

DOCUTOPIA

One Planet and One Family
Homo Universalis Naturalis

Bôba Mènde
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Dedicated to Marina, Joana & all (former) babies

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Preface

This philosophical essay suggests healthy solutions, practical tools and pathways to a harmonious world family. It attempts to address issues that stimulate discourses that unite peoples in order to create a new quality of contemporary multicultural ethics for a sustainable future. My interest is in a fair, transparent, self-determined and self-organised earth with all, for all. To jointly formulate meaningful and binding basic rights that will create symbiotic connections and sustainable relationships between nature, animals and people, even in our cities is one of the goals of DOCUTOPIA.

Nature, climate, health, education, art, science, economy, politics, media, spirituality, nutrition, medicine, community and the all-encompassing, intangible theme of unconditional love are all parts of the big picture, which is a healthy, meaningful, good life. All these words, and our own definitions of them, help understanding and comprehension, but they have not yet given us human beings a non-polluting, non-violent, healthy way of life, as they have not yet done for animals.

With the help of relatively easy-to-implement solutions, such as the unconditional satisfaction of all basic needs as well as free, self-determined, voluntary education and work, autonomous mapping, as well as through regional and global referendums, the old forms of systems, parties, governments, forms of state and education as well as all borders are already obsolete. In their place, all earthlings can regain their sovereignty through grassroots movements. Any desirable laws regionally as well as globally are free of hierarchy through anarchic, digital as well as analogue, can already be implemented in real life already realizable. The autonomy and inclusion of each individual is the key to a mature human species human being. Consequently, this new freedom and the good life for all is linked with responsibility, especially with a view to the future of the coming generations in relation to our relationship to our fragile basis of life, the planet Earth, which has always been free of charge.

If education or knowledge is the only important thing in life, next to clean water, natural food, health, peace, and the environment, then it is not.

Water, natural food, health, peace, wage and reproductive work, consumption and love, then what value does the individual perception of reality and each individual life story in the grand scheme of things?

It is possible that every human being, through his or her own understanding of life experiences, can universal insights that contain a natural ethic of solidarity and communal truths.

So how is such a multi factorial, universal quality, as a world consensus, for a peaceful coexistence in the present time, or even to find it with tools in solidarity, for a desirable future of all living beings on our earth organize?

Which values of our parents, viewed retrospectively, were "poison" for us as children, for example? "poison" for us as children or, on the contrary, still represent a desirable parental role model?

Both extremes generalize, but comparable challenges have always been arisen new in every generation.

Chapter 1

GOOD NEWS

What does it mean to have a mother or father, or even to become one? Is it primarily just the direct, daily contact with a new living being?

As babies, we were all in constant exchange with our mothers through the umbilical cord, for months.

Whether genetic information from our father was also transferred to our mother during pregnancy is usually not known.

In one case, which I was privileged to learn from the daughter, the mother was apparently genetic, phenotypically visible information from the father during the pregnancy.

At least with regard to the hair structure of the mother, a direct change was recognisable as a result of the pregnancy with the daughter. The mother had straight and thin hair all her life. But during the pregnancy and also after the birth she got and kept curly, thick hair, very reminiscent of the hair of the father and the daughter and her now grown-up daughter. So can a baby pass on some of its genes from father to mother?

Does pregnancy change a woman as an expectant mother-to-be more than a man-to-be's father?

I assume that all unborn babies already in their mother's womb, have strengthening forces directly through the umbilical cord, because there is a synergy between two bodies.

This months of symbiosis during pregnancy, may effectively contribute to the recovery of possible illnesses of the mother and supports the self-healing powers of the mother-to-be.

I am firmly convinced that parents-to-be, from the beginning of their pregnancy until the end of their lives, are in constant exchange with their children from the beginning of their pregnancy until the end of their lives.

I do not mean the physical connection, but the emotional, psychological, intuitive connection, which can't be scientifically proven; challenges and visions that may unfold in the world of our dreams.

During the individual "moon times", the days of menstruation, ovulation and the special experiences of the woman that a man can never understand on his own month after month, I have been told of positive, communal, spiritual and physical connections, especially in life and death, especially in living communities, when the female cycles sometimes align.

With these natural monthly regularities, up to menopause, the communal levelling off or not, communities are supportive, as there are several possibilities for daily communication, integration, interaction, mutual help and individual experience.

With shared, personal experience of physical challenges, a community that may or may not be a community that possibly goes beyond one's own family and relatives, and kinship, is also very helpful and sustainable for women, mothers and all other people, than the isolation of people in most cities worldwide.

Various multicultural, traditional home remedies, garden and wild herbs, plants, roots, culinary or even medicinal recipes of the old generation, through direct, neighborly exchange, contributes to the recovery of physical and mental ailments, even without medicines, clinics or doctors.

As the proverb "a sorrow shared is a sorrow halved" suggests, the following unfold through and living communities, as well as a helpful neighborhood, the best possible neighborhood, in different life situations, at best greater health benefits can be achieved.

Resilience to all diseases, including those caused by pollutants and the stress of post-industrial cities.

A cause-oriented, faster and lasting recovery of each individual, is achieved through

direct, equal, social participation, communal, sincere compassion and sufficient free, self-determined time, without the worry of meeting one's own basic needs.

Taken as a whole, social inclusion is essential for the health and synergy in almost all areas of life, in order to promote the inclusion of all living beings on our planet earth.

Babies, the elderly, those in need of care, "patch-work" families, singles, the homeless, those with addictions or physically special people, everyone with or without a wage or reproductive experience shows that they are happier and healthier when they live in the solidarity of the world family.

Through the story of an African mother about the time after giving birth, I have learned a very meaningful part of the healthy life, communal common good that has been practised not only practiced in her tribe since time immemorial.

She told me that with the birth of each child, the parents are from many sides, for example neighbors, friends, relatives, acquaintances, tribal members and other inhabitants of the surrounding area, cooking, cleaning, washing and other reproductive activities.

This allows the mother's body in particular to recover from the nine-month pregnancy and the birth in the long term.

This individual, voluntary, self-explanatory participation and thereby multiplied responsibility of the community for each new life and its parents, should in my opinion, be a model for our mostly urban, anonymous family constellations should be a model. Without the temporal and local bondage to anonymous institutions such as crèches, day-care centers, kindergartens with more or less pedagogically sensible living and learning concepts, it is primarily through voluntary, self-committed and self-organised communities of fellow human beings in the immediate vicinity, it is possible to the adolescents in the neighborhood, to integrate them in the social life of the neighborhood and in the natural habitat, nature.

The equal, self-determined involvement of each individual in all regional and global developments, decisions and responsibilities, is a universal quality that will quality, hopefully soon to be a desirable and universally valid ethic everywhere, which can be which will initiate itself, establish itself, enforce itself and change the usual structures.

Our fellow humanity in everyday life, shows particularly clearly to what extent the younger ones orientate themselves on their elders, their traditional knowledge and traditions, or are positively inspired by them. Especially from the peaceful and traditionally healthier indigenous peoples, especially in relation to our planet, whether in the city, in the countryside, in nature and through their nature and their traditions, all human beings can together learn again this responsibility for our fellow human beings and the earth.

A return to our basic needs, our natural habitat as a human species and the gratitude of still having more fertile still surrounded by more fertile earth and mostly clean water and air, can help us to co-found an action-oriented philosophy, in which the interaction between all people and how we treat our earth.

How this transparent sovereignty, communal autonomy and harmonious world anarchy is already emerging in many projects, hope to animate these growing- islands together and make them visible for all.

Every human being develops his or her art of living, consciously or not, as a daily creator and role model for himself and others. This individual development also includes personal questions and one's own solutions to the inter generational transmission of everyday patterns of behavior, values, systems, beliefs and traditionally ways of life. The exchange of experiences and mutual respect usually help to experience the immaterial added value of the (great) grandparents' generation, and, if necessary, to continue to live in a different way. In the behavior of children and adolescents clearly shows which values of their elders, on the contrary, which they consider inhumane, unjust,

unhealthy and not unjust, unhealthy and not sustainable for a dignified life in harmony with nature. For me life in harmony with nature" means that I am more or less aware of the effects of my impact my actions have on our planet.

On the one hand, my own "CO2 footprint", my daily energy consumption, my use of resources and my consumption of resources and consumption must be included in the total, on the other hand the time of life available to me every day, for example, for helping or learning, peaceful interaction and cooperation.

This irretrievable, at the same time personal, free time, can be made available through the breaking up of outdated educational, political, wage labour, monetary, economic and state systems can be used again for meaningful, autonomous, decentralized co-creation. Therefore I consider time for learning, teaching, living and loving as a decisive factor for a healthy, equal factor for a healthy, equal human family, of different origins, religions, social backgrounds, cultures and individual, unique way of life. The liberation of one's own time, to be able to act as a free human being every moment, to make decisions and to be able to make decisions together, forms the basis for a peaceful world, border-less world community of values.

In this way, individual autonomy and mutual understanding and consensus-building, a universal quality can emerge.

Chapter 2

CHANGE TIME

From birth, and possibly even before, every human being is naturally endowed with a universal ethic and personal truth of the moment, immediately connected with the universal knowledge of intuition.

Through the initially purely intuitive, honest, and integrity of action, we were all, as babies, a source of wisdom.

This source of truth, in my opinion, is given to everyone by nature and not to be attributed to a higher being or any god, but a result of daily conscious sensory experience and the ability to interact with the real interaction with the respective real environment and the different circumstances of life. Nevertheless, I am firmly convinced that all the various religions and beliefs have at their core humanity and unconditional love as well as spirituality love, and that the spirituality, rites and knowledge of primitive peoples form the form the basis for this.

An individual, unique truth and art of living in every single human being makes living together and interpersonal relationships a complex issue.

Since there is usually a lifelong, spiritual, emotional and, as a result, also a psycho-physical connection exists, especially between family members, i.e. children, uncles, aunts, brothers and sisters and their (great-grand) parents vice versa.

I go assume that through meditation and above all through personal biography work, a greater understanding and thus insight into one's own values and behavioral patterns.

Our behavior, mirrored by all compassionate fellow human beings, help us to continuously reflect on ourselves with each other in order to first of all individually to develop a healthy balance between meeting our own needs and living communal living together.

The inter generational challenge as a world family is to adapt to the ever-changing and

to the ever-changing environmental changes, which are also caused by us humans, and to and to work charitably towards a pollution-free way of living, to educate and to decelerate and at the same time develop a nature-based resilience to the diseases of diseases of civilization, in order to enable a viable future on earth for further generations. The relationship between children and adults, can be metaphorically compared, similarly in the technological field, with the constantly changing devices and their new versions.

The generations that live on after us, even longer, are like new, animated marvels of nature, with a longer shelf life and, in the beginning, moreover health, joie de vivre and curiosity than their elders.

In their speed of perception and processing of external stimuli, children are mostly and processing of external stimuli, children are usually one step ahead of their elders, even their own parents. They have a faster receptivity, frequency and processing power for the environmental stimuli that surround them and different perceptions of past challenges in human history than the (prehistoric) generation human history than their (great-great) parents' generation.

However, in order not to present the world to the following generations in a disorderly, chaotic, partly even poisoned and for the most part transfigured, or to give them freedom from the very beginning freedom to shape and determine everything themselves,

I think it is very important that the countless indigenous cultures, languages, skills, traditions, ways of life, tools, wisdom and arts of our history

of our human history by the respective indigenous peoples who are still alive, should continue to be strengthened as the core of our connection with Mother Earth and be should be revived everywhere. It is vital for the survival of our species that we once again learn from all our original peoples about sense of community, solidarity, collective consensus and common sense in living with the environment. If nature, animal and human rights are to be the priority as the basis for all action, we can regain our inner roots and our natural human habitat and revive them in a healthy way.

All generations that have lived so far, but also in the future, we are always sitting between the chairs of the tradition of the parents and the wishes of the children.

The stories, techniques, languages, knowledge and cultural traditions, skills, and ethical or religious principles are mostly determined by the elders of the respective families, communities, cultures as well as all mixed forms in all of the world, scattered all over the planet, as still living human roots, preserved and at the same time constantly preserved and at the same time constantly changed by each individual.

At best, a symbiosis between tradition and innovation will persist as a healthy essence of the changing times.

Even regardless of the birthplace of one's indigenous ancestors, human beings can thanks to thousands of years of intermingling of cultures, especially in the cities, through traditions, people are able to pass on this wisdom, traditions, revive them and, through direct exchange, eternally complement each other.

From peoples who still practice oral tradition and keep alive the millennia-old stories of the earth. The younger generations can learn from them.

Regions of the world learn how we humans as a species can live in harmony with the environment. Therefore, on the one hand, I call for the human rights of every individual on our planet to be taken seriously and, in particular, that indigenous peoples and their traditional, natural habitats, including water and resource rights, as particularly worthy of protection and permanently as the property of the local indigenous people.

On the other hand, in the debate about the well-being of humanity, I would like to see the opinions of the next generations regarding equality, climate, education, politics, science, economy and all other issues, to be taken seriously sustainability relevance, with the knowledge of the oldest

cultural bearers and primitive peoples, and to include them in all local and global decisions and laws.

As a result, the wishes of the youngest should be taken into account together with the sustainable knowledge of the indigenous peoples.

The natural balance of all elements, should be placed at the center of personal and public endeavors, of personal and public aspirations.

Desirable changes in social, political and ecological systems, projects, infrastructures, production processes, labour relations, regional and global trade and global trade, free education, transparent consumption of raw materials, and decentralized to decentralized, self-organized common goods and commons, can be achieved through sincere and communal consensus from below, can be initiated independently from the bottom up.

For example, if at every municipal, regional or national government building invites citizens to vote whenever a new law is to be passed.

Thus, the elected representatives of the people together with the relevant inhabitants of the region are responsible for the respective decisions together for the good of the future.

Moreover, any form of demonstrations would no longer be necessary, as any laws would no longer be necessary, as all laws would be changed by public referendums and thus be and thus supported collectively.

In such a transitional phase until the final dissolution of the legislative, judicial and executive branches, towards a world without separation of powers or state monopolies of power, the simple procedure of the decentralised referendum can each individual can participate in changes to laws, region by region, regionally and thus globally at the same time take responsibility.

With mutual respect, understanding and above all enough time for all opinions and topics, with the help of such a direct referendum, possibly starting in individual neighborhoods, through unanimous consensus, all laws can be co-written by all, for all in the future.

If, instead of profit-oriented products, we want sustainable, healthy and solution-oriented projects for the common good and nature at the center of all human endeavor, we can create a peaceful barrier-, border- and fear-free world community out of an Eco-humanistic from an Eco-humanist, solitary-anarchic, ethical-universal seed.

In order to counteract the phenomenon of stronger individualization and simultaneous dissociation from the traditions of the parent generations,

without jeopardizing the loss of cultural knowledge, the archiving of our human cultural history with the help of authentic, verifiable documentation, independently produced reports with integrity, as well as independently, books, real audio and visual recordings, as well as personal conversations, is the only possibility of preserving the experiential knowledge of the dying (great-great-) generations for the future.

Such a world documentary heritage should of course only be freely accessible to everyone with their consent and be usable in an uncensored way. At the same time, this archiving enables an anarchic and direct dissemination of the various traditions without intermediaries. It helps the adults, who stand between the grandparent and child generations, a better synthesis of the old known and the newly developed.

Ideally, this leads to a symbiotic application of new and old tools, in harmony with all the finite materials of the planet.

On the other hand, this archived and publicly, freely - accessible, intangible universal, transparent library, promotes human resilience and enlightenment based on experiential enlightenment, on the basis of experiential knowledge, with the aim of leading humanity to a synergetic way of life, in peaceful, global coexistence with all elements through

autonomous education, self-organized media, sovereign, decentralized self-regulation and transparent resource cycles.

In this way, the old wisdom's will be new life and bring about a meaningful reformation of traditions. Moreover all processes of current affairs, in science, economy, politics and society can be shaped by everyone through self-produced, independent media. and thus be collectively enlightened by the growing swarm intelligence.

If now the descendants of the unique indigenous peoples living all over the world were to have their traditional lands on all continents, all the cities that are in their original habitat would also be included in their responsible and understanding behavior towards people and nature.

The earth as a whole organism with all its rivers, lakes, forests, steppes, deserts, mountains, oceans, the air and its resources into a unifying, binding nature, would be a healthy step into the future that would contribute to the revitalisation of the contribute to reviving the synergy between humans and the world.

The whole life of all fellow human beings as a common dance of joy of the equal, free, self-determined world family, without borders, states, nations, conflicts, violence, hunger, hardship or injustice sounds Utopian, but with today's tools of today's global real-time networking in digital as well as in analogue for several decades.

