nach Gemeinwohlprinzip▪ Energiespeicher zerstören manchmal die Umwelt▪ Falsche Förderpolitik▪ Wer am lautesten schreit wird gehört – Lobbyismus▪ Zinsen▪ Geld ersetzt das Miteinander▪ Gedankenloser Verbrauch (von Energie)▪ Nur wer Geld hat kann sich erneuerbare Energien leisten | <ul style="list-style-type: none">▪ Zentrale Energieanbieter▪ Steigende Energiepreise▪ EEG-Umlage▪ Lobbyisten bestimmen Energiepolitik▪ Sinnvolle Patente verschwinden▪ Keine ehrlichen Energiepreise▪ Widerspruch Energie – Umwelt▪ Energiebildung in der Schule fehlt▪ Ungerechte Preisgestaltung▪ Lügen über erneuerbare Energien▪ Nicht-energiesparendes Bauen▪ Versklavung auf Grund des Geldes▪ Zerstörung der Erde▪ Wer am lautesten schreit hat Recht!▪ Fracking▪ Kapital regiert die Welt▪ Weltweite Abholzung▪ Selbstverständlichkeit▪ Manipulation durch Werbung |
|--|---|

PHASE DER UTOPIE 1: IDEENSAMMLUNG

Nachdem alle Probleme genannt waren, wurde es Zeit in die Zukunft zu blicken. Die Frage hierzu lautete: *Wenn alles möglich wäre: Wie sieht eine sozial gerechte Energiewende aus?*

Auch in diesem Teil wurden die Teilnehmer dazu angehalten möglichst frei – utopisch – zu denken, Genanntes nicht zu verurteilen und Killerphrasen [geht nicht, schon probiert, zu teuer, nicht neu] zu vermeiden.

Im Folgenden werden alle genannten Punkte ohne thematische Sortierung aufgelistet, auch jene, die am Ende dieser Phase nicht als „wichtigste Punkte“ ausgewählt wurden.

- | | |
|---|---|
| <ul style="list-style-type: none"> ▪ „Stromtreten“ als Sport der Zukunft ▪ Alle Produkte müssen recyclebar sein ▪ Lernen von der Natur (2) ▪ Wertewandel (2) ▪ Umbau des Schulsystems (3) ▪ Film über Herstellung zu jedem Produkt ▪ Begrenzung des lokalen Transportwesens ▪ Entscheidungstransparenz ▪ Menschliche Führung ▪ Breite Bürgerbeteiligung bei der Energieerzeugung (1) ▪ Dezentrale und regionale Energiewende (2) ▪ 100% Erneuerbare Energien (alle) (5) ▪ Kostenlose Energieberatung ▪ Keine Verschandelung der Umwelt ▪ Kein Wachstum (finanziell) ▪ Umweltbewusstsein mit der Muttermilch (1) ▪ Innerer Wandel getragen durch Mitgefühl (4) ▪ Abstimmung Verbrauch & Erzeugung von Energie ▪ Bedingungsloser Grundhektar ▪ Obergrenze Einkommen ▪ Gemeinwohlökonomie (3) ▪ Kernfusion ▪ Soziale Wohnstrukturen ▪ Bilanz für alle Energieerzeugungen ▪ Saubere Transportmittel ▪ Verbesserung & Verbilligung von öffentlichen Verkehrsmitteln (1) ▪ Reduzierung des Fleischkonsums ▪ Verpflichtung zu sozialem Unternehmertum ▪ Belohnung aller Gemeinwohlbetriebe ▪ Verträge max. 1 Seite lang ▪ Kostenloser Nahverkehr ▪ Keine Korruption (1) ▪ Toleranz ▪ Gemeinwohlorientierte Verfassung ▪ Direkte Demokratie in die Verfassung (1) ▪ Cradle-to-cradle (2) ▪ Wertschätzung aller Politiker als Menschen ▪ Transition-Town überall | <ul style="list-style-type: none"> ▪ Miteinander stärken ▪ CO2-Steuer – gerechte Besteuerung von Umweltverschmutzung (1) ▪ Radioaktiven Abfall beseitigen (1) ▪ Rückbaupflicht nach Außerbetriebnahme ▪ Endlager als Energiequelle (1) ▪ Gemeinwohlabilanzen ▪ Kriminalisierung der menschlichen Gier ▪ Gesetze und Verordnungen müssen für jeden verständlich formuliert werden ▪ Volksabstimmung über TTIP und CETA ▪ Kostenlose Grundversorgung ▪ Geld abschaffen (2) ▪ Nach Verbrauch gestaffelte Energiepreise (1) ▪ Energie wird abgenommen, wo sie entsteht (1) ▪ 100% Wirkungsgrad ▪ Guerilla-PV (1) ▪ Werbeverbot ▪ Zerschlagung aller Lobbys (2) ▪ Abschaffung der Privatisierung von Ressourcen (1) ▪ Keine Agrarindustrie ▪ Klärung des Verhältnisses Energieverbrauch – Nahrungserzeugung ▪ Weltweites Verbot aller Lebensbedrohender Techniken, Substanzen und Aktionen (1) ▪ Einberechnung des natürlichen Wertes bei Bauprojekten (1) ▪ „Naturnah Leben“ in der Schule lernen ▪ Freiwillige Verpflichtungen ▪ Begrenzung von Lohnspreizung (demokratisch entscheiden) ▪ Soziokratische Entscheidungsstruktur ▪ Limitierung des Energieverbrauchs ▪ Gemeinnützige Arbeit im Strafvollzug ▪ Ausschließlich Konsum von saisonalen Lebensmitteln ▪ Back to the roots ▪ Einbeziehung aller Kosten (auch extern) (1) |
|---|---|

