

## Systemic work in the context of sustainability, the transformation of society within the framework of the 17 Sustainable Development Goals (SDGs)

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	<p><b>Global and future changes in society and their challenge in relation to 17 UN Sustainable Development Goals (SDGs)</b></p>
<p><b>Introduction to systemic work in general</b></p>	<p><b>Introductory literature:</b></p> <p>The literature listed below helps to gain a deeper understanding of the methodology and impact of systemic structural constellations.</p> <p>Insa Sparrer (2006): Systemische Strukturaufstellungen Theorie und Praxis, Carl-Auer Verlag.</p> <p>Renate Daimler, Insa Sparrer, Matthias Varga von Kibéd (2003): Das unsichtbare Netz, Erfolg im Beruf durch systemisches Wissen, Kösel Verlag.</p> <p>Editors Systemischer, Elisabeth Ferrari u. Thomas Hölscher: Systemische Zeitschrift für systemische Strukturaufstellungen, 5/2014 Thema Lernen, 13/2018 Thema Mensch, <a href="http://www.systemischer.com">www.systemischer.com</a></p> <p><b>Systemic work</b></p> <p>The systemic approach assumes that we are constantly interacting with the people we meet every day. Understanding how our social environment influences us is an important prerequisite for finding new perspectives and changing things together with others. Those who have a problem and therefore seek counselling are themselves experts for their concerns and therefore actively work on finding a solution. Other perspectives that are brought to us from outside direct our attention to new patterns of behaviour that are perhaps better for us. This increases our scope for action, because we act differently as soon as our perceptions are multi-perspective.</p> <p><b>What does "systemic" mean in the context of sustainability?</b></p> <p>The weekend seminar enables participants to perceive the changing world in a systemic approach and to implement it in their educational context according to the respective sustainability goals (climate protection, biodiversity, education for all, no poverty, etc.). The participants learn how they can reconcile seemingly conflicting values, in which way they can activate resources in themselves and in others in order</p>

	<p>to realise ecological goals together. They reflect on their attitude towards topics of education for sustainable development. On the basis of systemic structural work, they learn how they can expand their space of possibilities for thinking, perceiving and acting in order to actively and integratively position the sustainability goals in society in partnership with others and to take measures for their implementation.</p> <p>The systemic approach aims to look at issues from multiple perspectives, to allow access, attitudes and attitudes of other participants and to perceive them differently than before. During the work with the activities described below, the aim is to relate attitudes, positions and values to each other, to try out different relationships and thereby discover differences and commonalities that support authentic joint action in political, ecological and social engagement. Transverbal language (facial expressions, gestures, body work, spatial structures, voice, posture) plays a crucial role. The participants perceive the topic cognitively and above all physically. They engage in a joint learning process and discover the power of common and different values during this process. It is crucial to understand perspectives and build bridges. In the learning process, participants find a balance between knowledge and learning. Successful re-use of knowledge can immunise against change processes. ("We know how to do it, why should we change anything?") The systemic learning process stimulates change processes.</p>
<p><b>Day 1 - Input 1</b></p> <p><b>Time: 10.00-12.00</b></p>	<p><b>Introduction to systemic approaches</b></p> <p><b>General goals of systemic teaching and learning and coaching - the systemic, a philosophy of life and methods</b></p> <ul style="list-style-type: none"> <li>• Giving learners the freedom to reorient themselves, to find their own way to achieve their goals in their personal way</li> <li>• Expand the space of choice for learners</li> <li>• Create orientation and transparency in the following contexts: in the inner context (the inner team), in the professional and family context, and in the spiritual context.</li> <li>• Orientation in the group: perception of group resonance, group processes, group relations</li> <li>• Strengthening self-reflection and meta-reflection</li> <li>• Create the competence to lead an authentic, emphatic and democratic dialogue</li> <li>• Perceive the teaching and learning process as a complex, holistic and phenomenological process<sup>1</sup></li> </ul>