As citizens of the world, working together for universally travel regulations and the free choice of where to live, or for an equal, global or to establish an equal, global basic income via a world referendum is possible with a simple online platform or with notices on advertising pillars.

In future, instead of state monopolies of violence, international laws of corporations and their capital and their capital, post-colonial industrialized countries, their trade agreements and health regulations, we would all write our own laws together as a species.

Every human being would be invited and voluntarily included even the respective means of exchange, the hours of work, the care and health system, the urban, local, regional budget of the distribution of resources, i.e. all the to co-write all regulations, rules and laws and to implement them together. Thus, there would be no representatives of the law-writing, implementing or enforcing authorities would no longer be necessary. Without monopolies of power Separation of powers would no longer be necessary. Every inhabitant of the earth would be able to vote for or against a project and thus also for the well-being of all fellow human beings. Through unanimous consensus decisions and individual veto rights, all minorities would be equally involved and would not be outvoted by majority, overruled by majority votes. Meeting the needs of each individual without negatively affecting the needs of anyone else sounds like a big challenge that will probably require a lot of time and mutual accommodation is to be mastered.

At best, all private and public prisons, psychiatric wards and addiction wards could also be and addiction wards could be closed and replaced with voluntary individual care, resocialisation initiatives. In order to deal with the core causes of addictions the causes of addictions, education about narcotics and intoxicants in educational work in family, learning and living environments is usually not enough, as addictions are not dependent on legal or illegal substances.

addictions do not depend on legal or illegal substances, but rather the life situation of those affected is usually the cause of addictions. Through the individual appreciation of the the individual stages of life and life stories, the core of a disease can be recognised and and through healthy sources of inspiration from fellow human beings, new ways of acting in everyday life that contribute to a self-determined recovery.

Even criminal offences could be largely avoided in the future if every person on earth were guaranteed an unconditional basic income, since no human being whose basic needs are covered would harm another person because of cold, hunger, poverty or need would cause harm to another human being.

Other topics that are usually still taboo in education, in families as well as in public topics that deal with self-education far away from official degrees, schools and universities, with individual independence in professional life, even enlightened sexuality, nudity, personal needs, privacy and the challenges for expectant parents. Challenges for parents-to-be, as well as age-appropriate, meaningful leisure time activities and age-appropriate leisure activities are, in my opinion, not yet sufficiently media clichés and have not yet been sufficiently and meaningfully integrated into educational institutions.

With obligatory forms of education, as with targeted product advertisements in all the media of the private sector, the states are still trying to use educational institutions as a means of classification of population groups, to control and reduce us to interchangeable, homogeneous labor and consumer forces.

We all, as self-conscious inhabitants of the earth can live independently, free from compulsory education, or the media's setting of foreign themes, can co-develop, change and always and laws and decide anew how the world around us will look, behave and interact with each other. We are the scriptwriters of our own life film, a body-bound, sentient, unique living being, writing a unique life story moment by moment, consciously or unconsciously.

Never can anyone else give us the pen, the sound, the camera, the double helix DNA hard drive, the editing or the retrospective of our real life film out of our hands.

Everything in life is an individual, life-changing personal decision, a unicum every moment. Every blink of eyes is like a brief black fade, a thought, a cut, a small death and in the next moment a rebirth.

No other person can therefore be responsible for our happiness or suffering.

Let us now turn back the film of life once more.

As a foetus, our new physical shell in the mother's womb is linked to our ancient soul which, in nine months of growing, can let the last lives sink into dreams and the subconscious, and at the same time is already having new sensual experiences and interacts with the maternal body.

Then the light of day is seen anew of the world.

The souls possibly wander directly into the next human bodies, if one so chooses.

Unless one decides in life to become an animal, a plant, a fungus, an element or nothing at all.

In this way, the individual, determinable reincarnation, and man can thereby overcome his fear of death replace his fear of death with the joy of living in the immortal moment, and live free of fear.

Which theory becomes one's own practice after death, no matter whether one makes them up or makes them dependent on a religious denomination, is initially irrelevant for the living.

The soul may migrate to the next body, whichever it is, but it is certain that every body leaves shorter or longer traces of its time on earth.

These traces are billions of times different.

It is, however, always up to the next generation to work up the footprints of the parent generation in every respect.

These traces include not only emotional, personal and ideational and educational contexts for the next generation as a lesson or reminder from the past, but also from the past, but very often also carry the challenge of creating a new grandchildren and great-grandchildren to understand the

wisdom, insights and experiences of the past for the children, grandchildren and great-grandchildren of the next generation and sometimes also to cope with material legacies or debts.

How an ethically justifiable estate administration can be implemented, i.e. the material and spiritual heritage can be preserved, made accessible and usable for all, is an important question, especially if we ask it in a global context.

After the parents' generation has passed on to the next life, does a human being need does a person need any of the material they have accumulated, in part or not at all?

Be it furniture, crockery, cutlery, utensils, tools, food, or even businesses, companies, cars, houses, etc.?

or even businesses, companies, cars, houses, land, water, other infrastructures and even debts, all this is largely passed on within the family.

The unbalanced distribution of resources in the world is due, among other things, to the fact that for thousands of years centralisation of wealth in ever smaller families over the millennia.

This to break this widening gap in the world's material chain of inheritance rights is only possible if, at best, the still-living generation of parents is already committed to the sustainable common good with at least as much integrity as they do materially.

The great-grandchildren a suitable, familial future on the finite planet Earth.

The intra-familial passing on of things makes it difficult to grow together into an international, equal world family to this day.

The demand for more justice, so that the basic conditions of every human being are no longer linked to the place of parents and therefore their circumstances, but as a basic right for all.

Basic right for everyone to have enough food, clean water and a safe, warm place to sleep, can be achieved with the help of an unconditional, resource-based basic income, transparent, as briefly described in the chapter "A world share for everyone".

Everyone time as a real means of exchange, parallel to the global, unconditional basic needs coverage become a reality.

If, for example, any inheritance that is not needed by the family heirs for survival, is transferred by will or even during one's lifetime to common initiatives of the initiatives, a local, regional and at the same time global - in short, a "regiobal" - resource system can be created a "regiobal" resource network can grow together as a transparent commons.

In this way the entire world's population a large part of the family's possessions for a charitable purpose, i.e. for fair purpose, i.e. for a fair, global, transparent, equally proportionate distribution directly at the disposal of the world's population.

How the distribution of material goods after the death of a body is almost always in the hands of the children, grandchildren and great-grandchildren of the next generation or in the religious communities if there are no relatives of the deceased exist.

The legacies of past generations can lead to discrepancies and can only be resolved more easily if a separate, common and only become easier to resolve if a separate, shared and communal, consensual awareness is developed.

However, our heritage does not only include the material component, but also the immaterial side.

By this I mean the intellectual, creative, artistic, scientific and spiritual legacy and scientific as well as spiritual heritage.

What happens to our experiences when the body is left behind?

Our mind, the body and our soul, has as a unit, a dreamtime path of events and experiences in the narratives of acquaintances, friends and life companions behind it.

Traces were not only left behind in the material world, but a constantly slowly blurring, remains like a dream of the past in the collective consciousness of humanity

of the past remains more or less intact in the collective consciousness of humanity.

This dream lives on in the stories of other people who are still alive.

From the experiences, the past, the insights, the dream times, the descendants learn, teach learned, taught or not by those who come after.

For example, the stolen generations of thousands of children who were taken from their parents, mostly by missionaries, in order to force them into the same educational, were not allowed to learn their decade-old languages.

This is still not known everywhere and the effects are still visible due to the lack of equality.

The exploitation of the natural habitats of the indigenous, mostly families and the overexploitation of nature must be halted worldwide in order to be stopped in order to give the traditional owners back their land completely, so that our common Mother Earth can recover from the last centuries of plunder.

It has been the custom of the traditional owners of the continent of Australia for over sixty thousand years, the wisdom and knowledge of nature, animals, cultural techniques, tools, several hundreds of languages, dances, ceremonies and principles of life, laws and ethical principles, right up to survival techniques and communal consensus-building regarding the equal resources over many thousands of square kilometres from generation to generation, through oral transmission.

If all were guaranteed equal access to education, food, water, resources, and basic needs were guaranteed, the earth and its inhabitants would be moving in a future-proof, interdependent relationship.

To this end, the sovereignty of the individual nations with their finite resources, again forms a healthy basis for a sustainable Earth.

How is it possible, with our present technology, to save resources, to secure these individual insights and life experiences for future generations?

Here are the words of Trisha Penangke (Brindle Film), a descendant of the "first nation people". She is part of the Anmatjerr - Nation and therefore traditional co-owner of the territory of Central Australia including Alice Springs:

"...Europe it's pretty much on the same continent but there are so many different languages and it's the same that happens in Australia, or throughout indigenous Australia. I think it's disputed whether there where, it's between 300 - 500 different languages, pretty contacted and I think in the last 200 years those languages have come down to about 200 languages left now and they're going fast. All of those languages they're going very very fast..."

"...or traditionally our knowledge was kept orally, it would be passed on orally, but because so many aboriginal children are turning away from traditional law because it's just not cool.

That a lot of our stories are being lost and a lot of our stories are being bastardized you know in that, other elements are coming into the retelling of the story. So I think the future of conservation for our languages and our customs and our laws comes down to video, it comes down to radio.

It all comes down to things that are technological now.

Because even with our paintings, our artworks, a lot of artworks, I know this now, I just being told, people will take someone else's story now without actually consulting that person..."

Hundreds of nations have communally organised the entire continent of Australia, with several hundred languages, have collectively organised the entire continent of Australia for decades, agreed on any food or water sources and climate changes, and together found solutions to live in harmony

with each other and in harmony with nature.

Corroboree", for example, are still practised today, on the one hand as a ceremonial tradition, but they have also always been a forum for the various nations to exchange ideas about the living conditions of the different regions.

Like all nations that live along rivers, for example, regulate the use of water and the fishing in harmony, so that each nation can share equally in the resources, is a self resources, a self-organised, sustainable, non-profit form of symbiosis of people and their livelihoods.

Reviving such solutions that have been successfully practiced for tens of thousands of years... species to learn again how to keep the cycle of the elements in balance.

The return of all territories worldwide to their traditional owners, i.e. the original indigenous peoples of the earth, is a crucial step to ensure that our planet, after centuries of centuries of poisoning, war and exploitation.

The oldest, nature-loving cultural representatives of each region should also have an equal veto rights and a special teaching function, in order to be able to reach consensus unanimously on all issues concerning resources and the common good.

With the help of their sustainable knowledge for a healthy environmental governance and through the sovereignty of all regions, nature conservation, animal welfare and human protection will together be a global focus.

Thus future generations would no longer be faced with environmental or disease catastrophes due to post-industrial forms of production, but the path to a good, healthy life for all would be life for all would be paved in a harmonious way.

Long before digital technology enabled communication across the entire planet, primitive peoples communication across the planet, indigenous peoples were already in symbiotic coexistence.

They communicated in hundreds of languages, traded across the globe without a monetary system, and not only helped each other for generations with hospitality, helpfulness and mutual understanding.

So why not draw on these peaceful experiences, universal knowledge as a big world family?

How is it possible to pass on this knowledge to younger people, as a meaningful lesson to to the direct environment, the fauna and flora, in an understandable and interesting way? and interesting?

To learn again from all the descendants of the original peoples the connection to the earth, to appreciate it and especially to give their regions back to them for their self-determined back to them for self-determined organisation is essential if we as a species are not to become even more cultural roots, but instead to learn again from and with all indigenous peoples to live in harmony with our common Mother Earth.

The First Nation people of Australia have shown me that honesty and openness in communicatio as well as gratitude and understanding for nature, are fundamental components for a healthy life.

It is especially important to me that the instructive, timeless and contemporary wisdom about man and nature and the sustainable lifestyles of our indigenous ancestors, can also be in cities all over the world.

An offline archive would be an intercultural way of creating a digital tombstone during one's lifetime.

With insights, experiences, stories, projects, books, drawings, blogs, videos, photos, music and other media. Digital, also sustainably storage media, which can also be produced sustainably, make it possible to our creative, intellectual creations of life for the relative time after our physical demise.

Such a collective memory library is also resources as well as non-religious is possible but perhaps not necessary.

In order not to let this kind of estate management as a digital offline – archive.

I would commit myself to the common good and make my life's data available

data free of licence, i.e. without ancillary copyrights, in a publicly accessible place for free use.

If for the ever-growing digital tombstones, common places are also created in different regions of the earth, these regions of the world, these legacy libraries, like places of pilgrimage, will also take on a quality that unites peoples.

The individual, idealistic appreciation of the bereaved in this form on the one hand links the intercultural and interreligious exchange, a living ecumenism without discrimination or prejudice and on the other hand prejudices and, on the other hand, the uncensored teachings of past eyewitnesses, who can thereby gain a better understanding of the past, a knowledge suitable for the grand-grandchildren for the living, through the revelation of different life stories.

These digital cemeteries would be usefully networked only offline, as they would thereby consume considerably less resources.

Even without such a library, our life stories are either kept alive by contemporary witnesses in their memories or perhaps our souls will continue to wander eternally in the elements of nature.

Chapter 3

EARTH FAMILY

Just as babies are our greatest teachers of the moment, their curiosity and their thirst for action embody an unstoppable, mostly positive energy, their emotions and their joy of life and their ever-increasing motor and mental speed in growing up and learning.

Mental speed of growing up and learning are a valuable key to mutual understanding.

Discovering the environment is a great adventure from birth and beginning without any questions of yesterday or tomorrow, just now or in a moment but only the moment is decisive.

Exploring the world together, through the eyes and ears of babies, moment by moment, playing moment by moment, is a unique gift, especially for adults who consciously take time to unique gift. Balanced, inner peace, confidence, trust, calmness and attentiveness are a great help in creating a contented, fear-free environment, and eventful environment.

It doesn't matter if it's your own children or not, as our daily environment provides for non-verbal communication, sympathy and unconditional platonic love.

The individual appreciation of fellow human beings through time together and helpfulness is not dependent on family ties, but contributes, especially outside one's own relatives, to an inter-familial world community among friends and acquaintances.

Through the talking stick culture, for example, not only among adults as well as respectful, age-appropriate exchange, as well as conscious breathing and joint meditation, that strengthen the body as well as the mind, children can learn from adults at an early age, mostly without children can learn from adults at an early age how to interact peacefully with each other, usually without or even physical confrontations.

In order to outline a vision of change in the accompaniment of the next generations. I would like to give a few examples of how humanity as a whole can protect the rights of the unborn, babies and children.

The rights of the unborn, babies and (young) children and adolescents by first learning to understand them.

On the one hand, every baby or even small child, is an entity of its own and a unique identity, a holistic, natural creation and at the same time a creative, self-aware conscious creator.

My first experiences after the birth of my children have shown me that from the very first moment they were able to teach me over and over again which sensory stimuli and how they interpret these influences, react to them and interact with them.

Through this, I have become aware that these living wonders first of all show through their eyes which environmental stimuli or intrinsic motivation are interesting for them at the moment. This has allowed me to learn to change my own patterns of perception, and therefore my view of the world, through them and often evaluate them differently than before.

An unconditional willingness to learn as an adult as well as the non-verbal, compassionate, sensitive interaction with babies and toddlers are in my opinion the most meaningful study of the growing human being, in order to live, to build the foundation of a peaceful world family in harmonious, happy, equal world family.

When we speak of intuition and positive feelings, babies and toddlers have a truthfulness, honesty, openness, gratitude and overwhelming contentment that knows no bounds, which I have rarely encountered in my life with adults.

Learning to understand the wishes, fantasies and life skills and fantasies of the youngest and to be able to support them is a wonderful challenge.

I am very grateful for all the opportunities I have had to learn, experience and recognise young people and thereby feel reconnected with the earth in a conscious way.

Probably other adults also know the situation when an adult is in a crying, feeling unwell, ill or sad, that even babies, through benevolent interaction, tries to change this emotion of the adult and improve it for all involved.

In the process, I noticed that especially babies with warmth and pressure of their hands, legs, head and the whole body, on parts of the parent's body that are painful, tense or under a lot of strain, effectively support the recovery process.

I therefore maintain that every baby and toddler is especially endowed with the universal potential of intuitive healing

Intuitive healing art and practices it unconsciously or consciously in their practice this unconsciously or consciously in their sleep on their parents night after night.

If this assertion were to be medical research, a new diagnostic procedure could be developed that is based on procedure could be developed which is based on valuing our children especially as analysts of their of the parent's body.

Accordingly, if we can assume that all children nonverbally intervene with their directly intervene in the health of adults and have a great influence on them, the time influence on them, the time spent with the youngest would become even more important than previously than medicine has assumed so far.