Markierte Stichpunkte (Anzahl)

PHASE DER UTOPIE 2: THEMATISCHE GRUPPIERUNG

Die Teilnehmer vergaben ihre 2 Stimmen an die oben in **lila** markierten Stichpunkte, daraus formulierte die Gruppe folgende Themen:

100% ERNEUERBARE ENERGIEN

- Lernen von der Natur
- Dezentrale & regionale Energiewende
- Breite Bürgerbeteiligung bei der Energieerzeugung
- Energie wird abgenommen, wo sie entsteht
- Guerilla-PV

GEMEINWOHLÖKONOMIE

- Geld abschaffen
- Zerschlagung aller Lobbys
- Verbesserung / Verbilligung öffentlicher Verkehrsmittel
- Keine Korruption
- Direkte Demokratie in die Verfassung
- Besteuerung von Umweltverschmutzungen
- Sozialisierung des Privateigentums
- Abschaffung der Privatisierung von Ressourcen

CRADLE TO CRADLE

- Weltweites Verbot aller lebensbedrohender Techniken, Substanzen und Aktionen
- Einbeziehung aller Kosten

UMBAU DES SCHULSYSTEMS

- Lernen von der Natur
- Umweltbewusstsein mit der Muttermilch

INNERER WANDEL

- Innerer Wandel getragen durch Mitgefühl
- Wertewandel
- Lernen von der Natur
- Umweltbewusstsein mit der Muttermilch

RADIOAKTIVEN ABFALL BESEITIGEN

- Radioaktiven Abfall als Energiequelle nutzen

NACH VERBRAUCH GESTAFFELTE ENERGIEPREISE

- Sozialisierung des Privateigentums
- Besteuerung von Umweltverschmutzung

PROJEKTIDEENPHASE

Verteilt auf Gruppen, die sich nach Themen zusammen gefunden hatten, wurden in drei Phasen Projektideen erarbeitet.

In der ersten Projektideenphase (PIP 1) sollten Teilaspekte des jeweiligen Themas ausgearbeitet und sortiert werden, zudem wurden treffende Überschriften gesucht. Am Ende stand eine Präsentation, in der die Gruppen innerhalb von 2 Minuten die Ergebnisse präsentieren konnten.

Die zweite Projektideenphase (PIP 2) sollte genutzt werden, um konkrete Projektideen zu erarbeiten. Wenn möglich auch solche, die im Landkreis Ebersberg umgesetzt werden können. Auch hier wurden die Ergebnisse auf Postern dokumentiert und anschließend präsentiert.

Abschließend sollten in der dritten Projektideenphase (PIP 3) Fragen gesammelt werden, die im nächsten Schritt wichtig sind, um das Projekt auf den Weg zur Umsetzung zu bringen.

Exemplarisch wurden diese Fragen dann in der großen Runde in einer „Machbarkeits-Diskussion“ besprochen. Hier wurden Erfahrungen und Tipps ausgetauscht und diskutiert, inwiefern die erarbeiteten Projektideen umsetzbar seien.

Im Folgenden werden die kompletten Ideen der einzelnen Gruppen in Stichpunkten präsentiert.

GRUPPENMITGLIEDER: xxx

PHASE 1: AUSARBEITUNG VON TEILASPEKTEN UND ÜBERSCHRIFTEN

- Wertschöpfung in der Region
- Bürgerbeteiligung: Wir als Region wollen uns selbst mit eigens regenerativ erzeugter Energie versorgen
- Ohne Naturzerstörung: Alle Dächer und versiegelte Flächen für PV nutzen
- Gelder für Bürgerbeteiligung: Rechtliche Voraussetzungen zur Nutzung dezentral erzeugter, regenerativer Energie schaffen
- Energie, Soziales, Umwelt: Sind 100% erneuerbare Energie möglich bei gleichzeitiger Schonung der Umwelt und Beachtung sozialer Kriterien?
- Ist Steuerfinanzierung der Energiewende nicht sozialer als EEG-Umlage?
- Verstärken unserer bisherigen Anstrengungen (Forschung & Entwicklung, ...)
- Information: Information über tatsächliche Kosten