<sup>1</sup> Phenomenology: Important direction in philosophy, developed by Edmund Husserl (1859-1938) under the influence of Franz Brentano (1838-1917) from around 1900. All things and phenomena of the world are to be grasped and understood in the way they originally appear to consciousness in experience, i.e. *holistically, spiritually-intuitively* and *meaningfully*. All rational, theoretical and historically conditioned approaches should initially be left out. (quoted from <https://www.wortbedeutung.info/phänomenologisch/>)

	<ul style="list-style-type: none"> <li>• Acquire authentic, empathic, appreciative and contextualised communication</li> </ul>
<p><b>Input 2</b></p> <p><b>Input 3</b></p>	<p><b>Systemic thinking and action as a basis for multi-perspectivity, spaces for action, acceptance of otherness and humanity; basic formats in systemic action: Similarities and basic criteria</b></p> <p><a href="#">The inner team</a><sup>2</sup> and the relationship of the different personality parts to each other</p> <ul style="list-style-type: none"> <li>• Between Observer and Beholder (Martin Buber)</li> <li>• Between cognition, analysis and transversality (going beyond the linguistic)</li> <li>• Between the brain areas, between brain and body</li> <li>• Experiment, Reorient, Recognise</li> <li>• Find approaches, perceive own approaches and the approaches of others to certain topics in certain contexts.</li> </ul> <p><b>Perception, truths and realities</b></p> <ul style="list-style-type: none"> <li>• People form inner maps (Korzybski), thereby creating inner realities.</li> <li>• In a constellation (personal - non-personal - symbolic - imaginary) the client puts the inner reality on the outside, as a representation of the inner reality.</li> <li>• The outer model (constellation picture) affects the inner model.</li> <li>• In the constellation, verbal and physical differences are formed based on the perception of difference by the representatives and the client.</li> <li>• The client is responsible for interpreting the content.</li> <li>• Structural constellations are ambiguous.</li> <li>• Through physical-emotional difference formation, changes in the structure of the symbolised system can be observed.</li> </ul>
<p><b>Input 4</b></p>	<p><b>Why team teaching is useful in systemic formats</b></p>

<sup>2</sup> Meta-reflection is primarily a method for gaining knowledge through the perception and observation of processes.

<sup>2</sup> According to Schulz von Thun, the concept of the inner team refers to the inner plurality within us.

	<p>Working with systemic formats is very complex. It requires a continuous holistic awareness of all those involved in the process and at the same time a goal-promoting self-awareness. In team teaching, the seminar leaders can share the tasks of facilitating the process and visualising the verbal and transverbal for the following reflection process.</p>
<p><b>Activity 1</b></p>	<p>It is Sunday evening. The seminar was good. You have received many interesting suggestions. Some knots have been untied, some questions have been answered, some things have become easier. What exactly has changed for you?</p> <ul style="list-style-type: none"> <li>• Such a question can be asked instead of an expectation question at the beginning of the seminar.</li> <li>• The participants are put into a future state (hypothesis, pseudo projection in space and time) and this state is brought into the "here and now". In this way, the participants perceive the future state as present. The facilitator transports the clients into the future and remains in the present tense.</li> </ul>
<p><b>Destination</b></p>	<p>The participants put themselves in a state, within their concrete context (from the range of topics of global justice and sustainability), as if they had already achieved their goal or as if the problem no longer existed, as if they had gained a different attitude/different perspective on their topic.</p>
<p><b>Instructions for the seminar leader</b></p>	<p>The facilitator visualises the question and asks the participants to perceive with all their senses what is changing in relation to the context or a specific topic (healthy food, organic farming, inner-family conflicts regarding the sustainability debate, poverty in Germany, etc.). She uses the present tense, as if the change has already occurred. Then the participants record the changes, e.g. on the flipchart. Changes can be: compromise found in the family, clarity about the food chain, target-oriented cooperation in the "sustainability team", etc.</p>
<p><b>Activity 2</b> <b>Time: 13.00-16.00</b></p>	<p><b>Systemic work with symbols</b></p> <p>In the middle of the room there is an appropriate symbol to represent the theme of the seminar (sustainability goals, changing society towards ecological awareness or concrete topics: "The food chain, from the Amazon to the dinner table", etc.). The participants are asked to take a position on the topic. The participants take a position on the topic one after the other.</p> <p>When all participants have found their place, the facilitator asks the participants the following questions:      What is it like for you to stand here?      What do you see, what do you hear, what do you do, what do you smell, what do you taste?      What changes when the other participants come into the picture?      How does that affect you?</p>
<p><b>Instructions for the seminar leader</b></p>	<p>The seminar leader accompanies the participants during the constellation process. She gives them time to find the right position on the topic. She notices the body language of the participants. As soon as all group members have found their position,</p>