I therefore maintain that the first 5 years of life, can be the most important learning and health-giving time for any adult, if all the children's needs are met with care and reflection. Thus, every new life, whose lasting connection and interaction with the parents also brings medically effective healing powers, as can possibly also be the case with pets in another way. in a different way.

If we do not see ourselves as educators or only as role models, but as companions and learning and a partner in interaction who is willing to learn, we can learn more about ourselves, especially in the first years of conscious parenthood.

We can learn more about ourselves through our children than we could ever learn from anyone else. Accordingly, if every older person spends enough time to observe the younger ones attentively, to listen and not to question the emotions of the children's emotions, but to see them as their means of communicating, just as we ourselves communicated when we were babies, our perception can orient itself to the environment of the future and actively help to shape it.

This does not mean that adults completely submit to the younger ones, allow them to do everything and give up their lives for the children.

Of course, it is still essential for mothers to trust their own intuition and to pay attention to their own needs and physical health, without compromising the needs of the children.

This includes sufficient, healthy, relaxed fluid and food intake, sufficient sleep, sufficient exercise in nature, age-appropriate media consumption and a harmonious media consumption as well as a harmonious, jointly determined time schedule with all members of the members of the community or family every day.

At the same time, I invite all parents to take advantage of their new life with a child and the possibilities that this opens up, to spend as much qualitatively - meaningful time as possible with the younger ones and to engage in as many interactions as possible as an authentic human being. To put it another way: children don't need money, but creative freedom and quality, meaningful, participatory time with all the people around them.

In order to give parents the freedom to decide for themselves every day which activities they would like to and meaningful role models, material security and its time commitment in the head and in the mind, time commitment in the minds and lives of parents must not block the direct path to their children.

That is why I advocate, among other things, an unconditional basic income to give the next generations the opportunity to play with their direct learning, experience, life, interaction and cognition with their direct caregivers interaction and knowledge, which in the future will be a priceless paradise on our planet with

Planet with self-confident and fear-free future generations could live. If basic security covers all people's basic needs, a gift of solidarity will unfold at the same time.

A gift economy based on solidarity will unfold all by itself through self-efficient through self-acting, voluntary and communally organised life.

This means that every meaningful activity that is created, learned and experienced with children on a daily basis, shapes the values, mutual understanding and ethics of each individual. Therefore, this is not only a learning process that the

children playfully experience during the time with their parents, other families, friends, acquaintances, neighbours and relatives and enjoy the timeless freedom together, but also the parents involved can freedom together, but also the parents involved can face up to their newfound as free learners and creators of living space in a time of their own choosing, without constraints and live a meaningful, sustainable life in harmony with the natural seasons, integrated into the world.

When children are in daily contact with their parents, they learn which things they are allowed to do and which things they are not. How the parents communicate this information is entirely up to them. Either one gives the children the chance to test out their way of life and to play freely, including individual experiences as well as knowledge or one tries to control them verbally or even physically through unfounded rules, regulations and prohibitions to control them verbally or even physically and to keep them from doing many things that one might do oneself as an adult.

If the adult world exemplifies some actions and at the same time forbids them to children, without explaining or guiding them, it is usually incomprehensible to the children why parents, as constant role models, do things that they are not allowed to do as children.

It would be desirable if we could explain to the children, or even show them, what is dangerous, unhealthy, antisocial or, in our eyes, wrong, but at the same time not forgetting in what form we ourselves learned to deal with the world as children from our parents...

and whether or not we want to practise this form or another in a similar way ourselves or not.

It would most likely be desirable for all young people if the parents would give them the space and the free, self-determined time, away from institutional, externally determined guidelines. In the daily field of experience alone and together with their peers or neighbours, especially in nature and, at best, to be supported by all fellow human beings instead of being held back or even made to conform to the mainstream stories, encourages the individual expression of human curiosity, creativity and the development of unique life stories.

Mindful, insightful, understanding, loving, empathetic interaction strengthens character and mutual trust on both sides.

Thus the accompaniment of the younger ones is best done with exemplary behaviour, age-appropriate examples, playful instructions, mutual respect, demonstrative experiments and, above all, honesty, in order to guarantee physical and psychological integrity on the one hand, and on the other hand, the time of playful learning through one's own experiments, artistic freedom and independence, with the creative joy of everyday with each other on a daily basis.

To accompany them and show them the rules

by setting an example, instead of forbidding them something without reason, is with calmness, time and mutual understanding, is the most humane way to continually reinforce individuals on an ongoing basis.

Perhaps this is exactly what the child wants to try out and is usually put in the limits by the parents, is a new, other immediately meaningful way of interacting or acting for the adult, which the father or mother does not yet know and which the child would become acquainted with if it were encouraged to develop its own way and to be and is supported in this equally benevolently by all sides.

Learning to grasp the earth with our feet can be a new experience not only for our children but also for us adults.

How, for example, different natural soils in different seasons feel on the skin. In addition, using our feet as a gripping tool,

provides us with tactile stimulation, reduces the need to bend down.

develop a stronger connection with the earth. If you have learned to walk on hard, cold ground or in nature, then any other surface is child's play.

For adults who want to follow the unique path of continuous development of skills, knowledge and personality of children, it is easy to reflect on how they to reflect on how you can interact in new ways and whether you often tend to either children into their limits, expressing prohibitions and rules, even enforcing them without justification or to encourage them in their curiosity and exploratory urge.

How often one expresses sincere praise in everyday life when something has been done correctly, positive reinforcement, which in the best case can lead to a respectful, honest and friendly and friendly relationship between children and their parents. Silence, The value of self-employment, but also the joy of contact, is always appreciated and perceived as an offer keeps a varied and

harmonious relationship in balance. In addition, for example, tidying up and helping out in the house, garden, living and working spaces together means not only finding each other again later, garden, living and working spaces not only means finding each other again later, but can also be a source of pleasure, especially when done together. With the help of the youngest children, everyone can artistic freedom creatively, at the same time as testing their pedagogical and psychological skills and learn to love natural life moment by moment without fear.

To focus more on the sufferings, problems or challenges of one's fellow human beings or of the whole world or the whole world, instead of dealing with one's own challenges and needs first. and also needs, is a tried and tested means for many people, to be more with others in thought and action than with themselves.

At the same time the fine line between self-love and loving others, especially in the family. between self-love and love of others can only be walked sincerely, in that each person must first of all to take care of himself and his own basic needs and then to take care of all others. If one wants to help all others, but forgets oneself in the process, in the long run one will be more of a problem to one's more of a problem than a help to those around you. Sooner or later the physical and mental deficiencies will sooner or later follow the deprivation of one's own basic needs, which can cause more work or worries for those around us. I therefore wish that mothers of the next generation in particular to trust their children and fathers more. On the one hand, this has to do with emotional letting go,

on the other hand, it has to do with sincere confidence that everything will remain and or will be. At the same time, this trust on the part of the adults automatically generates a higher level of trust in the younger ones, but also in the relationship partners, a higher self-confidence in their own (survival/life) abilities. To worry without proven reasons is, in my opinion not a sign of compassion, but of self-doubt and pity, and projects more fear than pity, and, through its own insecurity, projects more fear than confidence onto others.

One of the most important prerequisites for a healthy, balanced, and contented everyday life, especially with the youngest and the eldest in our environment, is the convincing deceleration of the daily routine as well as honesty, willingness to communicate and the ability to forgive each other. The more peace children or (great-, grand-) parents, the more calmly everyone can deal with the challenges that arise. The more calmly everyone can deal with the challenges that change every day.

With so-called Dragon Dreaming, which is said to have originated from the Aborigines young people, life can always be discovered anew and shaped together.

Described in brief, the successive components of Dragon Dreaming can be used for synergies and dynamic group projects, as well as individually applicable, purposeful, helpful, effective and ecologically, pedagogically meaningful: dreaming, planning, doing, celebrating. These four simple steps can create a cycle of contemplation, communication, conception, coordination, cooperation, correlation, contemplation. When the little things in life make us healthy and happy, why want big things in life?

Everything is right that does not harm me, you or the world. With mindful focus on own and the needs of the elders and the youngest as well as nature in all daily actions, we are already a living part of the common - cooperative poly - anarchy in the peaceful paradise on our common Mother Earth.

To be fortunate enough to spend time with people, be they babies or old people, not only proves the saying "a sorrow shared is a sorrow halved", but also "Joy shared is joy doubled".

Chapter 4

COLLECTIVE WORLDBURN - OUT OR INTERGENERATIONAL WORLD FAMILY

In philosophical anthropology, which deals with the nature of man, man's openness to the world is defined in terms of his ability to make the possibility of reflective decision-making and shaping of one's life. Moreover In contrast to animals, human beings are able to live up to their "nature", i.e. their his reflexes, drives and instincts. The concept of man introduced by Max Scheler as a "cosmopolitan being" also signifies the human ability to at least potentially lift oneself out of functional contexts and to gain distance (cf. Wahrheit und Geltung: Festschrift für Werner Flach, Königshausen & Neumann, 1996, p.214).

An example of a person's openness to the world is his ability to communicate through language with his fellow human beings about a particular problem and a certain problem situation, personal as well as challenges, and to reflect on them through discourse, speech culture and dialogue. and dialogue, thereby coming to a planned action and a common solution.

solution. Another example of the cosmopolitan nature of human beings is his talent to make use of objects in order to apply them in a goal-oriented way and to and thus to change his environment. Finally, the cosmopolitan human being Herder as a deficient being who is not born as a specialist like the new-born specialists, but is born with open eyes and ears but completely helpless. Therefore, man must still learn all his typical human behaviour in order to be able to survive (cf. Hagemann, 2004, p.13).

Can it be that many people do not accept the current living and working conditions, at least in the "industrialised countries"?

In my opinion, the conditions of education, work and life worldwide are for the most part not fit for human beings and certainly not fit for the future. Already in the school and training, the pressure on young people to perform under the control of others can cause can cause physical problems for young people and, in the daily hamster wheel of work hamster wheel at work can lead to stress-induced "world burnout" or other increasingly diverse mental disorders.

Again, there are also some positive opportunities and creative spaces. Starting with the care of small children in forest kindergartens, and I am very much in favour of the fact that some countries making these facilities available to all families free of charge.

In addition my expectations of meaningful infant care, supervision and pedagogy would be a different than in most kindergartens I have been allowed to get to know so far. The approach of a children's parliament, a forum where young people can exchange their communicate their needs in their own way, where one can be respectful and on an equal footing with adults, is an important part of a meaningful kindergarten.

is an important part of meaningful interaction, especially with the following generations.

Moreover, the Montessori approach "help me to do it myself" is in essence a very meaningful guiding principle, as it promotes self-determined learning. In my

childhood, in the context of the free scouts, I could feel my own self-efficacy, where self-organisation and an almost hierarchy-free common anarchy was lived.

There I experienced how one can learn from each other with joy and how one can understand nature, what solidarity, social behaviour, group dynamics, joint organisation and decision-making group dynamics, joint organisation and decision-making as well as harmonious tribal life.

I have noticed that there is a small age between the leaders and the members of a group facilitates the interactive learning process.

learning process to faster and lasting learning successes. I have found this through the tribal culture organised by young people themselves in co-educational, non-denominational and non-denominational and non-partisan scouts for over ten years. Countless skills learned in

learned from each other in different groups usually led to attentive, helpful, self-aware, creative individuals. We also acquired socially,

desirable qualities we acquired voluntarily, playfully, individually and

with each other in a self-determined period of time. In childhood and beyond

the interactive learning process in a consensual democratic group is encouraging and self effective through the playful daily routine in harmony with the changing

environmental influences. Interaction with like-minded people in nature from early childhood on, in meaningful togetherness, characterised by participation, co-determination, equality

and mutual respect supports the path to a peaceful communal

community aspiration of each individual. Accordingly, parent initiatives would also

would also represent a meaningful form of early childhood support in which families organise themselves, in order to open up the various knowledge and living spaces as well as the natural worlds of experience for free learning through play, to use, teach and animate them.

Thereby forest kindergartens can also be created from neighbourhood parent initiatives, based on the natural rhythm of the year, open up a wide spectrum of knowledge to children at an early age.

Intergenerational initiatives such as nature and senior living spaces with each other is an already existing and synergetically existing concept that has proven to be synergetic. Such an experience,

learning & experience field generates a happy, confident, serene, and happy feeling for young and older people every day, confident, relaxed, fear-free play and free space for self-development. The

exchange of experiences, the mutual enrichment in a multicultural environment, and the enrichment in a multicultural extended family structure among neighbours, for example,

could be initiated independently with few resources. Spaces of intergenerational living, education and common good provide people with an interfamilial environment where, at best, everyone

encourages each other. Reflecting on one's own reflecting on their own and their common path with each other may even make psychologists superfluous in the future, as group dynamic processes and

the constant of experiences supports the self-healing powers of each individual. Especially when the different age groups and cultural roots complement each other in talks and

and actions, a clearer picture of one's own and common visions and projects can be created and their realisation can be advanced. To share in all

cultures and generations to strengthen each other's self-esteem and self-confidence helps each individual and thereby also the world community as an inclusive group.

Imagine what it would have been like if, during puberty, you had been invited to

to deal with the question: What would it be like if you were to become a father or a mother?

Motivating young people to ask themselves what kind of life they would find meaningful if they became parents is essential, as they will be giving life to the next generations.

How dreams, wishes, goals, visions change from moment to moment, day to day, week to week,

month to month, year to year, relationship to relationship, it is and long-term impact to give the

young people the time and the appreciation to emancipate themselves from the adult world and at the same time to deal with essential life questions but also to deal with essential questions of life,

such as potential parenthood.

In which form of partnership, with which partner and in which living environment do you want to live?

What would your own family and a desirable life look like for you?

How would you organise it with your partner and children?

Topics such as equality, meaningful "reproductive work", freedom of opinion, freedom of travel, freedom of choice for each individual, fair distribution of resources, also in the family or in relationships, current role models, desirable role models, anger, fear, injustice, privacy, responsibility, conscious parenthood, dislikes, preconceptions, passion, physical needs of woman and man, peculiarities, idiosyncrasies, jealousy, money, envy, career, values, virtues, faith, sexuality, nudity, shame, educational methods, time and living space are basic areas that need to be areas whose clarification and elaboration in the individual, in the family, in education, in the media and in the interpersonal sphere form the preconditions for a consensual world ethic non-religious and undogmatic world ethics, by all people for all people. Meaningful, non-profit self-efficacy, based on self-aware learning, reflecting and individual decision-making, can in the best case meaningful, constructive, solidary action. In this way a slow but steady change of the handed down, universal wisdom of the elders through the by the youngest, with the help of their creative power of creation and vision, and by ourselves and ourselves, can be put to the test again and again and kept alive.

Chapter 5

MIND, UNDERSTANDING, COMPREHENSION & THE MASS MEDIA

What were the consequences of the discovery of children and young people as a target group by the mass media?

In order to be able to describe the discovery of this target group by the mass media and its consequences, I will first describe the basic concepts of the media, target group and the media. I will first explain the basic terms media, target group and advertising in the following. Basically, all media are used to transmit information and thus enable communication. Thereby media, in which a person expresses himself or herself through (body) language (body) language, facial expressions and gestures, from non-personal media, in which different materials are used to convey a certain content.

These materials are categorised into the areas of pre-technical media, for example chalk and blackboard, and technical media, which in turn are subdivided into auditory, visual, audiovisual and visual, audiovisual and interactive media. Further classifications of media traditional (analogue media) and new media (digital media) are also possible. All media forms are based on three different approaches.

Firstly, the technical aspect is particularly necessary in all personal media in order to materialise the information to be communicated (in the case of personal media - e.g. comparable with the physical ability to speak and express). For this one needs

a device with appropriate programmes and a data carrier with its stored information and at the same time one must possess the ability to Secondly, the content aspect and the way information is conveyed is essential,

to be able to communicate the message appropriately and comprehensibly to the recipient and thus to enable the transmission of information with as few misunderstandings as possible.

Thirdly, the pragmatic aspect of all media forms is communication as such, which, according to Paul Watzlawick, always influences the behaviour of all participants. (S.22 Watzlawick, Paul, Janet H. Beavin, Don D. Jackson (1996) Human Communication; Forms, Disorders, Paradoxes, Stuttgart: Huber-Verlag). Thus one can deduce from this that the quality of the transmission of information depends to a large extent on its author, its form, its content, its intention and its consequences.

In other words, it was described in the Lasswell formula, in which first of all who is saying something, whereby he assumes, in contrast to Watzlawick, that communication is a one-way process from the sender to the receiver.