PRÄSENTATION

1. Wertschöpfung und Bürgerbeteiligung in der Region
2. Keine Naturzerstörung – mit und nicht gegen die Natur
3. Schaffen rechtlicher Voraussetzungen für Bürgerbeteiligung
4. Steuerfinanzierte Energiewende statt EEG
5. Information, Aufklärung, Forschung, Entwicklung, ...
6. Energie – Soziales – Umwelt

PHASE 2: KONKRETE PROJEKTIDEEN (FÜR DEN LANDKREIS) / UMSETZUNG

1. Regionales EVU
(Energieversorgungsunternehmen),
Energiegenossenschaften
Übernahme der Versorgungsnetze durch
Kommunen

- Erzeugung-Verbrauch harmonisieren durch technische Einrichtungen und über den Preis Energiesparen fördern
2. Geeignete Flächen & Standorte für EEG-Anlagen suchen (Wind, Sonne, Biomasse)
 3. Umleitung von Subventionen von fossiler Energie zu Erneuerbaren
Staat soll an Energie nicht verdienen
Einwirken von unterster politischer Ebene auf die höheren
Kommunalpolitik muss mit umsetzen
 4. Jedem bedürftigen Bürger wird PV-Modul zur Verfügung gestellt!

PHASE 3: WELCHE FRAGESTELLUNGEN MÜSSEN NUN BEANTWORTET WERDEN?

1. Guerilla-PV
 - Lösung rechtssicher machen
 - Hinter dem Zähler anschließen
 - Technische Regeln aufstellen
 - DIN-Regel, Netzentur, ...
2. Plusenergiehäuser für alle sozial Bedürftigen
 - Woher kommt das Geld?
 - Statt Einheimischen-Bauland PEH für sozial Bedürftige
 - Teilfinanzierung durch eingesparte Energiekosten
3. Erzeugung mit Verbrauch harmonisieren
 - Kommunale Netze mit intelligenter Steuerung
 - Notwendige Struktur schaffen
 - Kommunalpolitik entscheidet!
 - Technik, Finanzierung ermöglichen → Strompreisgestaltung

MACHBARKEITS-DISKUSSION

Wie legalisiert man Guerilla-PV? Wer?

- Bundesnetzagentur?
- Einfachheit?
- Gesetzgebung?
- Elektriker fragen?
- Lokaler & regionaler Bezug!

GRUPPENMITGLIEDER: xxx

PHASE 1: AUSARBEITUNG VON
TEILASPEKTEN UND ÜBERSCHRIFTEN

- Gemeinwohlüter in Bürgerhand / Kommunal / Genossenschaften (Wasser, Energie, öffentlicher Verkehr, Krankenhäuser, Bildung, Banken, Müll, Post, Bahn, ...)
- Steueranreize über Gemeinwohlpunkte (Ethisches, Bilanz, Umwelt, Soziales)
- Kein Zins & Zinseszins – Geld rein als Tauschmittel

Wir brauchen dafür:

- Direkte Demokratie
- Einzelentscheidungen der Bürger zu bestimmten Themen
- Nicht: Repräsentative Demokratie, in der man nur zwischen Parteiprogrammen entscheiden kann

PHASE 2: KONKRETE PROJEKTIDEEN (FÜR
DEN LANDKREIS) / UMSETZUNG

Umfrage im Landkreis Ebersberg – inklusive Kinder und Menschen aller Herkunft

- Die 20 wichtigsten Werte + Ziele der Menschen im Landkreis EBE
- Welche 20 wichtigsten Veränderungen in Politik, Wirtschaft, Verkehr, etc. dienen der Lebensqualität?
- Was wären Sie - in Eigenverantwortung - bereit, für diese Veränderung zu tun? (Zeit, Taten, Geld, Miteinander?)
- Gemeinwohlprodukt statt BIP
- Gemeinwohlbilanz statt Finanzbilanz
- Gemeinwohlprüfung statt ROI (Return of Investment)

PHASE 3: WELCHE FRAGESTELLUNGEN
MÜSSEN NUN BEANTWORTET WERDEN?

- Wer soll / will die Umfrage durchführen?
→ Schüler verschiedener Schulen
- In welchem Rahmen?
→ Projektwoche / Transition Initiative
- Wie kann die Umfrage durchgeführt werden?
→ Persönlich an der Haustür oder auf der Straße und online im Internet (Website)
- Wie erfahren die Menschen davon?
→ Aus der örtlichen Presse, Plakaten, persönlich
- Unterstützer?
→ Gemeinde, Spenden, Schirmpersonen (1 weiblich/1 männlich), Befürworter
- Ziele?
→ Umsetzung möglichst vieler Werte und Ziele (mind. 1, am besten alle) der Menschen im LKR (+ Natur)

MACHBARKEITS-DISKUSSION

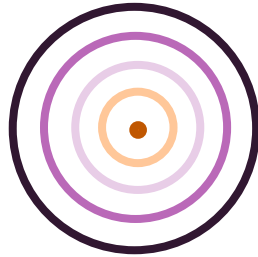
- Umfrage durch alle Schüler des LK (Projektwoche)
- Presse informieren
- Medien einsetzen → technischer Partner für evtl. Film, Website, ...
→ sofort umsetzbar
→ persönliche Komponente
- Variation: Postwurfsendung, etc. / Antworten durch Schüler auswerten (aber: persönliche Komponente fehlt)
- Erfahrungen sammeln / andere Projekte betrachten
- Datenschutz?