	<p>the facilitator asks the participants the questions mentioned above. This creates a holistic group dynamic that is beneficial for the whole seminar. In team teaching, a person in charge visualises the participants' statements on the flipchart so that they can be integrated into the process in the course of the seminar.</p> <p>Experience has shown that surprise, amazement, willingness to change and acceptance of other points of view already occur during this activity.</p>
<b>Concrete goals</b>	<p>The participants perceive the different positions, attitudes and attitudes to the topic holistically and transversally. Sustainable issues (see the examples above) become more tangible and comprehensible.</p>
<b>General objectives of activity 2</b>	<p><b>Holistic perception of the topic</b></p> <ul style="list-style-type: none"> <li>• Representation on a subject becomes a phenomenon in the here and now (phenomenological approach to thinking and perception).</li> <li>• The transversal language (body language, voice, the language of space, the language of symbolism, facial expressions and gestures) in this exercise makes it possible to experience the themes holistically.</li> <li>• Open, systemic questions open up the perception, thinking and action space of the participants.</li> <li>• The relationships of the participants to each other, their perception of the topic, the different realities that meet in this activity allow for multi-perspectivity.</li> <li>• Change of structures/relationships and their effect on the participants can be experienced.</li> </ul>
<b>Activity 3</b> <b>Time: 16.00-17.00</b>	<p><b>The Values Mindmap</b></p> <p>The participants create a value mind map for the seminar topic by choosing a letter of their own name and associating a value with this letter that they associate with the seminar topic.</p>
<b>Activity 3</b>	<p><b>Values work in partner work</b></p> <p>Awareness of one's own values, knowledge of the dynamics of values and mindfulness of other people's values is the basis for appreciative communication. This exercise provides a transversal awareness of the ways in which values can communicate and interact with each other.</p> <p><b>Exercise</b></p> <p>Two participants carry out the exercise together. Each partner stands for a personal value that can relate to different contexts (here in the context of sustainability, climate protection and concrete relevant issues).</p> <p>For example, individuality and courage. Courage forms the centre, individuality successively chooses four positions around courage in its relationship to it. It perceives how the relationship of individuality to courage changes and vice versa. The value "individuality" asks the following questions: - How does courage feel? - What changes (when I change my position)? -Is it better, worse or the same?</p>