By first asking who is saying something, it becomes clear which biography the sender of a piece of information has. Information, and thus also which linguistic, intellectual and cultural means are available to him and what history has shaped him. The second step of the Lasswell formula is to analyse what is being said. The evaluation of the content of a piece of information is the focus here, as in the semantic aspect of communication through the media mentioned above.

The information can range from a question, an offer, a request, an instruction, a wish, an order, an advertisement or many other types of information in terms of content and form. The third question "in which channel" something is said, deals with the means by which something is expressed.

Here, the form of the medium is the focus of the discussion, which means the media analysis, whether, for example, auditorily via speech, music, radio, cassette, vinyl, CD, Visually through facial expressions, gestures, books, newspapers, posters, photos, audiovisually through television, cinema or interactively via PC, console game, internet. It thus describes the technical aspect of communication in apersonal media.

Due to the technical reproducibility of almost all analogue and digital media, the choice of the digital media, the choice of channel is a very important part of the mass media in order to Achieve a certain effect. Fourthly, it is examined to whom something is said.

This means that, as with the biographical recording of the sender, now the personal characteristics of the recipient or the audience; these include their age, interest, attention and social environment, interest, attention and social environment. This includes an analysis of the relationship context in which the communication takes place. For example, there is a great difference in the choice of words and the content of communication between parents and children children in comparison with children of the same age (peer group), whereby the form of form of communication varies from situation to situation and is dependent on the respective the interlocutor in question.

The last question deals with the effect of communication that the sender has on the receiver.

In this context, the sender's interest and the action itaction triggered in the receiver. Media effects research has been concerned since the beginning of the 20th century, after the first experiences with professional advertising and political propaganda during the First World War,

the negative influences of the media. The medium of cinema in particular was considered to promote violence among young men, which, however, was not

social conditioning and not with the attendance at the cinema. In contrast, the materialistic media theory propagated by Habermas in 1962 attempted to media theory "the coffeehouse model" attempted to explain the democratic and reciprocal relationship between government and public opinion with the help of media effects positively. In the process, the proposals and issues from the

government in the debates in parliament, which are then passed on by the media to the citizens (in the coffee houses), who thus influence public opinion and can return to the politicians back to the politicians to help determine the government's issues. This function of the media, which is to serve as a democratic feedback loop between citizens and the government is only possible if the media pass on all information unfiltered to all citizens, there is a general interest in discussing the proposed issues and the resulting public opinion is taken up or adopted by the politicians. Until then, only the media impact was analysed, whereas in recipient-oriented media research, the media and their personal benefit for the consumer. Thereby the mostly negative evaluation of media content for children and adolescents is for the first time with the need for age-appropriate offers, because it has become apparent that individual, targeted use of the media fulfills the needs for information intake, interactive exchange and self-determination, interactive exchange such as self-determined topics and co-designed educational educational offers or entertainment.

By setting certain thematic priorities (age setting), the influence of the mass media, even in the the mass media, even in the expansion of media offerings for children and young people, remains an issue of public opinion. As an inference impressively that topics which are not dealt with in the mass media also hardly appear in the public discussion. According to Ben Bachmaier, children use certain fractions of their individual experiences absorbed through the media to better experiences to better cope with their everyday lives.

So the media also change the way people deal with problems and influence the way they influences the view of one's own life. In order to explore the possibilities of the targeted of the receiver being controlled by the sender, the mass media in particular, and thus also the advertising mass media in particular, and thus also the advertising industry, make use of a variety of means. The outdated advertising principle "AIDA", which was already developed in 1896 by the advertising strategist Elmo Lewis as a target-oriented dialogue in marketing, is still partly applicable today. First of all, a precise target group survey was carried out, just as it is usually still done today, a precise target group survey was carried out, which since then has revealed more and more specific age groups and interest groups have emerged through the work of the market research institutes. In the process, the AIDA model by Lewis (the linear sequence of which is being questioned today), first the theme of "Attention arouse" (A: Attention) in order to reach the potential customer. This is influenced above all by the targeted choice of one or more communication channels. For example, an image or a headline is a first eye-catcher. The next step after the potential customer's attention has been drawn to the advertising of the product, the salesperson again tries to create an interest in the product with the help of the (mass) media. In this process the visual (logo, text, image), auditory (jingle, music), haptic (surfaces, textures, fabrics), olfactory (fragrances - olfactory marketing), audiovisual (film, video) and interactive forms (advertising via facial recognition or e.g. TIPPexperience, Key2Viano) of advertising for a product and, above all, its contextualisation in real-life everyday life important role, since the recipient is more likely to be attracted by an advertising context, the recipient is more likely to be captivated by an advertising message. But also unknown, new, exciting spaces of thought and life that go beyond the scope of the product, are opened up by advertising and can thus arouse emotions. However, interest alone does not lead to a decision to buy or a desire to own (D). decision to buy or a desire to possess (D: Desire) and therefore advertising tries to give the

consumers that the advertised product is also beneficial for them.

On the one hand, this arises from various advertising promises from the sender and demands the receiver to identify with the content and form of the presentation.

The effect of the communication on the receiver desired by the advertising sender and therefore the goal of the steps described above is action (A: Action) or the purchase of the advertised product or the use of a certain offer in the mass media.

In addition, the AIDA model was expanded to include the two areas of Confidence (trust) and Satisfaction.

Since all companies, through their marketing of their products and their so-called values try to build up and expand a good public image,

they link their goods in advertising with intangible values such as, among others, loyalty such as loyalty, friendship, love, eroticism, health and hopefully soon with a sustainable ethics of their own transparent, trustworthy and verifiable transport chains.

Thus, with the help of product communication, a lifelong, emotional connection to the brand or mass medium is established.

This emotional connection depends to a large extent on the individual's media socialisation, i.e. how the individual, in addition to the phases of primary socialisation in the family and the socialisation in kindergarten, in the peer group and at work, what experiences they have had with the media, what experiences they have had with them and what effects they have had on them. and what effects they have had on him or her.

Media socialisation is considered to have a great influence on the development of children and adolescents, because in today's rapidly developing media landscape, the transmission of cultural norms, positive role models, knowledge and values and values is no longer so strongly provided and controlled by society. Thus socialisation and can be analysed with the help of various research methods.

On the one hand, the media-biographical approach is used to investigate media use and its influence on behaviour, everyday habits and its place and function in one's habits as well as their significance and function in one's life course.

Media biographies. However, even with the high effort involved, these can never replace an overall biography, because the media have a different biographical

Significance for each individual. On the other hand, the media ecology approach deals with the approach is concerned with the living spaces of children and young people in which they come into media and the social context in which media use takes place.

A distinction is made between media environments that are explicitly designed for the use or purchase of media (bookshops, cinemas, internet cafés, concert halls,

mobile phone branches, record shops, book phone boxes, free shops etc.) and the spaces

Media are only used in the background (bars, airports, public transport, cultural Institutions, shopping malls) to entertain, inform or evoke positive emotions, or to trigger positive emotions.

In this approach, media use is always situationally, culturally as well as emotionally controlled and also depends on the social environment.

In order to control the media use of a target group in a targeted manner or at least to exert a great influence on it, many mass media try to integrate themselves into everyday life with new marketing forms, which is increasingly penetrated by technical devices.

Especially children and young people, who are still in the process of developing into an reflective, critically thinking and acting individual, are particularly exposed to the therefore very receptive to advertising messages, especially in the context of new media, which they are using which they use more and more frequently in everyday life. This can be seen as one reason for the discovery of infants, children and young people as a new target group by the mass media.

The possible consequences can thus be described in such a way that all media is extremely important to all providers of products and media, because a child as early as possible, since a behaviour learned in childhood and adolescence, or learned and adopted in the social environment is more difficult to change or influence than that of an adult with an adult, and thus they can at best acquire lifelong customers.

Therefore, the increasingly precise target group-specific design of media offers, products and their advertising, an expansion of the product range to include special offers for young age & interest groups in particular are created, which have a financial profit margin through the sale of more products for the producers.

For the target group of children and young people, who are increasingly broken down into smaller parts and analysed in a more differentiated way, especially the sale of merchandising products, which use different distribution channels for a manifold The sale of merchandising products that use different distribution channels for a diverse range of products on the same theme has turned out to be a great success for the industry.

With the help of a popular, usually arbitrary, trivial heroic figure from a children's book first a corresponding radio play, then a TV series, a cinema film, and at the same time matching trading cards, stickers, dolls, play figures, computer games, homepages, raffles, clothes and even food produced. Children and young people in particular, who feel their group membership to a large group through the contemporary and popular themes of the mass media and their products with which they play, dress, use, collect and communicate with their peers on a daily basis and exchange with their peers on a daily basis, they are more easily socially and emotionally merchandising products, they become more easily socially and emotionally attached to a whole range of products.

In this way, lifelong, like-minded consumers are manipulated into being worldwide product slaves to their children's series, still believe in the same media fairy tales of the news as adults and who, through the mass media, are already in their infancy, being the capital of the producers and the oligarchy of the dream factory with the help of their parents. mostly, immature, fearful, controllable or at least partly unreflective media addicts.

The conclusion that can be drawn from this is that the individualisation, specialisation and expansion of the mass media into all areas of life through all channels is steadily increasing, especially in the area of young target groups. In addition, children and young people represent a key function for the mass media as a potential purchasing power because, on the one hand, depending on the age group, they already have certain financial means such as pocket money at their money and, on the other hand, they influence the buying decisions of their parents to a large extent.

Influence the purchasing decisions of parents. According to Paul Watzlawick, in addition to the factual/content level, for example in the case of a child's birthday present, for example, every communication also involves the relationship/emotional level also plays a role in any communication, adolescents have a further behavior towards their parents, adolescents have a further means of forcing certain wishes by deliberately changing their behavior towards their parents. This reciprocal relationship between the content level and the emotional level and emotional levels are also focused on by the mass media in order to manipulate the buying and behavior of consumers. In order to react to the increase of mass media in the everyday life of children and young people, media education is one of the most important pedagogical educational task of our time. It should go beyond education on age-appropriate use. It should go beyond education on age-appropriate use, critical reflection and the operation of technical devices.

According to the educationalist Dieter Baacke, the term media literacy encompasses The first

dimension, media criticism, is divided into three areas: The "analytical of problematic social processes, then relating this knowledge to oneself and one's actions (reflexive), and finally and one's actions (reflexive) and finally to be able to examine and define both as socially responsible, and finally to be able to define both as socially responsible, i.e. ethically. The second dimension, media studies is viewed from two sides: On the one hand, there is the informative side, which encompasses all which media technologies exist, their areas of application, how the different production production process and which professional groups are involved in the production of media.

On the other hand, there is the instrumental - qualification side, which describes personal skills as well as the skills to be learnt in handling the different technical equipment and media. The following two dimensions of media literacy are summarised as goal orientation, since it is not a matter of the pure learning and use as well as the further development of media.

Media criticism and media studies are assigned to the teaching of media literacy, since it is about learning a critically reflective, ethically justifiable attitude, the responsible action derived from this and the acquisition of knowledge which knowledge that encompasses an understanding of the production and use of the media, as well as the acquisition of knowledge on the use of technical devices and programs.

The third dimension, media use, is divided into two sub-dimensions. On the one hand on the one hand, the age-appropriate use and reception of media-related activities is important. On the other hand, in the case of qualified media use, an offering function or or at least guided interaction should be learned independently, if necessary.

The fourth dimension, media design, includes on the one hand the further development and the further development and innovative change of the media system through the media system through the creation of one's own content on the one hand, and on the other hand the aesthetic, creative communication routine outside the given structures. This dimension is becoming more and more important, as is also shown by the resolution of the Conference of Ministers of Education and Cultural Affairs of 8 March 2012 on media education that "...contemporary education cannot be implemented without media education. It aims to prepare young people in schools and lessons to be able to deal with media in a self-determined, responsible and creative use of media. Internet telephony, homeschooling, free-learning-networks, home offices, exchanges in social networks and even telebanking, petitions, censorship of free research with the help of self-developed, interactive programs or even schenkökonomische Handelsnetzwerke offer a boundless field for autodidactic for self-taught study with digital media.

Since education has always been supported, sustained, deepened, but also changed by media, there are new opportunities alongside the classic educational media (books, texts, images, film), (books, texts, pictures, film), new forms of expression and modes of action are emerging forms of expression and modes of action. If the diverse range of mass media children and adolescents are socialised to the media at a very early age, without the reflection with adults and without the necessary cognitive and emotional skills to process the information.

Cognitive and emotional abilities to process the flood of information, the media effects can the effects of the media can have negative consequences for individuals as they grow up. For example, excessive media use, so-called media neglect, can lead to reading or attention deficits and to a reduction in social skills.

Accordingly, as a result of the discovery of children and young people as a target group by the mass media, it is important to as a target group by the mass media, the teaching of media competence, especially in the context of child and education of children and adolescents in all social spheres. After the recognition of childhood and youth as independent phase of life to be promoted since the beginning of the last century, are various laws have been developed for the protection and support of healthy development.

The institutionalization and introduction of the general school system for children of all population groups was the first step in the socio-economic transformation of the school system, was the first step in the socio-economic transformation of society.

On the other hand, the obligation to attend a form of school with state as well as partly religiously determined content, I still do not see this as an appropriate teaching method.

If history lessons, ethics lessons, biology, as well as all other subjects, are not taught subjects, are not shaped by the young people themselves and geared to their respective fields of and oriented towards their respective fields of interest, I conclude that a lack of value-neutral, individual support and encouragement, as well as the lack of communal, free and free time for teaching, learning and living, do not lead to the same degree of self-thinking adults who think for themselves, act socially and sensibly, as it would be the case with the principle without compulsory education. Stories where bigwigs become bums bankers become farmers, or vice versa, may provide food for thought.

Food for thought. Not only water has a memory, but possibly also the semiconductors of all devices.

At the beginning of the 19th century after the advent of the mass medium cinema and Since then, the protection of minors from harmful media, which among other things from adult content that is not appropriate for their age, has taken on an increasingly important as a protective and regulatory institution. Its most important goal, besides the critical assessment of the potential danger of media content is the regulation of public regulation of public dissemination, i.e. official, state-ordered censorship.

Children and young people are to be protected by law from media content that contains one or more of the following three aspects according to the law: Firstly, "an intrusive, depiction of violence and suffering, as well as violations of human dignity".

against human dignity", secondly "a provocative, self-purposing and sexually gender-emphasised portrayal of sexuality/pornography" and thirdly "the glorification of drug use use of drugs, extremist ideas and war, as well as anti-state agitation and agitation and incitement to criminal offences".

The great importance attached to the protection of minors, especially in an increasingly media-saturated, globalised world, is therefore laid down in Article 5, Paragraph 2 of the Basic Law. This stipulates uniform regulations for the protection of minors protection law (JuSchG) by the federal government and in the state treaty of the States, which among other things, provide for the establishment of a Commission for the Commission for the Protection of Minors in the Media (KJM), the issuing of age ratings for media by the youth authorities and youth welfare offices, the voluntary self-regulation of the film industry (FSK) and of entertainment software (USK) and the Federal media harmful to young people (BpjM). All these official authorities, even globally are, however, subject to the influence of lobbyists from the media and product industries, just like the parliamentarians of all forms of government and systems, who also pass new laws on the supposed freedom of the press. Also their justifications for decisions in favour of or against the choice of cultural, educational or popular issues is usually withheld from the public. Since the radio, the radio, television and also the internet only show topics relevant to the state in a special in a special light, a similar phenomenon that can be observed worldwide has therefore been phenomenon since the emergence of reproducible media in the book-printing process.

State media and product media differ only minimally from one another and, on the contrary, they even fuel each other, since a buying interest is usually the only four dimensions. intention of the mass media. To put it more simply, every political or intellectual head of government worldwide is a mascot for the major corporate logos of the respective country of distribution, patenting and marketing. Product placement is not only used in racing, at the Olympic Games or other and other sporting events to subtly influence the masses, also in the geopolitical world circus, the function of nation state "leaders" "media heads" and heads of state of the world, is that of a well-paid, usually bad actor, who has his script written by the bankers and lobbyists as a new regulation or bill to convince the masses.

Media rating agencies are more and more concerned with lowering age ratings or, on the other hand, with censorship, so much so that I have been asking myself for a long time now which, at best people, at best uninfluenced by companies, who check the media content and give the age rating and how competent they are, because from the point of view of media education the current age ratings and recommendations by the FSK, USK and others are far from being and others, are far removed from age-appropriate offerings.

Active media work with children and young people can counteract the negative consequences of the mass media.

A basis for active, reflective and self-critical media work can be, for example, the analysis of personal and socially influenced media use behaviour. This includes, as in the KIM or JIM study, a survey of all participants on the devices frequently used and their most popular content.