GRUPPENMITGLIEDER: xxx

PHASE 1: AUSARBEITUNG VON
TEILASPEKTEN UND ÜBERSCHRIFTEN

Kreislauf des Lebens

Jetzt
In 1 Jahr
In 10 Jahren
In 30 Jahren
In 80 Jahren



Ressourcen – Energie – Lebensmittel...

[Eine Generation: 30 Jahre → Wiederherstellung
des ursprünglichen Zustandes, am ursprünglichen
Ort]

PHASE 2: KONKRETE PROJEKTIDEEN (FÜR
DEN LANDKREIS) / UMSETZUNG

- Beschriftung aller Produkte
 - Materie / Masse
 - Energie
 - Wasserverbrauch
 - Recyclingaufwand (Rückführung in
ursprünglichen Zustand)
- **BILANZIERUNGS-CODE**
- Verteuerung des Abfalls

[→ Alle werden dabei gerecht behandelt, niemand
wird bevorzugt oder benachteiligt]

PHASE 3: WELCHE FRAGESTELLUNGEN
MÜSSEN NUN BEANTWORTET WERDEN?

Ansprechpartner

- Ökoinstitute
- Hochschulen
- Werbefachleute
- Statistiker
- Zukunftsforscher
- Regionale Produzenten

Fragestellungen:

- Ist der öffentliche Rahmen groß genug?
- Gibt es schon Ansätze in diese Richtung?
- Müssen Voraussetzungen dafür geschaffen
werden?
- Wie können wir den Verbraucher
„mitnehmen“?
- Mit welchen Schwierigkeiten bei der
Umsetzung müssen wir rechnen?

MACHBARKEITS-DISKUSSION

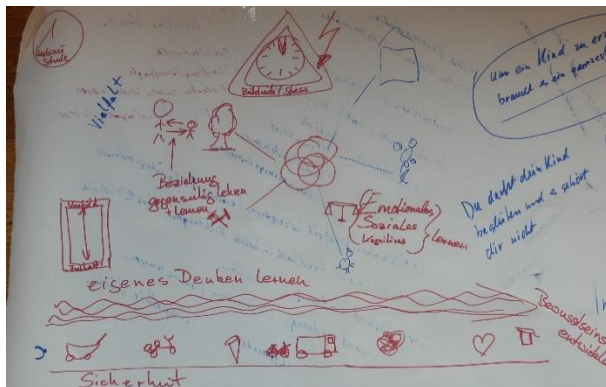
- Wen gibt's schon? Was wird schon gemacht?
- Pilotprojekte und Erfahrungen
- Ressourcenhüter

(4) UMBAU DES SCHULSYSTEMS

GRUPPENMITGLIEDER: xxx

PHASE 1: AUSARBEITUNG VON TEILASPEKTEN UND ÜBERSCHRIFTEN

- Eigenes Denken lernen
- Bewusstseinsentwicklung
- Vielfalt
- Sicherheit
- Gegenseitig lehren und lernen
- Emotionales / Soziales / Kognitives Lernen
- „Du darfst dein Kind begleiten und es gehört dir nicht“
- „Um ein Kind zu erziehen braucht es ein ganzes Dorf“ [→ Miteinander, Wertewandel]
- Individuelle Unterstützung → 1 Schüler : 1 Lehrer
- Emotionale Geborgenheit



PHASE 2: KONKRETE PROJEKTIDEEN (FÜR DEN LANDKREIS) / UMSETZUNG

- Montag: Wie geht es dem Schulbeet / Schultier / Schulbienen?
[→ Dezentralisierung des Bildungswesens]
- Dienstag: raus in die Praxis → Schüler gehen in Unternehmen oder Unternehmen kommen in die Schule
[→ Leben, Lernen und Arbeiten fließend vernetzt]
- Mittwochmittag: gemeinsames Kochen von im Landkreis erzeugten Lebensmitteln und Essen mit Lehrern → Lehrer-Schüler-Austausch
[→ Schüler gestalten Schule mit Lehrern + soziales Lernen mit Feedback in beide Richtungen]

- Donnerstag: Lebenskunde
 - Konfliktlösung
 - Altes Wissen
 - Innere Werte
 - Vertrauen / Empathie / Glück / Verantwortung
 - Schöpfung
 - Aktuelle und praxisrelevante Themen
→ Lösungsorientiert und projektbezogen
[→ Freude und Liebe zum Leben und zum Lernen]
- Freitag 5. Stunde: Feedback ans Kultusministerium, Bürgermeister
[→ Bessere Kommunikation zwischen Schulen und Kultusministerium]

PHASE 3: WELCHE FRAGESTELLUNGEN MÜSSEN NUN BEANTWORTET WERDEN?