	Then the values swap positions: Individuality stands in the middle and courage positions itself to individuality.
<b>Instructions for the seminar leader</b>	<p>This exercise is about asking simple systemic questions and practising listening. The participants perceive how the relationship of the values changes in the different positions (position work) and which relationship of the two values is the most purposeful or coherent in relation to the topic.</p> <p>The seminar leader accompanies the partner work. She makes sure that the participants address each other with their values ("Hello courage."), that they ask the necessary questions after each change of position: "How what do you perceive? What is it like for you? you? What changes (when I change my position)? -Is it better, worse or the same? "</p> <p>From experience, participants find the following values: freedom, loyalty, kindness, harmony, open-mindedness, humility, respect, individuality, courage, independence and self-determination.</p> <p>Another example of a value relationship: The values of freedom and loyalty are placed in the four positions to each other in the context of "climate-friendly nutrition in the family". Here, in a holistic process, it becomes clear how the two values deal with the issue together: e.g.: the freedom to speak one's own mind and to follow different paths than the family of origin and yet to be loyal to and able to accept the family's eating habits or to appreciate certain food traditions.</p>
<b>Concrete goals</b>	The participants relate their own values to those of the other participants.
<b>General objectives</b>	<p>The participants discover similarities and differences.</p> <p>Participants recognise each other's values.</p> <p>The participants strengthen their individual values.</p> <p>The participants develop multi-perspectivity with regard to the course topic.</p>
<b>Activity 4</b> <b>Time: 17.00-18.00</b>	<p><b>Modelling a value sculpture</b></p> <p>The participants form a human sculpture with their values.</p> <p>They represent their own values and begin to model themselves as a group into a value sculpture by testing different positions in relation to each other and thus perceiving different relationships between the values. They change their positions until each value has physically and mentally found the position that is coherent for it. During this work, an emotional and physical group dynamic arises in relation to the topic they want to work on: e.g. in the topic context of sustainable nutrition, finding consensus in the community, resolving inter-family conflicts regarding sustainability, etc.</p>
<b>Instructions for the seminar leader</b>	The seminar leaders accompany the process. They repeatedly use systemic questions to ascertain whether the respective position is in agreement with the other values. In doing so, they address the participants with the name of their values, with the aim that they identify with the values holistically and transverbally. Asking systemic questions means, among other things, formulating open questions. The seminar

	<p>leaders stay away from their own interpretations. They observe and accompany the process of group work.</p> <p>The example "climate-friendly nutrition in the family" could be placed in the contexts of political commitment, life in the family, living together with friends and others. Here, for example, the values of freedom, harmony, loyalty, self-determination, etc. find their place. The participants cooperate with each other as personified values on the basis of differences and commonalities. Concrete measures could already be developed after this activity.</p>
<b>Concrete goals</b>	<p>The participants find different perspectives on their topic. They accept each other's values and together put together a package of values that brings them closer to their goal or to finding a solution.</p> <p>The participants know the difference between individual values, common values and group values.</p>
<b>General objectives</b>	<ul style="list-style-type: none"> <li>-TN perceive values transversally.</li> <li>- The participants search for common values.</li> <li>- The participants try out target-oriented group dynamics.</li> <li>- The participants experience that different values can lead to a common goal.</li> <li>- The participants accept other values. They find a new perception in relation to their topic. They change an 'either-or' pattern into a 'both-and' pattern.</li> </ul>

At the end of each activity the whole group reflects on the impact of the exercise and transfers the content topic-related into the concrete context.

<p>Day 2</p> <p>Time: 10.00- 13.00</p>	<p><b>Global and future changes in society and their challenge in relation to 17 UN Sustainable Development Goals (SDGs)</b></p>
<p><b>Explanation</b></p>	<p><b>Resource Activation - Introduction</b></p> <p>Resource activation strengthens people's lives in many ways. Resources can be images, symbols, concepts, objects, memories or powerful sentences. Individual resources could also be courage, perseverance, tenacity, understanding, inner peace, energy, serenity, etc.</p> <p>Resources are supportive for health, for resolving conflicts, for finding solutions, for appreciative communication and for constructive, empathic interaction. Those who have many resources at their disposal live in harmony with their basic needs and are</p>