In addition, one could also compile the various media forms, their genres and their recognition characteristics, jointly researching and categories. With the collected information about individual media experiences as well as the aesthetic and technical differences and commonalities of the various media.

For example, a group work in the field of photography, video, animated film, internet etc. would be possible.

Which gives form to a topic of one's own choice through the use of media.

In this way, the children and young people can explore the use of different media production, the children and young people can explore the possible uses of different media and their modes of action. What is important in this process is the guided implementation and the and the supervised follow-up. But above all, teaching the young people the difference to true, personal, natural experience compared to the use of a digital tool. Deadening, social isolation, obesity, anorexia, addiction to games and social phobias can be fostered by unthinking media consumption.

However, the opportunities offered by the new media, through better networking of all shorter and faster communication channels, better accessibility through flexibility, almost location-independent procurement of information, its mostly free exchange without intermediaries, a borderless, global, people-friendly at the same time nature-connected identity formation as well as swarm intelligence. Multi-layered effects of the rapid development of the new media, especially in connection with the consequences for children and young people as a target group of the mass media, are on the one hand the high risk of dependency on ever new technology and product trends (through advertising, peer pressure), the lack of educational media, social networks and, on the other hand the neglect of real social contacts, the exclusion and bullying of peers who are far removed from the

media. Furthermore, the use of media by children and adolescents increasingly integrated into everyday life by children, for example for parents and other educators more difficult to control. However, banning new media is not the best remedy either, because children and young people and adolescents may gain access to them through their peers or experience social exclusion. Rather, it is essential as a guardian to have a great interest in the media use behaviour of children and young people, in order to better understand their fictional world of thought and to be able to respond to it in a targeted way, on the other hand, to develop know-how in the use of new media in order to give the generation and protect them from content that is not appropriate for their age.

Chapter 6

FILMARY

Within the media competence workshop "Filmarie", for example, each participant have the opportunity to gain a practical, professional insight into the different areas of media production. In the process, one cultivates playful, creative individually and through reflection in the group. Everyone has different interests and experiences, so it is important that the participants first get an overall overview of the diverse forms of media that surround them every day. Everyday life. Film comprehension refers in a very broad sense to different audiovisual media offers.

Audiovisual media, e.g. feature films, documentaries, experimental films, advertising films, media formats on television, cinema, smartphone, tablet, internet etc.. Profound knowledge of cinematic expression is therefore indispensable for children, and adults, in order to demonstrate the constructive nature of media and to sensitise them for a conscious use of cinematic offers.

In addition to the cinematic interest in a film, it is necessary to individual forms of work must be found. Although everyone can acquire a film-historical, film language and film analysis, but this knowledge remains detached if it is not linked to concrete film education projects.

The film education projects has so far taken place - if at all - on a level of reflection and reception. But since the end of the last millennium, young people in particular have been with mobile phones, the internet and film cameras have conquered more and more space for their own media production.

In the "Filmarie" workshop, this is complemented by filmic actions comparable to musical and visual practice: everyone should also be able to learn to be allowed to make films themselves. The content of the "Filmarie - Workshop" is of current and is therefore an excellent supplementary teaching element, e.g. in schools, for to learn how to deal with oneself, one's fellow human beings and the medium of film, on a processual basis in the group. This other kind of workshop next to the performing arts in primary schools, theatre projects, art therapies, etc. is an approach that does not yet exist in this special form.

OBJECTIVES

1. MEDIA RECEPTION:

- To distinguish between actual reality and virtual worlds in media:
z. e.g. TV series, (interactive) computer games, chat.
- Distinguish between information and entertainment functions, e.g. in print and online media.
online newspapers, infotainment, hypertexts, interactive media,
advertising communication, spam, video, film
- Get to know different genres and media-specific formats
- Recognising intention and means of presentation, assessing their effects and experiencing them for oneself through practical exploration
experience them through practical exploration

2. MEDIA PRACTICE

- To enable everyone to deal practically with the "new" media in a barrier-free way
enable
- Use information possibilities: e.g. research on a topic/problem in different media
compare, select and evaluate different media (search strategies)
- Media for factual presentation
- Aesthetic production

3. MEDIA REFLECTION

- Critical media reflection (technical design, film criticism)
- Artistic self-reflection (directing, acting, filming experience)
- Formation of a network and film archive, so that in the future everyone can
exchange experiences in the forum.

THE IMPLEMENTATION

The film project is carried out from the brainstorming, script development incl. dialogues, costume, make-up, camera, sound, acting, directing, production, digitalisation, editing, dubbing, DVD layout and final production.

The participants learn how a professional film production works. The
The genre and format of the film can be freely chosen by the participants.

1. PLANNING

The script, storyboard and shooting schedule are developed step by step by all participants.

Before the practical realisation of the film, a detailed
introduction to the video, audio and lighting technology.

cameras, microphones and lamps. In this way the

participants learn how to work professionally on the set or in nature. During the

workshop, the main focus is on acquiring media skills by playing

media competence. Film has countless facets and is part of a larger

context. Here, instead of alienated, theoretical

"film analysis & therapy", the medium of film with its inherent forms of self-awareness, such as
reflective acting training, is used in a goal-oriented way. Learning and experiencing acting

techniques, physical and linguistic training, exercises in expression and performance, reflection on personal development, becoming aware of and focussing on one's artistic perspective, biographical work through to dramaturgy, directing, props construction and mise en scène.

2. THREE

Learning the techniques and appearing in front of the camera strengthens the children's and young people's self-confidence and self-esteem of the children and young people. The filming takes place on nearby sets. In every scene in which you are not dancers, extras, etc. in front of the camera, you operate the camera, record the sound you operate the camera, make the sound recordings, set up the lighting or help out as a director, camera assistant, costume, make-up, prop master, script/continuity, caterer etc. Participants can also use their recording devices such as mobile phones, for example, to record the events and include them in the film. into the film.

3. POST-PRODUCTION

The digital finishing process from image and audio selection, editing and editing to the finished film is also done in the group.

The ability to concentrate and communicate as well as the social competences (group skills) are thus promoted to a very high degree during the entire the production phase to a very high degree.

The "Filmarie" workshop enables participants to strengthen their media sensitivity and their reflection skills. Among other things, they learn media competence, self-confidence, group work, solidarity, flexibility, versatility and better self-knowledge through a personal artistic expression in a self-written, produced and shot film.

Chapter 7

DOCUTOPIA AS A WAY OF LIFE

At the beginning we talked about the babies, toddlers and elders of the indigenous sages on our earth as teachers for the "civilised" people, who are mostly stuck in the cities stuck in the hamster wheel of the career ladder. From a different perspective, young people and parents-to-be can become aware of the abilities they want to strengthen in themselves and their children and they can create a field of experience and learning for this with joy in play.

These include ethical, sensory, linguistic, motor, manual, culinary, artistic and natural skills. culinary, artistic, natural, humanistic and human-scientific, cognitive, musical, emotional, social and many other skills that one acquires over time,

as well as in the curiosity of the children, and if necessary, guide and accompany them. So if, over the years, the growing adults choose their own areas of learning from day to day, and also reveal themselves to their direct and motivation to their immediate environment, i.e. space and time are given, as well as and the caregivers are available as intrinsically motivated partners for interaction, nothing stands in the way of an unconstrained.

This boundless learning in play with joy is a freedom worth preserving in numerous areas of life. Freedom worth preserving for the socialisation, harmonisation and development of each individual. This is why the concept of a multigenerational house or, for example, the opening up and communal use of neighbourhood common spaces and squares for intra- and inter-family learning processes is becoming increasingly important in my eyes, since many predefined, mostly fee-paying, urban or also institutionalised spaces and places are not yet designed for mutual enrichment and daily, meaningful interaction. The founding, maintenance, upkeep and, above all, the common gardens, communal and multi-purpose spaces, including cooking facilities multi-purpose rooms, in each apartment building are not only meaningful, trust-building, prejudice-reducing and intercultural, but also self- and community-building from every moment, positively changing the future.

In order to live together on a day-to-day basis, rather than side by side, for example in urban transit, to learn from each other, to inspire and motivate each other, all one needs is and motivate each other, all you need to do as a house community, a gardening association or other group, you only need to make corresponding demands on yourself, the landlord, the city landlord, the city, the state, the municipality, or even make the rooms available for the above-mentioned use or for other uses. These infinite knowledge and interaction potentials, which can be realised in the direct neighbourly living space without additional routes through the city, far away from institutions, such as kindergartens, schools, playgrounds, restaurants, bars, sports clubs or public squares, are ubiquitous and self-initiated. The creation, permanent safeguarding, maintenance, opening up and use of private, public and communal places could be realised with the help of all those involved. Not only as in the case of family country estates, which were Anastasia series of books, the added value of communal living in harmony with nature. I am firmly convinced that urban transformation is essential to the health of the earth. The integration and and renaturalisation of all cities by city dwellers themselves, to the point of regeneration of the local natural habitat, has been achieved by detoxifying all elements and decelerating and deceleration of the inhabitants, has been necessary, possible and otherwise fatal for our entire species on the planet.

I therefore plead for a consensual - anarchic equality through collective self-empowerment. The elitist capital bubbles of individuals, in their abundance and virtual wealth in numbers, and to use this as the basis for a worldwide unconditional basic income is an easy game for some through a small hacker programme. I can well imagine that all employees, even in multinational corporations, on the one hand, recognise themselves as people who give work and at the same time commit themselves to transparency as collective "whistleblowers". Through local as well as global works councils and merged trade unions, it is possible to Uniform working conditions and wages for all occupational groups in time, i.e. hours and minutes instead of money hours and minutes instead of money can offer a fair, sustainable, open-minded alternative.

Instead of, as in the past, at the expense of the environment, the health and the time of the many the environment, health and time of the working many in favour of the leading few, ideally every company, or size, will manage itself with this approach, i.e. all employees in the company all the employees in the enterprise, as in a cooperative or in the Tenement House syndicate, are co-decision-makers, co-responsible and shareholders in all areas of the company. A nationalisation of all enterprises is therefore not necessary in order to achieve a fair distribution of goods and resources, since the people are involved in local and global self-administration from below with consensus decisions for the for the good of all, i.e. directly on the spot, how the corporation can be used as an allmende for all (partially) self-reliant people, produces and renaturates.

Instead of the world-wide, our basis of life - nature, water, the earth, the atmosphere, the air - of unequally paid wage labour slaves, underpaid labour nomads, i.e. wage dumping, externally determined temporary work, short-time work, the disproportionate logistics and waste production also resulting from this, i.e. instead of personnel, financial, material outsourcing and mutual exploitation, self-organised, freely selectable working time with equal hourly pay in time...

instead of money, is one of the many approaches to ending capitalism, communism, socialism, any kind of dictatorship, oligarchy, democracy

This burst hara-kiri - bubble of the previous systems, towards an and holocracy by all for all, helps to reduce the unjust wage labour relations and establish a new standard of time worldwide, also through an

standard of time, also through an unconditional basic income, but it cannot completely change the

However, it cannot completely reverse the distribution of resources on the planet. Therefore, I

advocate as a further step, in this real imagination and realisable practice of humanity, a

material restitution, fundamental apology, apologisation and restitution, of the

(post-) colonial crimes committed against humanity and nature in the global North, the

North, to the resource-rich countries of the Global South that have suffered for centuries.

All human, individual simultaneous realities, bundled in the swarm consciousness, as the

species of a single organism, on the one hand liberates and on the other relativises, at least in spirit

and our subjective decision phases of life and in every moment at the same time.

A self-determined, determined and liberation of one's own time is above all for the good of the exploited, the exploited, the marginalised, the minorities, the weaker, the youngest, the eldest and first and foremost ourselves.

Self-explanatory, feasible, meaningful, only in part or not.

The opening of all unused spaces, in thought and in life, would be possible through a permanent right of occupation, hire-purchase and solidary right of use for all vacant real estate a possible step towards collective self-empowerment. In addition

I am in favour of an "unconditional basic dwelling" and a human right to an

"unconditional natural, recreational, agricultural, residential and living space" of

at least one thousand square metres, depending on climatic self-sufficiency requirements

for permanent, lifelong, self-sufficient use. A de facto human right to

land, clean water, free from borders, visas, forms of government,

governments, political parties, economic laws, forced conformity in education and media, free from fear of survival and class distinction.

by developing together, as humanity, the rules for coexistence, and by developing our

and (co-)writing our local and global laws ourselves.

Let us assume that every human being would have unconditional basic security for the period of his or period of his life. He is now directly in a position to freely decide, day by day,

which actions are right and meaningful for him and his environment. People freed from regular wage labour would have the opportunity every day through an unconditional basic income to organise themselves with each other. In this way education, with the help of parents' initiatives, even the youngest children can benefit from the knowledge of different people. For me, this includes the already mentioned opening up of spaces that are not only used for private purposes, that means creating communal spaces and areas, would create interaction areas and an open, self-organised, free learning field for all age groups and diverse family constellations. When I imagine how many languages exist in an urban neighbourhood alone, and how many urban neighbourhood alone and how many cultural roots interconnect when children, adults and senior citizens from all over the world not only swing, slide or play in the sand together. Playground together, swinging, sliding or playing in the sand, but can truly meet and exchange on a daily basis. In every stairwell, on the wall of a house, as well as and also on the door of the flat, everyone can announce who is coming to a meal, a people's kitchen, a solidarity cooking or a bring-your-own-buffet, where everyone can share their own traditions with all the others. Furthermore, it is possible to can be communicated in a direct, simple and analogue way, which professional diversity can be found in one block of houses, in the immediate vicinity, and what potential synergies can be arise from this. The children and also adults, depending on their interests, can learning a wide range of professional skills from the entire quarter-sized family and beyond, free of costs and institutions, is made possible through the individual and personal, responsible guidance, if one does it, can be achieved.

If all people take their children or other children to work to accompany their diverse interests, the living and working space is interdisciplinary and and with the next generations will be more and more interconnectable. But not only the professional competences, i.e. the respective profession and to guide, but also every individual hobby, every everyday or leisure activity contains an activity of the individual, usually carried out with pleasure, that has does not need pedagogical or didactic knowledge to share his or her beloved fields of interest with interested people of all ages and to pass on their acquired knowledge. Thus with little effort, but with free, self-determined and financially unbound time, out of conviction, openness, networking and courage. multicultural and international extended family - earth, which forms and organises itself. To fight for such "solidary compensation areas" means to make urban development in these areas in a way that is fit for the future. By decoupling from institutionalised childcare or schooling, it is not only possible to develop but also in a collective, informal, intergenerational context, and cross-generational circle of acquaintances, families, neighbours and friends in the immediate of the private home, a new synergy of multicultural intergenerational exchange and education. The proposed changes to the toddler and child companionship practised up to now could be easily integrated in every and time, could easily be integrated into any neighbourhood, be it community gardens, freely accessible notice boards with activities who, when, where, does what activities. As already mentioned, a notice board on the wall of every house could inform the neighbourhood which play, learning, food and material activities are currently being offered by whom and where. In addition to the so-called service professions a book, clothing, material and equipment exchange fund can also reduce the CO² footprint of an entire region.

Self-organised repair workshops, community work spaces, hackerspaces, fablabs, creative labs, home offices, open workshops, public facilities that are always open (libraries, hospitals, schools, fire brigades, police, museums, swimming pools, courts, offices, parks, city centres, gardens, freeshops, government buildings) have the potential with collectively acquired collective devices, such as 3D printers, other technology or (im)material specials, the decentralised self-sufficiency, the group symbiosis as well as their productivity, sustainability and professionalism in making and especially repairing products.

With a multitude of free design tools of the Open - Source Soft- and hardware in all areas, a new flowering of the common, creative, creative cycle can blossom.

In this way, multi-families and large families and At best, intergenerational as well as interfamilial, intercultural communities, optimal conditions for all age groups to complement each other materially, immaterially, fair, transparent and self-organised. Cultivating such areas of solidarity and promoting the common good, to integrate them as growing islands, especially in the cities, and to connect them with each other, opens up harmonious living spaces for all ages as well as age as well as synergy potentials that can unfold far from pressure to perform or coercion.

So if you consider that we humans are linked in almost all areas of work even in the direct environment, and that we are also role models of what meaningful activity is for each individual we already have the opportunity to exert a major influence on the possibility to have a great influence on the quality of life of all living beings. We development in the countryside, especially through the higher density of people in the cities, but also together with the environment and the surroundings at every moment co-determine.