- Schulentwickler als neue Position – Wie?
- „Busl-Klone“ (Gymnasium Haar)
- Externe Berater von Vorbildeinrichtungen
- Bestehende Gremien: SMV / (Di)rektor / Schulrat / Kultusministerium

Fragen:

- Wie reiße ich alle mit?
- Kann man das durchsetzen?
- Wer kann uns unterstützen?

MACHBARKEITS-DISKUSSION

- SMV / Rektor / Kultusministerium, bzw. neue Position eines Schulentwicklers schaffen
- Lokaler Bezug
- Einbeziehung des gesamten ‚Schulkörpers‘, also aller Lehrer, Schüler, Eltern, Träger und Angestellten (z.B. Hausmeister)
- Kommunikation von unten nach oben
- GfK für Schüler / Lehrer

GRUPPENMITGLIEDER: xxx

PHASE 1: AUSARBEITUNG VON TEILASPEKTEN UND ÜBERSCHRIFTEN

Wer? ALLE!

- Alle Menschen begeistern
- Barrieren abbauen: Soziale Gesellschaft
- Zu meinen Gefühlen stehen und danach handeln
- Herz und Hirn gleichwertig nutzen → EMOTION
- Ökologisches Bewusstsein schaffen
- Wertschätzung
- Lebende Vorbilder
- Experimentelles Lernen
- Innerer Wandel muss in der Schule beginnen?

PHASE 2: KONKRETE PROJEKTIDEEN (FÜR DEN LANDKREIS) / UMSETZUNG

UMDENKEN – UMHANDELN

- Sensibilisierung
 - Alle Schichten
 - Alle Generationen
 - In kleinen Schritten → Latte nicht zu hoch hängen
 - Motivation durch Erfolge

Maßnahmen: Demographischer Wandel und Ökologie

- Kinder (Schulen, Kindergärten)
- Kochkurse für alle
- Natur erfahren und erleben
- Gemeinschaftsdörfer → auch für Touristen erlebbar machen
- Rollen- und Planspiele (ohne Strom...)

PHASE 3: WELCHE FRAGESTELLUNGEN MÜSSEN NUN BEANTWORTET WERDEN?

- Wie bringt man den Inneren Wandel in die gesellschaftlichen Milieus?
→Experten / Soziologen
- Wie bringt man den Inneren Wandel in alle Generationen?

→Erzieherinnen, LehrerInnen,
Naturwissenschaftler

- Wie kann demographischer Wandel und Ökologie umgesetzt werden?
→Experten: Architekten, Mediziner,
„Erfahrungsexperten“, (psychologische
Begleitung), Moderator

MACHBARKEITS-DISKUSSION

- Weg von Expertenwissen
 - Oder Teilweise doch Expertenwissen?
- Hilfe zur Selbsthilfe
- Bürgerbeteiligung
- Differenzierte Ansprache
- Wertekultur / Lebensstile
- Expertenvorschläge:
 - Christina Kessler – Selbstliebe
 - Soziologen
 - Marshall Rosenberg – Gewaltfreie Kommunikation

AUSSICHT

In einer abschließenden Feedback- und Aussichtsrunde wurde auch der Frage nachgegangen, ob sich die Teilnehmer vorstellen könnten, einige der im Workshop erarbeiteten Ideen in Zukunft weiter zu verfolgen. Konkrete Pläne für das weitere Verfahren wurden an dieser Stelle nicht festgelegt, es bestand aber großes allgemeines Interesse, einzelne Projekte weiter voran zu treiben. Die Transition Initiative Grafting möchte die Ideen in den allgemeinen Ideenpool aufnehmen, die Ideen der „100% Erneuerbare Energien“-Gruppe werden vom Klimaschutzmanager des Landkreises und der Ebersberger Energieagentur weiterverfolgt.

Alle, die sich für eine Mitarbeit an bestimmten Themen interessieren, können sich jederzeit an Verena Gröbmayer oder direkt an den Verteiler richten und Mitstreiter einladen, um die Projektideen gemeinsam in die Tat umzusetzen.

Das Team möchte sich noch einmal für Ihr Engagement, Ihr Interesse und all Ihre guten Ideen bedanken, ohne die der Zukunfts-Workshop nie möglich gewesen wäre.

Lassen Sie uns die Ideen weiterentwickeln, realisieren und ausprobieren!