	<p>thus more robust in the face of challenges. Resource activation helps to move in a multi-perspective space and thus to expand the choices regarding one's own actions, sensing and thinking and to perceive life differently than usual. Resources also help to quickly regain balance after stressful situations. Resource activation takes place both in psychotherapy and in counselling or seminar contexts. People who activate their resources are in a good position to face changes, learn new things and overcome particular challenges.</p>
<p><b>Effect</b></p>	<p><b>Effect of resources</b></p> <p>Powerful resources (images, symbols, phrases, concepts, body perceptions, strong feelings, other people, etc.) support people in different contexts, in the professional, in the private, in the family context, in the couple relationship or elsewhere. Resources strengthen perception on the sensory channels of perception (visual, auditory, kinaesthetic, olfactory, gustatory, tactile). They have a positive effect on people's state of health. They support and give strength in difficult discussion situations (conflict discussion, employee discussion, supervisor discussion, target agreement discussion, etc.). In emotionally charged communicative situations, they help to deal with the resulting physiological, emotional and cognitive reactions in a conscious, goal-oriented and appreciative way. Those affected have learned to react to e.g. an increased pulse, pressure in the stomach area or slight trembling in the body with calmness, certain breathing techniques and composure. A liberating and open attitude to life can develop. The attitude and behaviour towards others is appreciative.</p>
<p><b>Activity 1 Instructions</b></p>	<p><b>Guidance for seminar leaders: a sample text for an autobiographical journey</b></p> <p><i>"Imagine "time fields" here in the room or in nature. The past, the present and the future; your time that you dedicate to sustainability issues, climate protection, species protection, preservation of the biosphere. You walk with your own rhythm, your own time through the past, the present or perhaps also into the future and you remember powerful situations that you have already experienced in your commitment to sustainable living. You can fly like a bird over your life and look at it or you yourself go through your life and always and only when you want to, when your consciousness allows it. When and in what time you start is up to you, you decide. There is no clear order. You let yourself drift, spontaneously, without thinking too much, simply where your unconscious or your body perception leads you. You perceive, you feel your breath, you feel your blood flowing through your limbs, the fingers, the arms, the face, the shoulders, through the upper body, through the belly, through the legs to the toes in a calm, pleasant, warm flow. You feel your breath, your calm inhalation and exhalation, you feel how your breath relaxes your body, how it flows through the times, perhaps into other times. You go through your life with your own inner rhythm, with your own inner pace, with your own inner immeasurable time.</i></p> <p><i>As soon as you find a situation where you have been powerful, purposeful and effective for sustainable issues, look around. What do you see? What do you hear? What do you do? What are others doing? What do you smell or taste? Feel your way into this situation. If you find a term, then you can give the resource, the situation, a name.</i></p> <p><i>In your own rhythm, in your own time, you take your memory of this situation with you into the seminar room. "</i></p>



	<p>After the activity, participants visualise their found resources on the flipchart.</p> <p><b>The group then reflects on the exercise in plenary and transfers the results into the context of sustainability and the transformation of society.</b></p>
<p><b>Instructions for the seminar leader</b></p>	<p>The facilitator can change the proposed text according to their context. She practices the text beforehand so that she can deal with the "hypnosystemic" language. This form of language aims to lead the participants into their experiences, especially physically, and to discover undiscovered resources and competences. The seminar leader can of course also use less ritualised language to guide the journey.</p> <p>It is about discovering individual resources that support us in the context of sustainability. The participants can connect these resources with their values so that they feel a strong support for their work with sustainability issues.</p>
<p><b>Concrete goals</b></p>	<ul style="list-style-type: none"> <li>• The participants go on an autobiographical journey of discovery.</li> <li>• The participants find resources of which they were not aware before.</li> </ul>
<p><b>General objectives</b></p>	<ul style="list-style-type: none"> <li>• Participants find and activate resources that are useful for current and future work in the field of sustainability.</li> <li>• Group resonance is focused and goal-oriented.</li> <li>• The group assumes a shared responsibility, in the sense of "together we steer our ship in world affairs".</li> <li>• The participants connect their resources with their own values (See Day 1).</li> <li>• The participants activate their resources holistically so that they are available at all times.</li> <li>• The group pools the available resources.</li> </ul>
<p><b>Activity 2</b> Time: 14.00-17.00</p>	<p><b>The biographical journey as partner work</b></p> <p>Two participants guide each other. They lead each other and one after the other into a situation in the context of sustainability or climate justice or the concrete topic that was powerful and is still powerful.</p> <p>The procedure is the same as for the group tour.</p>
<p><b>Instructions for the seminar leader</b></p>	<p>See activity 1, only for this activity in partner work.</p>
<p><b>Introduction to the resource and value triangle</b></p>	<p>The resource or value triangle (the term originates from Jürgen Will) goes back to the belief polarity constellation, developed by Insa Sparrer and Matthias Varga von Kibéd. This systemic format in turn goes back to the classification of yoga forms in the late yoga philosophy after Patanjali. Thereafter, the multitude of training paths was reduced to karma yoga, bhakti yoga and jana yoga. On the diagram (see below), the bhakti aspect stands for love, compassion, trust, etc., the jana aspect stands for realisation, insight, knowledge, clarity, logic, etc., the karma aspect is order, structure, action, duty, balance, etc. In the centre of the equilateral triangle, in the balance of the three poles, is wisdom, which dynamises the triangle and sets it in motion. The three poles have the same value. They are significant and effective for the balance, the well-being and the equilibrium of people in relation to their theme or concern. People themselves feel the dynamics that the three poles radiate by moving back and forth mentally, emotionally and physically between the poles, sometimes more towards one of the three poles, other times more away from one of the three poles. The experience of the "in-</p>