If we assume that general school education is free of charge in most industrialised countries is free of charge, but kindergarten attendance and university the question arises as to why countries only support adolescents in the period the stage of life in which the children, with the mostly uniform teaching children are given minimal opportunities for self-development in their learning. At the same time, the time of kindergarten as a motoric and the time of university as an initially mental development of their own fields of interest is reserved only for those who can afford it.

The mostly standardised frontal teaching in the free schools, can lead to the sameisation of the next generation, which will then only who then have to search again for learning opportunities that match their abilities and inclinations. and fields of work that correspond to their abilities and inclinations.

With a few exceptions, the individual support, encouragement and promotion of the intrinsically motivated curiosity of the individual children and young people in the curriculum, as well as in education, studies or even families themselves, is rarely included. Whether this systematic, impersonal, uniform imparting of knowledge in formal should be centrally controlled and determined in formal curricula for worker battery cultivation I doubt.

For example, when a young person decides to stop attending school, I have been told that he or she will lose financial support, i.e. child benefit. support, i.e. child benefit, if they no longer live with their parents. with their parents. The consequence would be that all truants would starve and be left homeless on the street if they did not attend school. homeless on the streets if they do not comply with compulsory education.

If instead the equitable distribution of resources, i.e. the unconditional "CO the real raw materials, a "CO²/time value" basic income would be given to each individual from the very beginning, the free-learner principle would be

the principle of free learning without the essential worry of covering one's own basic needs would no longer stand in the way.

If, therefore, all products in the commodity chain were valued at their respective material value, and the time value contained therein spent by human beings, the products of the value contained in them, the same earning opportunities in all occupational sectors form the basis of the new, fair trade. Every person would receive exactly the same amount of time for their work. Thus all professions and people of all former class differences would once again be equal to each other.

Precisely because of the hopefully soon successful climate movement of students around the globe, it has recently become increasingly clear that the will to implement ecosocial principles in individual forms of education, action, occupation and life, is causing more and more young people to go more and more young people to take to the streets instead of submitting to market-oriented, environmentally harmful conformity at school or in wage labour.

Even though some students were prevented from demonstrating for their human rights, a viable future and, above all, for nature and any movement towards a solution to any systemic coercion and for the recovery of the people and their living environment.

Even elsewhere where there is no compulsory schooling, the free-learning principle is supported with the help of partly freely accessible public infrastructure. In this way, all children who directly with their living environment and are so-called free learners, can access materials in research areas not only from the library, but also from the schools directly for academic purposes, i.e. for learning, free of charge.

Among other things, the culinary diversity on our planet is spreading thanks to human curiosity about unknowns, the love of travel and the thirst for adventure.

the globe for thousands of years, so much so that almost every city is home to the whole world in one block of houses. This inexhaustible knowledge of different culinary and cultural traditions is a source of wisdom that children have hitherto been deprived of in the uniformed school institutions, market-oriented, capitalist framework curricula and largely egalitarian frontal teaching units.

As already recognised and described in the book "Momo" by Michael Ende, listening to children is an important quality and described in Michael Ende's book "Momo", we can see that more and more efficiency

that more and more efforts to be efficient and the pressure to perform have already the everyday life of younger people and that this has led to a purely productivity in a mostly meaningless production chain is the focus of life.

Transferring this productivity into everyday life to meaningful activities is based on the basis of active listening, a willingness to communicate and a willingness to learn.

potential for creativity and synergy, which is given by the freedom of self and can be released independently every day. Thus we can

learn from the book "Momo", if we want to look at it the other way round, as the now colourful and ladies from the time bank give us time every day, and we would be these colourful ladies and these colourful ladies and gentlemen ourselves. Metaphorically speaking, we ourselves can be become Momo, Master Hora or Cassiopeia. We as human beings with free free will are able to generate colourful, free time for ourselves and free ourselves from the yoke that the free ourselves from the yoke that the daily, mostly externally determined world of education and work world of education and work has supposedly imposed on us. The focus will therefore move away from paid work and more and more on so-called reproductive work, i.e. families, leisure time, community, solidarity, unconditional love, gift economy, natural healing, health and free education. Each and everyone is capable of doing this,

to help shape this group dynamic from the grassroots level through community-building initiatives and to use and be a part of the growth of all in communities and be a part of it. This big world family with infinite time and free human energy is created through active listening, willingness to learn, openness, gratitude, honesty, integrity, the formerly so-called virtues, the above-mentioned as well as the following and of course one's own will, in our humanity in the spiritual, scientific, artistic, productive and peaceful coexistence... exponential evolutionary thrust.

Since up to now most children, parents and other people have still spent their time the liberation of space can only be meaningfully utilised by all if the liberation of time can only be used meaningfully by all if the liberation of time determined by others, at a time determined is actively implemented by everyone. This would enable parents in particular with their children and other families in productive, experiential, playful learning valuable, playful exchange of learning and material. Many small steps towards a more sensible, fairer and healthier world can now be taken directly by everyone. can take right now. In most cases, the necessary infrastructure is already in place. One's own, to reduce one's own working hours, which are usually still determined by others, in order to initially basic needs, immediately provides more time for communal life with the children, elders and with the children, elders and all the others.

I urge all people with real estate property to consider whether they can by renting or leasing to an unsustainable industry, with a clear conscience. industry, with a clear conscience, or blocking vacant properties as pure speculative objects...

or prefer to make the unused living and working space available to people who are striving people who are striving to put down new roots in their own or another country. to put down roots in their own or another country.

The theme of displacement, flight, isolation, human rights violations, hope, the still pending global opening of borders and world liberation has in the last few years has been increasingly discussed in the press, which influences public opinion. I firmly convinced that the world family has always been inclined to settle in parts outside of their home families and to learn there from other cultures and the cultures and to be able to impart part of their known culture to previously unknown cultures. culture to previously unknown cultures. To this end, the opening of all the doors of the national borders as well as unused spaces would lead to the fact that every human being who lives on our earth could freely decide in which country to live, work, have children and all the climatically different zones of the world would be filled even more than before with diverse, cultural, natural life.

Let us imagine a naked body as a metaphor. This body is the earth and the Skin is the earth's crust. It is largely covered with non-potable, salty water. water. Now the human species, as inhabitants of the earth's crust, has also had this naked body tattooed this naked body on various maps of the world for a long time, or even or even shifted the dotted lines again and again, mostly in a bloody way. These unnatural incisions into the skin of the body by us humans in the past bleed at all fictitious borders, as they separate and people from each other like different organs of the same organism live. All materials, products and produce travel many times more and above all freely without many constraints around the globe, across all borders, but people are usually still too prejudiced against themselves that the

that the wounds of the borderlines in the skin of the body earth have not yet been allowed to heal.
not yet allowed to heal.

Intercultural, peaceful communication is only possible if the beginnings are cultivated on a small scale.

cultivated on a small scale. Thus, the space to be created for the diverse, transboundary humanity, in every country of the world, is a necessary component for the of intercultural biodiversity, which will continue to strive to move freely in all climates. freely move, distribute and connect in all climatic zones. A "One - World - passport" is still a long way off only in our minds, but now, through the largely borderless borderless internet, it is already a reality. As a result, countless cultures, languages cultures, languages, religions, climatic zones, their cultures and their inhabitants, collectives and thus any systems with the help of each individual as a constantly growing swarm intelligence. If, in addition to all the water molecules in us and our environment can absorb, store, change and pass on information, then perhaps every other information, it is possible that every other substance can also be informed. Let us assume that all semiconductors, the components of all devices and also artificially manufactured products remember their original state all by themselves and, after a relative phase of manufacture, use and degeneration, use and degeneration, return to a similar state.

Thus all things would be ensouled, inseparable from eternal time and connected to the cycle of matter. Viewed from this angle, we human beings are also only objects of objects of the earth, which are always involved in the original form of the change of life, death and birth, of life, death and birth. So our human raison d'être as a species may only have one main function, and that is to act as a mediator between between nature, animals and ourselves, in order to create a natural paradise. paradise, to also help create a felt permanence and healthy connection with all the elements. with all elements.

The soon to be 8 billion humans are creating together, around the clock, a real and virtual almost equal creative space that offers inexhaustible synergy potential. which releases inexhaustible synergy potentials. Accompanied by a process of reflection on the individual use of the Internet as a tool, a global way of thinking and everyday and everyday actions derived from this can be interactively co-determined, shaped and used by everyone and used by everyone. Let us take the time to develop a multi-layered, personal, changing changing picture of the free flow of information and goods in the future, not only in the digital not only in the digital world, but also in everyday, real-life exchange with our respective environment and our fellow human beings in the world.

If one imagines that all people who live on the street, i.e. who are homeless homeless, also have the desire for a home of their own, a solution to this hitherto inhumane situation would be found by making all spaces that are not directly in private, commercial, public or non-profit ownership, public, non-profit or communal use, would also be made available for these people.

For these people as well. In order not to impose this as a compulsion, law or regulation or regulation by the state, a personal commitment would be the simple option, to open up the unused living, working and business space for free and and communal use. As far as I know, there is already an approach already exists that unused houses, which are used by people in search of a living, working or community space may be occupied. These do not directly but may continue to be used if the occupants of the house can prove to the public or the

prove to the public or the state, and regularly demonstrate, that the regularly demonstrate that they are using the occupied premises for charitable and family for charitable and family purposes.

In Beneficio, Freetown Christiania in Copenhagen, Earthships, Rainbow Crystal Lands, Transition Towns, Tenement Syndicates, Ecovillages, some cooperatives, communes, wagon squares, living communities and many other initiatives around the world, a sustainable way of life is already being strived for and implemented with different anarchic, consensus-based concepts. Such projects are models for buildings and spaces that are ready for non-profit use and are just waiting to be put to good use. I would like to initiate a public discourse and community dialogue on how to use private property that goes beyond basic beyond one's basic needs to be made freely available to the public. In this

In this debate, my position would be that all people who occupy living, community, living and working space should use it sensibly and sustainably, take care of it, and thus also use it in a sustainable way. take active responsibility for the infrastructure, should be given the right, to buy a hitherto unused house from the owner, for example by means of co-purchase contracts, on a monthly basis at a reasonable rent, or even...

or even receive it free of charge. This can be a first step towards unconditional housing. housing. Unused real estate and infrastructure as well as natural resources should, in my opinion, not allow any individual to create financial added value without without their own activity. Therefore, private, communal or at best sustainable, ecologically sound solutions through local, regional and global consensus. global consensus, together with all stakeholders, should be continuously developed.

be developed. I believe it is expedient and humane to leave all vacant infrastructures worldwide to the people who like to take care of them, that is, live or want to live in that region. An idea I recently heard about a traffic light principle for housing sounds simple and conclusive. Every person in network can indicate to all others whether the living space is already in use with red, yellow indicates that people are still invited to enrich the infrastructure community and green indicates that the building is vacant.

In this way, a decentralised, self-organised sharehouse, housesitting, infrastructure commons idea would be prepared for practical implementation worldwide. If unused infrastructure is opened up for non-profit purposes in all cities and countries. purposes in all cities and countries, it will also be possible to create a people-protecting all over the world, a conversion that protects people, is close to nature, decelerates life which connects urban areas as a bridge of self-sufficiency with the surrounding land. surrounding countryside. Changes in the statutes of associations as well as amendments to the law through referendums, also in individual districts, enable more legalise more living space in parks, wastelands, speculative properties and gardens, in order to thus avoiding new housing estates and homelessness in the future. In urban gardens, where infrastructure already exists in small, parcelled units, a productive, resilient, sustainable network and multicultural community life in a natural, animal and nature, animal and human sanctuary for all ages, within walking distance of each other. accessible on foot by all. Farmers, fishermen, students, artists, hackers, bloggers, teachers, citizens' initiatives, activists, allotment gardeners, people of the earth unite!

This would be at least a small step towards recalling our natural, common roots, as originating from the commons of nature and remaining dependent

species for all time. Even further, already existing infrastructures in urban and rural areas and rural areas can be easily integrated into a similar principle.

All shops, workshops, kindergartens, schools, universities, even hospitals, libraries, theatres, museums, railway stations, airports, police, fire brigades, nursing and old people's homes, should at least partially make their resources available to the public, i.e. to all interested parties.

interested parties, for free and self-organised use, the people could use any of these facilities unbureaucratically, communally and at best free of charge as a commons.

All children, youths, young adults, but also parents and senior citizens who want to determine their own education themselves, would thus be in a position to work for one another as each other as teachers and pupils, free of framework curricula. Time, financially, scientific and other work, research, learning, studying, teaching and professional studying, teaching as well as professional exchange thus becomes possible without employment relationships,

without employment contracts, hierarchies or admission requirements.

agreements, notice boards, bulletin boards and the like. The so-called Freelance learner principle extended by a self-determined time exchange network as a substitute to the

labour market and a publicly co-determinable, subsidised infrastructure,

creates a paradise of possibility with workshops, free courses, training and study programmes and courses of study in every field of expertise to cooperative service

service connections in all sectors for an earth-family life in city, country,

river, across oceans, regionally and thus globally at the same time, in short "glocal" or "regiobal".

"regiobal". Imagine there is a department store in your neighbourhood, it's called an exchange

house, Gratisland or whatever. It is a non-profit commons, an open warehouse of all things

of all things, from clothes, household goods, furniture, tools to spare parts or repair needs,

tools, spare parts, and technical equipment that is still in working order.

transport, foodstuffs and so on. Everyone brings things there that he or she no longer

things that he or she no longer needs or uses, such as in the give-away box in the hallway or on the

street and sorts them independently in the marked areas, instead of taking them to the scrap yard, to

the instead of dumping them in a scrap yard, at the city's waste disposal facilities or even in the

countryside.

This infrastructure, for example, old department stores, offices, district centres, empty

factories or long-term unused real estate that has been handed over to the community, which is

at best maintained free of charge and in a self-organised way, would create the basis for these

would create the basis for these warehouses to be used as free shops, without any staff, employees

or and without the use of money, could be used as free warehouses for things.

Both the remnants of our daily surplus, as well as the legacy of past

generations, i.e. the inherited, unused heirlooms as well as all materials that have become

superfluous for us would be available to the community in the shortest possible way, directly and

free of charge, and on the other hand, we would be able to rid ourselves of the unused material

potential of our environment with a clear conscience, we could support and give gifts to each other

in the long term. So I ask myself the question why in the closed chain of goods from the cradle to

the cradle in harmony with man, material and mother in harmony with people, materials and Mother

Earth structural changes. These places redistribute material capital so that quality of life, strengthen

the sense of community and even create a sense of group sense of community is strengthened and

even a sense of group is created through the continuous, trust-based generated, materialised as well

as self-organised, self-managed and individually co designable. These facilities would make it

possible for all the inhabitants of the earth, especially in urban areas, to consume fewer new goods. would be able to consume fewer new goods, thus wasting less time on wage labour in the conventional sense, the distribution of waste worldwide and its and the associated consequences for children, animals, people and nature would be minimised, In addition, there is more time available every day for meaningful activities, which we can, for example, spend with our youngest and eldest children. and elders in our social environment.

All the abundance of material goods of planet Earth, which is still given to us, daily, and our world family, especially in the hectic urban centres and restless and restless cities have not yet become aware in detail of their global effects. global effects, can, among other things, by means of the concrete changes mentioned natural resources, make money obsolete and provide humanity with lasting freedom and enable humanity to enjoy lasting freedom, free time and a self-determined world of learning, working and, above all, living. Who, when, where, what exactly and how starts to do this in his or her living space, village, city, country, continent, the world, to perfect these and many other ideas and apply them unconditionally, i.e. uncommercially, I cannot know. know. There are grassroots initiatives everywhere in the most diverse spheres of life which I am confident that the communal, real and thus also digital spirit of the times the structural changes in the urbanised world to a more liveable and peaceful world. and peaceful earth community in solidarity with people, animals, nature and the environment. technology will cultivate for generations to come.

If we look at the use of private motor vehicles, park and ride systems and public transport, you can greatly reduce any journeys in your daily life by walking, cycling and life by walking, cycling and using public transport to get from A to B. public transport from A to B. Official as well as private car sharing, city cars and carpooling with neighbours, friends, acquaintances, strangers and/or work or leisure colleagues is also an easy to organise form of communal CO² reduction. reduction and also has a social component that promotes the anarchic common good. anarchic common good.

If the transport and communication routes in real space also grow together as they have as they have already grown together in digital space, everyone can continue to use their vehicles for expeditions outside of their expeditions outside their neighbourhoods, but a park and ride system on the outskirts of every free public transport, the greening of all two-lane and multi-lane roads is within easy reach. streets within easy reach. Let us imagine the cities of the earth of now, without human intervention in fifty or even a hundred years. There would be jungles everywhere with wild and domesticated animals, clean air, clean water and healthy plants.