KONTAKTINFORMATIONEN



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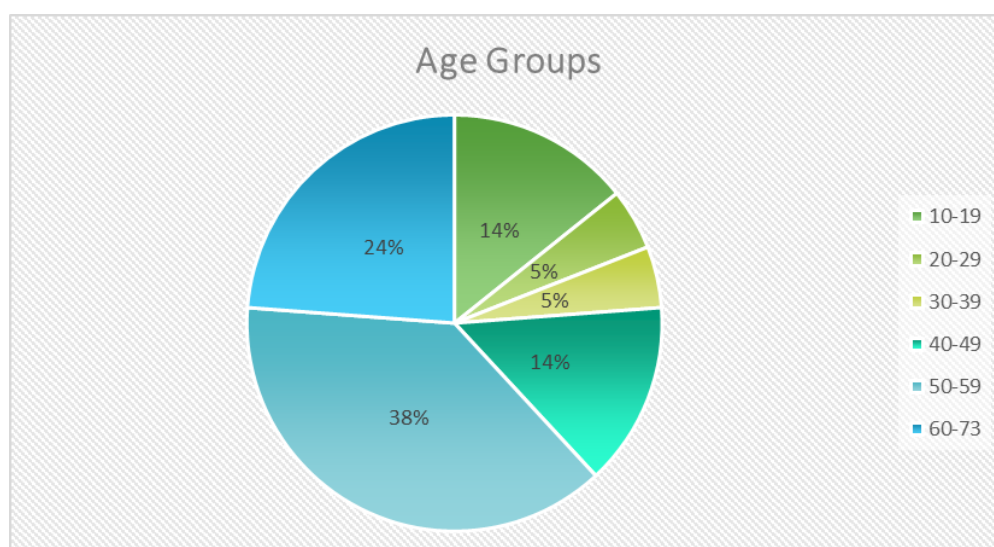
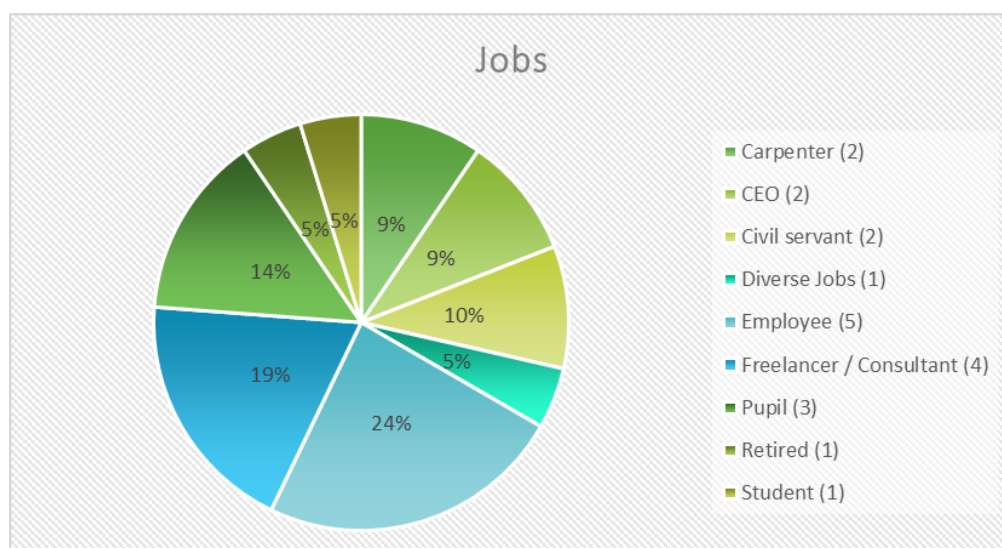
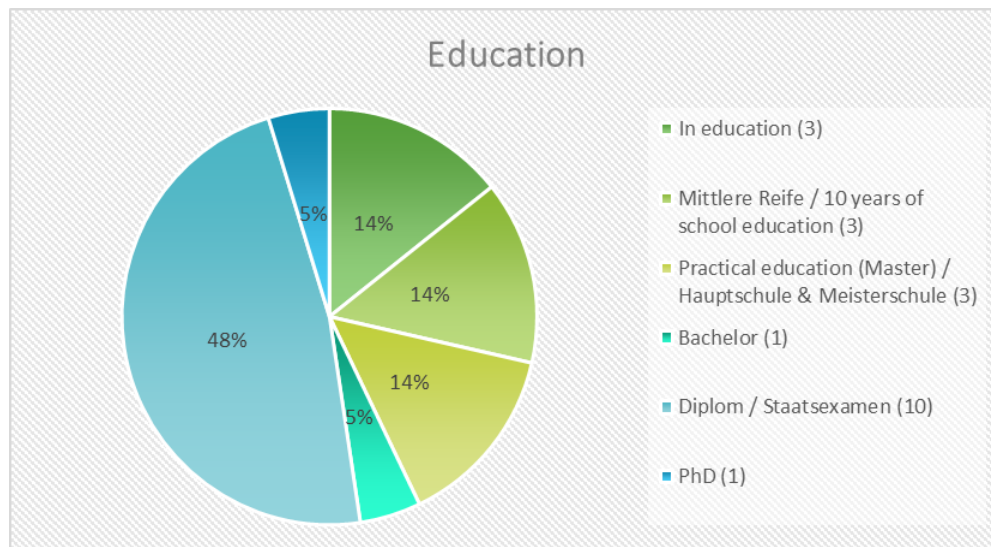