	<p>between" and the effect of the individual poles on people and on their subject, shows that all three poles in their relationship to each other can expand the choice space of possibilities and thus also the solution space. The philosophy of life, which includes the triangle of resources and values, is life-supporting in various contexts. Thus, the three poles have a goal-serving, social-emotional, health-promoting and team-oriented effect in companies, in project work, in the family, in partnerships, in couple relationships, in the inner team of each individual personality and in work in groups in different contexts.</p> <p>The author of this concept has applied the resource and value triangle in the context of Education for Sustainable Development.</p>
<p><b>Day 3: Practical application of the value and resource triangle</b></p> <p><b>Time: 10.00-17.00</b></p>	<p><b>Demonstrate and apply the resource and value triangle in the context of sustainability and its goals.</b></p> <p>Contexts in which the resource and value triangle is applied:</p> <ul style="list-style-type: none"> <li>- In a professional context: leadership training, team building</li> <li>- In the family context: appreciative communication with each other, finding a balance</li> <li>- In the context of different target groups: Politics, ecology, work with marginalised groups in society</li> <li>- In the intrapersonal context: working with the Inner Team</li> </ul> <p>A recording from a classroom seminar explains how the values and resources triangle can be applied. <a href="https://youtu.be/FX2ZmeaDEj8">https://youtu.be/FX2ZmeaDEj8</a></p> <p><b>The values and resources triangle in the context of Education for Sustainable Development</b></p> <div data-bbox="603 1294 1145 1720" data-label="Diagram"> </div> <p>In this equilateral triangle, the three poles have the same valence. Experience also stands for vision, logic, experience, knowledge etc. Love also stands for empathy, intuition, mindfulness, team orientation etc. Order stands for structure, hierarchy, rules, goals, measures, etc.</p> <p>Values and resources are not always clearly assignable. The allocation depends on the perspective of the participants. For example, ...</p>

The curved arrows symbolise the dynamics between the poles and their interdependence. At the same time, they illustrate the spaces in between that the participants can explore and perceive in relation to the theme.

**Methodological approach:**

**Phase 1**

The participants assign their personal values and resources found in day 1 and 2 to the poles of knowledge, love and trust and order.

**Constructed/fictional example for the topic "The food chain - from the rainforest to the kitchen table".**

Stand **for E** (cognition, vision, knowledge, logic, understanding):

**Experience and knowledge:** Stay abroad in the Amazon region in Brazil

Clarity: many years of experience as a seminar leader in the context of sustainability or experience as a subject area leader of an educational organisation or knowledge from literature studies.

Stand **for L** (love, trust, intuition, empathy, team spirit, mindfulness, etc.):

Closeness, experience, empathy (work with indigenous groups, therapeutic work with those affected (obesity, anorexia), cooperation with various organisations

Stand **for O** (order, structure, goals, hierarchies, rules, etc.):

Structured political action in local associations etc., drawing up a plan of action, financing models, etc.

**Another example of values:**

Freedom, goodness, harmony, openness, respect, justice, humility, sincerity, welcome etc.

The participants assign these initially supposedly context-open values to the poles and thus mark their very personal approach to the concrete topic.