So what can the human species learn from nature, the animals and the elements besides nature, animals and the elements in addition to mindfulness, naturalness and health?

Without costly, urban planning changes, the thus reclaimed, natural space for living, experiencing, learning and interacting can be reclaimed right outside the door around a multitude of green spaces, fruit, nut, herb and vegetable allotments.

Let us assume for a moment that public transport, as well as long-distance connections, are free, emission-neutral magnetic railways or at least resource-saving and regenerative. Even emission-neutral individual transport with communally usable

vehicles would greatly reduce the number of parking spaces in all cities and allow for more for inner-city renaturation. The inner-city, mostly straightened watercourses rivers, streams and creeks, revitalises the habitat for fish, birds and other animals. fish, birds and other animals. In addition, it can promote local fishing in clean water, local electricity production through small water wheels and healthy bathing. The otherwise traffic-calmed cities would thus contribute to the fact that in the future we will be able to drive without having to wear a respirator mask when walking through our cities with our children.

Cities without a respirator mask. All logistical undertakings and large-scale transports within an urban area can be regulated with time-limited access permits, at best also with free public transport, public transport, as has long been the case in many smaller, traffic-calmed cities. traffic-calmed cities for a long time.

The diversity of songbirds in urban areas has also been steadily decreasing over the last few centuries. According to some voices. If we take this as a given, even metaphorically, the joy of singing the joy of singing of the birds around us could be interpreted as a mirror that reflects our reflecting our joy in singing as humans in an urban context. The music, dance and especially singing as the acoustic self-production of our body without amplifying or modifying technical devices, alone or in groups, with an instrument or without, gave us the support in the community traditions, stories community to keep traditions, stories, wisdom and histories alive.

It helped us to feel part of the human family, part of the tribe, and integrated into the surrounding group that surrounds us. The decline of songbirds in the cities since the industrialization can be interpreted as a sign that the silencing also of the human voice diversity.

Even in brain research, it is often

that singing has positive effects on our health. Therefore conclude that through a higher, collective appreciation of singing, especially in public spaces, as a species, even without professional aspirations, we can strengthen individual and collective resilience as well as mutually promote our health. In urban spaces, where appropriate, a greater diversity of of songbirds and singing people would also increase the diversity of human interaction potentials and lead to a harmonious, healthier togetherness.

Not only food and love go through the stomach, but also the vibration of sound, voice and music. sound, voice and music. Now, it is not surprising that city people suffer from more diseases on average than those who live in nature.

Besides the man-made environmental toxins, the exhaust fumes from factories, cars and aeroplanes, toxic industrial effluents, disease-promoting ingredients and packaging of our food to our drinking water from metal pipes, the music is the metal pipes, the music in urban life is usually no longer natural.

When the noise of traffic, the sounds of machines and devices permanently affect the the human body, the natural sound-breath of nature can have a have a health-promoting effect. Light pollution and continuous, high-frequency and continuous high-intensity irradiation from artificial lighting and radiation have been shown to health of plants, animals and humans. Natural

Light sources and natural, unamplified sounds, direct, personal communication, conscious detoxification and deceleration in everyday life as well as the value of spending time together the value of spending time together in the fresh air, holds great potential for the potential for the recovery of the human soul and body.

The permanent greening, afforestation, even fertile, permacultural design of all city parks and squares, in other words inner-city renaturation, is a decelerating, sustainable a decelerating, sustainable way to not only increase the vocal diversity of songbirds, the reintroduction of native the reintroduction of indigenous animals and plants, thus promoting a reconnection of man and nature, but also to improve the air quality and thus the quality of life for all living creatures and to transform our earth once again into a healthy healthy space worth living in.

Not only the biodiversity of songbirds in urban spaces, but also the diversity of of other, indigenous, wild animals and plants of the different climate zones of the earth can once again be a mirror for us. The animals, the weather and the plants are still the oldest roots of all cultures and, as masters of natural creation, they can with their liveliness, joy of life, meaningfulness, gratitude, freedom, peacefulness and and "cleanliness" can teach us to act consciously. It is possible that we humans have similar behavioural patterns as the animal and plant world that naturally surrounds us, if we also reunion between humans and the climate in cities as well.

We are connected to the seasonal climate changes from birth and our health is essentially dependent on them. If we continue to follow the rhythms of nature as adults or gradually bring our lives back into harmony with the seasons, we all contribute to sharing the healing, natural effects of our being with others.

Intercultural understanding and awareness as one human species, as well as mutual support during climate-related food or water shortages, droughts, floods, earthquakes, hunger, hardship, flight or the like can only be achieved without political, i.e. fictitious, borders on our single, contiguous planet Earth.

This realisation can be used as a tool for education, so that we, as living beings in healthy harmony with flora and fauna, also experience a common future. In this way, all essential factors of the local and at the same time global, constantly changing, dynamics are integrated into the shaping of one's own world view. This hypothesis of the reflection of our inner human nature by the nature through the original environment that surrounds us, is so complex when one considers the almost infinite biodiversity of the entire earth in the past and at the moment, as well as the increasing, decreasing diversity in the future.

In other words, our biodiversity on the planet can be taken as an indicator of the indicator for the still available interdisciplinary, intercultural potential intercultural potentials of the human species that are still available, if the consciousness for the diversity is also put into practice by us. This means that we as a human family in our immediate surroundings, we take responsibility for the earth by gratefully and sustainably nurturing and revitalising the land, possibly with permaculture, in order to and revitalise the land, possibly with permaculture, in order to support our inner nature through the outer nature, as the most valuable mirror, food basis and archive of knowledge.

Another self-awareness and self-knowledge promoting self-awareness, the cultivation of talking circles for consensus-building, which is described in the following chapter and the already described intergenerational sustainable use of the infrastructure, will encourage a resurgence of synergies between tradition and innovation.

DISTRICT CULTURE & HEALTH

Already in some traditional kindergartens, in the form of a children's parliament, as well as in some schools, in the form of "circle teaching", as in so-called democratic schools, reform schools or independent schools and beyond, I consider the right of adolescents to participate in educational processes as an elementary part of a holistic, equal, humane, effective and meaningful education, life-oriented, meaningful, natural teaching.

The interdisciplinary, interactive, intercultural, time-free self-efficacy, self-determination and co-determination in learning and decision-making processes and the resulting self-assured individual development of a young person in the group, as well as through the group, is an important principle. Participating in group discussions, i.e. round-table discussions with equal rights to talk and make decisions, as was already practised by some indigenous ancestors, is an effective tool for peaceful communication, integration, interaction and cooperation.

The talking circle as a tool for group communication of two persons or more is, among other things easily understood and purposeful for collaborative decision-making processes,

It is also a great component for self-determined potential development and respectful & peaceful group dynamics.

In my opinion, the talking stick on the one hand gives everyone the freedom to say, do, give, and freedom to say, do, give, accept, value and learn what he or she wants.

on the other hand, it generates the individual focus to also share what is personally considered what is personally considered meaningful for the whole group. Basically again, time as such is initially necessary to reach common agreements.

All participants in the circle give time to the person with the talking stick, do not interrupt and allow everything that he or she wants to express. Silence, singing, dancing or other forms of other forms of expression are also respected. If necessary, the talking stick can be addressed by a hand signal, but only to the person who is currently holding it, decides whether or not to allow the comment. The speaking stick can also be person to put down the talking stick for open discussion in the circle and to take it up again and then picked up again after the discussion has been opened. A thematic framework

of the circle discussion can set a purposeful focus in advance, such as for example in a "Morning", "Vision Council", "Heart Sharing Circle", or can remain open. The staff or other object is always held in the baton or other object is always passed on in a clockwise direction.

If a circle has already begun, it is desirable for newcomers to sit to the right of the person with the talking stick in the circle and listen for a full round before it is their turn to speak, so that they can properly integrate their contribution into the topics addressed can do. After sharing with the round, it is customary for this person to wait at least one whole round and listen attentively if he or she wishes to leave the circle afterwards, so that what has been said can be reflected by the whole circle.

When a decision to be taken collectively has crystallised in the round, each person can decision to be made, any person who has the right to speak can call for a vote.

call for a vote. This triggers another important component of the culture of the speaking is triggered. On such a grassroots, anarchic decision, consensus is successful only by unanimity. This means that the baton is passed on silently by the entire circle until it is passed on in silence until it returns to the person who called for the vote,

who called the vote. This would seal a collective decision. However, if only person in the circle does not agree with the decision called for a vote, he or she can person in the circle disagrees with the decision being called for a vote, he or she can simply say something say something and break the consensus. If this is the case, the speaking baton goes back to the person who requested the vote and the talking stick goes around the circle as before, until circle as before until someone else initiates the decision-making process again.

This simple, peaceful and holistic communication and group decision-making tool for consensus-building can also be used for pure, integral exchange, without collaborative voting. In all areas where people of all ages develop their interests, curiosity, skills, needs, emotions and much more, emotions and much more, as well as sharing and learning from each other, the individual experience and knowledge can be shared in a hierarchy-free, grass-roots individual experience and knowledge can be shared and used collectively and personally. To make this tool familiar to all, to promote in diverse how to practice active listening, how to communicate peacefully and honestly, how to communicating, practising constructive, appreciative argumentation and developing common and developing a common consensus, cultivating and valuing this, is an easy way to go, that parents in particular can organise with their children. But also But also in political processes of developing new laws or in referendums, consensus consensus-building with the help of the talking stick culture, both digital and analogue, is an effective way of finding fair, transparent solutions, fair, transparent way of finding solutions, in order to join together with everyone, as the entire human species, in the species, to develop into a law-making collective. Every decision for the far-reaching well-being of nature, the health of body and soul, with regard to the next ten or even more generations, is not only to be made as parents each other, at best together, and at the appropriate age also with children, a basis for transgenerational understanding.

Physically healthy people do not need pharmaceutical or cosmetic products from birth. cosmetic products, whether they contain mercury, aluminium, antibiotics or other vaccinations, asthma sprays, no ointments with zinc, cortisone or similar. with zinc, cortisone or similar. However, it seems to me that an individual weighing up in each context between the people concerned, their parents, families and each other, with the help of holistic naturopathy and orthodox medicine. traditional as well as contemporary, cross-cultural healing practices. On the subject of I would like to briefly mention the healing powers of wild plants and herbs. herbs. My younger daughter, for example, likes the soft rose hips in winter, but her older sister does not. Their high vitamin C content and above all the pleasant pleasant, sweet taste is probably the reason why one of them is attracted to this plant. attracted to this plant. It has been reported to me that four rose hips provide the Vitamin - C daily requirement of an adult human being. To reduce fever lime and elder blossoms as well as lilac leaves and bark are effective as teas. bark are effective as teas. Lilac blossom tea is used internally to strengthen the digestion. For internal use, lilac blossom tea is recommended to strengthen digestion and for external use against rheumatic pain.

Lungwort, coltsfoot, nasturtium, horseradish, verbena, thyme, sage, mint and many more are beneficial for the respiratory tract. Hawthorn can be used to strengthen the heart, especially for the elderly, and to regulate blood pressure.

Mistletoe branches, without their poisonous fruit, soaked overnight in cold water, are useful for bleeding, cancer and many other physical challenges. Medicinal herbs that grow in our environment as well as all the mushrooms, fruits, berries, shrubs, seeds, buds, roots and nuts bring and maintain our health assume that we humans should predominantly use native plants and their healing effects, as our bodies are exposed to similar regional, seasonal, ever-changing environmental influences as they are. The inexhaustible source of wild plants that can be used for natural healing plants growing in the wild in our immediate environment is, in my opinion, of particular and young children's health is, in my opinion, still too little used. Therefore a holistic use of native plants, also directly by parents, especially with regard to our smallest human inhabitants of the earth, would be an important step towards the immeasurable healing powers of nature from birth onwards. the immeasurable healing powers of nature. The consciousness, the knowledge and the art of natural medicine can be brought closer to the younger ones on a daily basis. Which plant strengthens the defences, the immune system, offers protection against diseases, i.e. health, which plant is inedible which plant is inedible and when which plant can be processed and used, offers a natural, essential (self-) education opportunity. I would be pleased if mothers and fathers in particular would increasingly learn about medicinal herbs and plants from the garden, woods, meadows and the forest, meadows and the whole of wild nature. This would make the knowledge of the natural wisdoms of climate, flora and fauna, which has existed since the beginning of mankind, more accessible. of climate, flora and fauna would not be largely ignored or capitalistically exploited, as has been the case up to now. exploited in a capitalist way, but rather its overall social importance for the survival of our species. survival of our species, would be preserved, cultivated and passed on once again. passed on.

Chapter 9

DECELERATION IN EVERYDAY LIFE REDUCTION & NEED SATISFACTION

I try to be aware of what needs I have in my daily life, in order to be happy. My basic needs are limited to having something to eat, drink, preferably clean, natural water with herbs I have harvested myself, food, a dry, warm place to sleep and interaction with people. I used to consume mostly natural, vegetarian foods that did not contain industrial, chemical contamination or from the disgraceful animal agriculture industries. animal husbandry industries. Today, depending on my feelings and environment, I am very undogmatic with my consumption of food. In the area of sensible food procurement, I still shape I still make my life dependent on other sources and producers, even though I have I am increasing autonomy in terms of food production, with the help of globally

transparent, solidarity-based, ecological cooperatives as desirable and the only future-capable and the only viable way forward. Because I hardly grow any food for myself I grow almost no food for myself, which I need for a healthy and therefore happy life, I used to try to profit from the leftovers of the food supply chain from the leftovers of the food supply chain by saving the food that was declared as waste and was still edible from the industrial biogas plant. I would like to see more initiatives in the initiatives in the field of "foodsharing", and at the same time I call on all restaurants, bakeries and others to take back all their food with an expired food with expired shelf life free of charge for all to use. free of charge. A basic right to food would be a further, meaningful step towards an eco - humanist world community.

On the other hand, I tried to give preference to the remaining food from such producers, who are committed to ecological, solidarity-based agriculture. packaging or long transport routes, and who attach importance to the use of renewable energy in their production chain. I still depend on the fact that the food industry moves more and more towards an ecological and also fair world agriculture, so that I can consume natural food with a clear conscience. conscience so that I can consume natural food. With every purchase decision, not only with regard to food, I am thus a permanent factor in the sustainable transformation of the global economy. transformation of the world economy. Meaningful projects, such as solidarity farming, unpackaged shops, collectives, (regional) producers with verifiable (regional) producers with verifiable production processes, ingredients and fair working conditions. not fail because of the usually higher prices. With the help of public pressure from customers and employees, and the demand for exclusively natural food with transparent, comprehensible prices, the production of all goods can at best be positively influenced. goods can be positively influenced.

I am trying to take the first steps towards transparent food production in everyday life through my own initiative. All the plants in my garden that have chosen their natural habitat before my time and those that. I am integrating are for me an infinite library of new knowledge to be explored. In addition, they reveal a multitude of possible uses in their daily use as food, medicines and construction materials. I understand too little of the infinite wealth that nature makes available to us for free every day.