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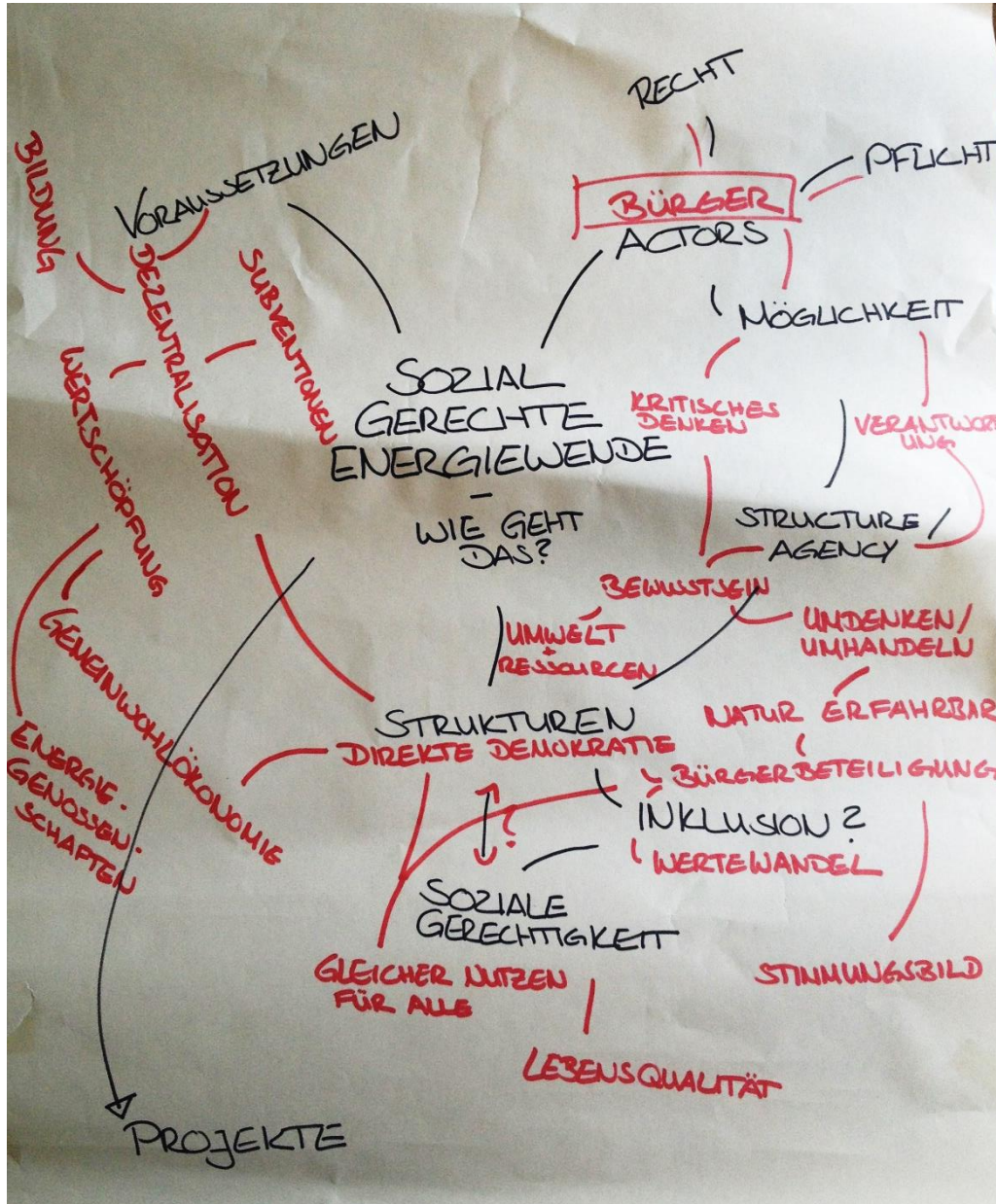
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2. Graphs on participants' education levels, jobs & age groups