**Phase 2:**

The three poles are marked in the room with symbols. The group members have the task to stand with their value to one of the poles (to open a door to the concrete topic). In this way, a "group picture with sustainability" develops with a certain group resonance in relation to the topic. The participants perceive their values/resources and those of the others holistically (transverbally) and recognise how purposeful the interaction of different values can be.

**Phase 3: Interview**

The facilitator asks the participants positioned in the triangle the following questions:

How do you feel about the issue now?

How does that affect you? How does the value of your colleague affect you?

How do you react to this? From a systemic point of view, we distinguish between feeling, sensing and perceiving. Feeling has a deeper emotional quality. What does it do to you and what do you do with it points to two directions: active doing and passive

	<p>waiting. Two poles a rather towards and away from. That is important in the sense of the "in-between".</p> <p>What else do you see or hear?</p> <p>What do you smell or taste? (The seminar leader asks all channels of perception. )</p> <p>What changes when you use your resource?</p> <p>The seminar leader gives the participants the opportunity to follow their impulse and change their position in the triangle.</p> <p>This makes the effect of the group dynamics visible and tangible.</p> <p><b>The seminar leader asks:</b></p> <p>What changes for you now in relation to the topic?</p> <p>The participants' contributions are visualised on the flipchart. The aim of this is to analyse the group work in the plenary in a more detailed, topic-related and solution-oriented way.</p> <p><b>Phase 4: Work with the resource value triangle in small groups</b></p> <p>For example, a number of participants of about 20 divide into four groups and work on the topic as in phase 3. After the exercise, the group results are presented in plenary and discussed again.</p> <p>In our fictitious example, the participants might realise that knowledge and experience or working with indigenous groups or designing an ecological programme on their own is not enough to position the issue powerfully, but that something else is needed. They will succeed in switching from the "either-or mode" to the "both-as well mode" and thus adopt a different attitude towards the issue.</p> <p><b>Phase 5: Drawing up a concrete action plan</b></p> <p>The group compiles the results from the work with the resource value triangle and creates an action plan by distributing the tasks, setting a timetable for implementation and planning the next meeting.</p> <p><b>Variants:</b></p> <ul style="list-style-type: none"> <li>• Group work: The participants work with symbols for the three poles in the form of a table arrangement.</li> <li>• Group work: The participants sketch the resource/value triangle on an A1 paper, label the poles and their attitudes towards the topic.</li> <li>• Working with people has the strongest emotional quality, as body awareness is the most intense.</li> </ul>
<b>Concrete goals</b>	<ul style="list-style-type: none"> <li>• The participants perceive the topic from several perspectives.</li> <li>• The participants experiment with the different perspectives.</li> </ul>

	<ul style="list-style-type: none"> <li>• The participants change positions. They go through the three gates with their values and their attitude towards the topic. In this way, a target-oriented dynamic develops between the values and attitudes, which opens up the participants' space for perception, thinking and action.</li> </ul>
<b>General goals</b>	<ul style="list-style-type: none"> <li>• The participants gain multi-perspectivity with regard to the topic of sustainability goals and the transformation of society.</li> <li>• The participants work out different approaches to the topic.</li> <li>• The participants work on the topic holistically.</li> <li>• The participants experience the effect of transversal language.</li> <li>• The participants broaden the scope of their choices in the area of perception, action and thinking.</li> <li>• The participants recognise patterns of perception, action and thinking.</li> <li>• The participants break through, <b>change habitual</b> patterns that no longer serve their purpose and find new ones.</li> <li>• The participants expand their competences.</li> </ul>
<b>Literature</b>	<p><b>Primary philosophical literature on the topic</b></p> <p>- Nicomachean Ethics, Aristotle, Reclam - I and Thou, Martin Buber, Reclam - The Dialogical Principle, Martin Buber, Gütersloher Verlagshaus, 11th edition, 2009 - The Fabulous Exploits of the Wise Fool Mulla Nasrudin, Herder Spektrum</p> <p><b>Literature on systemic approaches:</b></p> <p>Systemische Strukturaufstellungen Theorie und Praxis, Insa Sparrer, Carl-Auer Verlag, 2006.</p>