3. Mind Map Data Summary (in German)



4. Endnotes

ⁱ The term *German Energy Transition* [*Energiewende*] describes the transformation process to a fossil fuel and nuclear free power and heat production that focuses on (de-)centralized renewable energies, but also on decreasing energy consumption.

ⁱⁱ *Prosumer* = Producer and consumer at the same time

ⁱⁱⁱ For more on future creating workshops see Jungk, R.; Müllert, N.R., 2000. Zukunftswerkstätten. Mit Phantasie gegen Routine und Resignation. München: Wilhelm Heyne Verlag GmbH.

^{iv} The Reformed Act on Granting Priority to Renewable Energy Sources which is widely seen as an obstacle for further success of the energy transition. See the policy in German here:

<http://www.bmwi.de/BMWi/Redaktion/PDF/G/gesetz-fuer-den-ausbau-erneuerbarer-energien,property=pdf,bereich=bmwi2012,sprache=de,rwb=true.pdf>

^v **More on data analysis:** Here, I categorized the cues by the actor responsible for it from my understanding of what the participants wanted to express. In many cases, it is not possible to find a single responsible actor but rather several actors that are seen as responsible in the interplay. The "market" is seen as the conglomerate of strategic economic decisions which are dominated by the companies even though politics and the consumer has a certain say (which is assumed to be quite small in a neo liberal system) [source?], the "companies" on the other hand are the strategic decisions of each company about how to work with certain questions such as the environment or ethic responsibility. In a similar way, I differentiate between "the society" as a whole in which the interplay and the coherence and solidarity between the separate parts plays the main role, while there are other decisions that can be traced back to "the individual" with its own choices within its daily lives that will have an effect on the systems. "Politics" can be understood as political decision on federal or regional level, "Research" is R&D and needs no further explanation. This categorization is meant to be of help in order to gain an understanding of the general assumptions about who is seen as responsible for the situation as it is and who is seen as responsible for the changing the situation. It is by no means meant as a universal explanation resistant to misinterpretations and is highly influenced both by my pre-understanding of the world as well as my understanding of lifeworlds of the group of participants which can't be seen as more than assumptions.

^{vi} **The Economic System / Types of Responsibility:** Taking a closer look at the cues assigned to the different actors, the data revealed different kinds of responsibility that were brought into connection with the economic system. A moral responsibility was implied, e.g. when talking about companies that need to stop manipulating and deceiving people through fine prints in contracts or advertisements. An environmental responsibility was assumed by relying on voluntary commitments in a first step that could solve a lot of environmental problems as the way in which energy is produced today (sometimes) harms and destroys the environment. Last, but not least, a social responsibility was also claimed by talking about how money rules the world and replaces a feeling of community. To reverse this was seen as the economy's responsibility to large parts, as I perceived the discussions.

^{vii} **The Political System/Responsibility:** As corruption, lobbyism, decision making structures and representative democracy were framed as the problems as to why the democratic system of today does not fulfill its promise of justice and representation of the people's will, it was claimed that the way democracy works today needs to be changed. Again, CG-ECONOMY was suggested as a pathway to or even the solution itself, everyone agreed on the facts that a change of values in society is necessary and that more public participation is necessary. In other words: the political system needs to work for the good of society in the first place, not only the economy. CG-ECONOMY itself is not seen as a transforming tool by Christian Felber, but the scientist is indeed working on a theory for renewing democracy to support his economic theory (Quarch, 2014).

^{viii} **Cues that indicated shift to local level:** 'Regional power supply company (PSC)'; 'Municipalities take over the local power grids'; 'Shifting subsidies from fossil fuels to renewables'; 'state shouldn't profit financially from energy sales'; 'lower political level needs to influence higher political levels'; 'communal politics also needs to implement'; 'PV panel for every needy citizen'.

^{ix} **The societal system/How to change:** The data revealed that these changes need to be initiated as the values the people hold are perceived to be wrong by the one part of the participants and, by the other part, perceived to be not included in the system or not acted upon as the barriers for behavioral change would afford to much of a single person in terms of lifestyle changes or other kind of effort. But the group proposed ideas that they thought were already on the right track towards a society that they imagined in their utopian dreams: CG-ECONOMY was the proposed as a holistic solution also to this dimension of the problem. The RESTRUCTURING THE SCHOOL SYSTEM group mentioned a school in the area that was on the right track to a value change, in their opinion (Gymnasium Haar).

These ideas were seen as foundation stones to build on. Moreover, a discussion was led if maybe the values that already exist in society or maybe the values that "green thinkers" have could be of help in the value transition process. During the "expert discussion" it was suggested that Marshall Rosenberg's Nonviolent Communication

and his concept of sensing the needs of the others could be used in the process as well as Christina Kessler's concept of Self-Love (Selbstliebe).

^x **The societal system/Value Change:** The groups discussed extensively how the values of humans could and should be changed, but only the INNER CHANGE group stated explicitly what effect these changed values were thought to have: a change in thinking and a change in acting ('Umdenken - Umhandeln'). This can be assumed to have a connection to at least one of the participants in the group that is very engaged and interested in the topic of values and how to initiate a change process and has been working professionally with these questions and possible solutions to them for some years in the area. In the context of social justice and the energy transition, it doesn't seem to me as quite a stretch to assume that also the other participants planned with the underlying assumptions that humans act according to their value system. Especially when considering that quite some of the participants in the groups concerned work both professionally and voluntarily with the energy transition specifically and other societal transition processes such as the transition town movement. Therefore, I conclude that the value system is perceived to have an effect on people's behavior in the first place, which consequently has an effect on the societal system, the political system and the economic system in the end.