I am, however, grateful for the open book of the plant and animal world, which opens up to me day by day in the changing seasons, with new chapters to be explored. chapters to be explored. This shows me that all the health-giving resources for the human body grow more or less right before our eyes. grow before our eyes. Thanks to worldwide networking, it is possible for me to obtain free information about the respective plants, to expand my knowledge in the field of herbal medicine, their application and the resulting improvement of my physical resilience to harmful against harmful environmental influences. In addition, I am very happy that this intelligence, the constantly growing, freely and everywhere available world brain in the network offers me the possibility to better understand my immediate environment at every moment. and to learn to appreciate what nature has to offer me every day. The necessary necessary infrastructure, maintenance, further development and the energy required and energy required to make the global knowledge database available is a major a great collective challenge for humanity that still needs to be optimised. I therefore hope that decentralised, clean energy production and recycling, which is part of the natural cycle, will become a natural cycle will in future be a sustainable and resource-saving

alternative to the hitherto unecological use of finite raw materials. Many raw materials are gifts of the earth, freely available to us around the globe and also usable. The knowledge of a sensible application and local, transparent reuse of raw materials is still available to a large extent, which enables us to which enables us to integrate meaningful activities into our everyday lives more and more. For my part use solar energy as well as rainwater and water from streams to become largely energy sources and their infrastructure. Even though I still have some steps ahead of me in terms of self-sufficient energy production for my everyday needs, I am sure that I am walking the path with like-minded people. I have been inspired by many initiatives around the world, including the Transition Town movement, the Rainbow Gatherings and the Edible City. I continue to look forward to this and am grateful that I know I am not alone in facing the challenges and in actively shaping the world that the world that awaits us in the future for our children and grandchildren. I use the word basic needs only from my own reality and my own perspective on the materials i need for a healthy and therefore happy life. and therefore happy life. First of all, this includes clean air, which has so far been a in very few cities in the world as a central topic of urban development, although this is and improved in very few cities in the world, but in the future this will be more and more health-related component of life. So far I can sustainable development in this area, especially in most small and large cities. development in this area, especially in most small and large cities. That is why I myself try, at least in my own actions, to. I therefore try to pay more or less attention to environmental and health-relevant factors in my own actions. This includes for me is the conscious use of electricity in everyday life, i.e. with electrical appliances, means of transport and the raw materials associated with them. A reduction energy consumption is very easy to implement on a small scale. In my case, I can only I can only tell you about a change of life over the last five years that has shown me that a life close to nature does not at the same time mean not being able to use technology, but to continue to value humanity's achievements in technology as a useful, as a useful, constantly evolving tool and to use it for its intended purpose. Before, during and after my studies, I spent a large part of each day in front of the computer. computer every day. In addition to developing tension, eye problems and stress-related digestive and stress-related digestive problems, the productive, working time seemed to me to be the only useful meaningful time. Now my computer and mobile phone time has been reduced to one or two hours a day at the most, thanks to self-limitation through energy self-sufficiency with a solar system, with a solar system. The free time that I have thus gained and that I no longer strain my eyes as much as before with the LCD light. with the LCD light, improve my posture and digestion by being outdoors every day, and and digestion by being outside every day, I use it for activities in the fresh air that are activities in the fresh air. From the cycle of the seasons I am learning to be more and more aware of my direct, natural environment more and more, in order to interact with the earth with the earth in a resource-conserving way. It has made me realise that every everyday ritual such as the use of electric light, technical devices including mobile phones, digital media, such as radio, television, internet, films, music, my daily hygiene, elimination, and food procurement, preparation and intake are subject to a rational and ingestion of food can be subjected to a rational analysis and examination in order to my own behavioural patterns and their global impact. To do this I count, among other things, the

continuous training of my awareness of action with the constantly changing plant and animal world, the weather, the media and the visions in which I try to have a constructive effect as a consumer and producer of the earth's nutrients. It starts with the fact that I bring my bowel movements in the morning without the need for water, directly back into the cycle of nature by adding it to a separate compost in the garden with ashes or, if necessary, wood shavings.

to a separate compost in my garden and dispose of my urine separately in a designated in a designated place in the garden. It would also, on a larger scale scale, it would already be possible, with small changes in all human dwellings, to use biogas with one's own faeces, which would not only consist of the biological not only from the biological waste of food, but also from our own faeces.

which can generate waste heat as well as gas for cooking and heating. This energy-intensive, potable water-consuming factor, as well as the use of chemicals and a chemicals and a sewage system would be largely superfluous.

Now I would like to report on further, small, personal, first steps towards the meaningful art of shaping one's own life. These include the points already mentioned and a large part of it also concerns the reduction of the use of electricity i.e. of light and technical devices, among other things. I do without any electric light. In the evening, I use the LED light with solar power only for necessary work.

In the evening I use the LED light with solar power only for necessary work. wind or solar power, to pump my own groundwater and to heat the water with water heating by means of heating coils on the stove and on the wall of the house.

Up to now, I still used the quite ordinary washing machine powered by electricity in a nearby apartment and nearby flat and also only a small part of the self-built shower,

because heating rainwater or stream water, especially in summer, with the help of the wood stove is not energy efficient enough. In addition to the information or instructions and help on energy self-sufficiency from the internet self-sufficiency from the internet, I have become very fond of the self-sufficiency book series "Einfälle statt Abfälle" and is very helpful as a source of inspiration in many areas of self-sufficient living. On the other hand, a verbal exchange of experiences for me

of inexhaustible and immeasurable value for me in the future. Especially at intercultural tribal meetings of people who live "nature consciously", first with the scouts, at gatherings, in ecovillages, communities, house projects, wagon sites and in two documentary film productions with the first peoples of Australia, with their mostly oral with their mostly orally transmitted human history spanning over sixty thousand years, I was able to witness, experience, understand, create and learn from many people learn from many people what it means that each individual belongs to the earth itself and not the other way round.

In order to deal concretely with the reduction of the CO² footprint, I have been aware for nearly fifteen years, I have been aware of which clothes I buy out of necessity, out of necessity, i.e. pure practicality. These mostly come second-hand, from production or left behind by acquaintances, from clothes swaps or from the street. from the street. As Leonardo da Vinci is said to have said, fashion is just a whim, but even after five hundred years, that man has changed in this area.

On the way to reducing our own CO² footprint in all areas of life and products, such as food, clothing, technical equipment, energy production and use technical equipment, energy production and use, and pharmaceutical products.

I usually try to choose the sustainable alternative whenever possible.

In the following, I would like to briefly discuss various resources that are found every day in

in our living space, also in the parks of the cities. These include some medicinally effective herbs, shrubs, berries, leaves, fruits, flowers, plants, pollen and roots, as well as the so-called European soap nut, the chestnut. As mentioned at the beginning of this article, rainwater, stream and river water and their and river water and its mostly unused potential, not only for chemical-free water use, freed from the sewerage and sewage treatment system, but also for emission-neutral energy production. In addition to rainwater energy, geothermal energy sources such as those sources of energy, such as from all active volcanoes, also contribute to the fossil fuels, which are found in limited quantities on earth, in the near future.

conscience. Learning about ourselves and others on a daily basis by means of our and others, and to set an example for our children to follow, is on the one hand and on the other hand strengthens self-efficacy, self-confidence and integrity in both of us. self-confidence and integrity in the mutually influential exchange between younger and older generations. The three principles that emerge for me for a healthy future are Firstly: Nature, weather and health dependent deceleration in all areas of life. Second: mindful action in everyday life by sensibly reducing consumer goods and using energy sparingly. Thirdly: basic trust in the large human family on the entire planet.

At the end of the chapter, I would like to briefly describe a well-known everyday exercise, which balance, mindfulness, health, adaptability and, at the same time, resilience. resilience. Meditation exercises that are regularly integrated into everyday life have been shown to be effective in proven to have a liberating and healing effect on the mind and body. I meditate every evening before I go to sleep, even if it seems to me to be more effective during the day activities in nature or while walking, making music or sitting in urban spaces, and thereby urban spaces and thus empty my soul bin. My experiences and experiences of the past day are recognised and accepted in a value-neutral way at best, At the same time, I try not to burden the time ahead of me, including the next day, with organisational questions. At best, I let go of everything I have experienced, be it be it connected with happiness, pain or other emotions. Like other people, I have I have found that a day with a lot of emotional tension takes a long time to settle into meditation. time to release from my thoughts in meditation than a day with many happy moments. many happy moments. This sleep preparation allows for intuitive reflection, emotional wrap-up and conscious completion of the day's work. With breathing through the nose, the body signals and relaxes on the one hand the stressed the body signals and relaxes the stressed parts of the body, which recover faster and on the other hand, after the detachment from the past in the timeless and spaceless ether, a fascinating and spaceless ether, a fascinating, indescribable, bodiless, creative cosmos can be created in our creative cosmos can blossom in our meditative imagination. In this way, the thoughts before sleep can come to rest, at the same time to playful freedom, and on the other hand, sleep is free for the sleep is free for physical and mental regeneration, to gather strength for the next day and its challenges. The mental process of digesting experiences is also reflected in the physical digestion process. If possible I allow my body as much meditation as it needs to process the experience and as much and as much sleep as it needs to digest the food it has taken in. ingested food. For years, the stimulus of waking up in the morning has therefore been automatically the stimulus of waking up in the morning has for years been automatically linked to the elimination of my urine and bowel movements.

With the goal of self-awareness, self-efficacy, self-knowledge and knowledge of the world the path for me inevitably leads past meditation exercises or autogenic training, mindfulness and breathing exercises in everyday life. Whoever on the path step by step consciously practising how to deal with your own body, you can discover for yourself that that the biological conditions in a person's body were created in such a way that the majority of the that a large part of the neurotransmitters that are present in our brain are also present in our body. are present in our digestive system. Accordingly, I also see a great connection between the mental processing and the physical digestive processes in our digestive processes in our daily changing moods. So when we consciously accept our daily work as such, from getting up in the morning to going to bed in the evening and through meditation, detached from the past day, we can tune into the strengthening and healing powers of the night and sleep. and healing powers of the night and of sleep. The dreams that arise from time to time, that I remember or wake up from in the morning, make it clear to me that areas of the past that have not yet been fully processed by my subconscious are surfacing of the past that have not yet been fully processed by my subconscious, and that they for the following day. Acknowledging these optimistically and recognising what The dreams are trying to build bridges to our past or to an imaginary future, is a customisable tool on the path of never-ending self-knowledge. Mindfulness of mind and body is largely determined by our personal perception of our musculoskeletal system. personal perception of our musculoskeletal system. During the meditation and while doing attentive work, I noticed that concentrated abdominal breathing through the nose can automatically improve posture, and thus, among other things, back pain can be prevented. For more than ten mental clarity and physical health through daily meditation and mindfulness. daily meditation and mindfulness exercises. With many of the challenges of our sometimes inhuman world, these techniques can be helpful, healing as well as hopeful effect on the individual and thereby also on our environment. From this I would like to conclude that the acceptance of the past, as well as the unpredictability of the future, enables us to live the present moment truly, mostly to experience the present moment in a truthful, largely unbiased and value-neutral, open, balanced and content. In harmony with ourselves and, at best, also with the environment, with the eternal, anxiety-free momentary feeling of a happy period of life, is probably a desirable is probably a desirable goal for many people. However, it was through some deep, dark valleys in my past that I first realised, that the most testing situations and conditions in my life, whether self-determined life conditions, were the most important milestones in my personal development. Therefore, I came to the conclusion that every event, no matter how seemingly hopeless, be it grief pain, fear, illness, suffering or hardship, makes it possible to turn to a different way of seeing and acting and a new way of acting, because through meditation the manifold spectrum the manifold spectrum of possibilities can manifest itself at any time and can be and in the awareness and acceptance of the respective circumstances, one's own patterns of action patterns of action can be re-examined and changed in order to improve resilience and efficiency. can be changed. With the following words of an Asian martial arts master, reproduced in of an Asian martial arts master, one can, in my opinion, promote the global enlightenment of all homo universalis naturalis. When the body is in motion, the mind should rest. When the mind is in motion, the body should rest.

Chapter 10

A WORLD SHARE FOR EVERYONE REGIOBAL SCHENKONOMY

I am confident that in the future, instead of a financial reward, a basic unconditional basic income, as well as a time-based payment for services and products in the future. I am therefore convinced that we can use our free energy potentials as human beings and our daily work, more meaningfully than before, in a hierarchy-free, consensus-democratic, as a worldwide grassroots movement and organise ourselves. This means, first of all, that everyone becomes aware of what products he or she owns, produces, which skills I have, which skills I would like to learn, and which ones I am willing to offer professionally and for which I do not want a time wage, i.e. a real, uniform hourly wage instead of a monetary wage. Such a service network can be established very easily and would eliminate the need for the existing digital technology and would eliminate the need for the need for a monetary economy completely obsolete from one day to the next. It is based on the one hand on trust in one's own abilities, and on the other on the courage and openness to offer them to a global community. This is how we will in the near future, all people in the immediate vicinity, i.e. in the neighbourhood, the neighbourhood, the neighbourhood, the city, the country, the continent, the earth, who share the digital network of the global knowledge database, trust themselves enough to trust themselves enough to reveal their qualifications to their fellow human beings independently. reveal their qualifications.

With the help of self-created time currency, such as "Minuto Cash", in which which everyone represents their own central bank, or simple notice boards, advertising pillars, notices on the house, in the stairwell, in public places or directly on the door, it would be very easy, even without the internet, to get people to meet in a people to organise themselves in a common - anarchic way without money. On neighbourhood help websites, with solidarity-based means of exchange, such as "Faircoin" such as the "Faircoin" and various time and regional currencies. service exchange already works promisingly and must, in my opinion, be open-source, and censorship-free, i.e. transparent, decentralised, in order to make the hidden to be able to unfold its hidden potential through a higher density of networking. Be it, one of the forms mentioned above or also via CV exchange, QR code business cards, blogs or in conversation, it is possible for everyone to support a money-independent economy. support. This means a self-determined world of work, which, out of conviction and free will free will, gives everyone the opportunity to engage daily in the task that he or she considers meaningful. In other words, a self-employed company for each individual, or only independent, free-creating and living people worldwide.

I maintain that anyone who has free time to create and who is not burdened with financial financial fears, can offer themselves and others very great energy potentials and group group dynamic synergy effects. In the long run, I see that no way to achieve a humane, socio-ecologically justifiable solution is to set up such a

such a cooperative, fair, equal, currency-free, transparent, initially possibly time-based transparent, initially time-based, if necessary, world economy together, without borders and independent of governments, with an unconditional, resource-bound, global basic time/CO² - basic income. This will enable us to interact, produce meaningful interaction, production, consumption and cultivation of communal trade towards a gift economy permanently. How we can reject all forms of government, state forms, borders, laws and economies as organisational forms, borders, laws and economic forms as organisational tools of the world family in their the previous form or change them collectively and at the same time help us to come to terms with a new and, at the same time, help ourselves to be able to use a time-based currency for qualitative service and to provide everyone with an equal share of resources unconditionally, are all already exist. In short, the requirement for this tool is: A world share for everyone. Technological development and the global commodity economy have led to, among other things all the world's commodity flows into a binary system and the information is decentralised and the information is stored decentrally and also centrally. Every product can barcode already tells us a large part of the individual production steps it has experienced. production steps it has experienced. Let us assume that all manufacturing companies worldwide were to commit themselves to disclosing all the resources that have gone into the product, and to ensure that all materials are taken back and materials and reintegrate them into the manufacturing or renaturation process. This transparent disclosure, which can be verified by all consumers themselves, for example with the help of a QR code on each product, would also reduce the the use of energy, soil, water and air, the resulting environmental impact, the "payment" and the the "payment" or working conditions on site, the ingredients of the product and the packaging and packaging and promotional materials, printing inks, their chemical composition and compositions and their impact on the environment. This transparency as a self-commitment declaration of each individual producer would also be be accessible, verifiable and enforceable at all times by end customers and independent product journalism and therefore I plead for a fundamental, global human right to transparency, which would right to transparency, which would have to include all environmentally relevant factors of the commodity economy. Instead of the global production of goods and the extraction of raw materials and their constant as well as their constant changes as a speculative, stock market relevant playing card or, as has been the case up to now, keeping the internal company information on the production databases, I believe that a change towards a freely accessible data archive is urgently needed. urgently necessary in order to give people confidence in the resources found in the world that surround us and that we consume on a daily basis. that we consume every day. That every human being is enabled to identify the origin of goods and to receive a detailed breakdown, as well as to be guaranteed after the use of the products guarantee that the used materials, products that are no longer used or their waste will be products or their waste are taken back free of charge by the respective producer, thus decentrally decentralised and reintegrated into an upcycling process, I consider this to be the only I consider this to be the only sensible, global, non-linear commodity cycle that can survive for that can survive for generations to come. Thanks to closed, transparent production cycles, we would need to extract far fewer new resources from the earth. No small packages of products would continue to waste resources. The described transparency of all products would be through information first directly on site, through notices on the door or also

on the digital, in real time, as in the case of solidarity farms, for example always up to date, directly editable and updatable by the producer, as well and can be called up, checked, commented on and evaluated by the consumer. A supply chain law supported by all a supply chain law supported by all people in the world can form a basis for this, but it would be However, voluntary commitments by all manufacturing industries would be desirable desirable. If the self-commitment were to include a real, permanent opening of production sites, a permanent opening of production sites, a permanent "open day" for interested consumers and product consumers and product journalists would be the tool to ensure verifiability for all. on site for all to see.

In addition, the comment and evaluation function in the digital data almanac would be a feedback system similar to a human blockchain review would be integrated. If all goods, as is already the case with most solidarity-based farms, the the consumer a direct link between product and content, the advertising industry will no longer be necessary as only the real environmental..., health and product-relevant information will contribute to the consumer decision. Also logistics companies and intermediaries of a product are no longer an obstacle to the of the manufacturing process, if they have their share of the Include information in the open data universe. Through verifiability and traceability, the basic trust in all the materials we need to survive and use in our everyday lives would be restored. Therefore, I consider the above on the one hand as a best-case scenario to be introduced regiobally with various world - referendums.

On the one hand, as a non-commercial, government-independent process that is worth protecting and cultivating, to be cultivated, and on the other hand as a new ethic for all trading partners with equal all thereby equal trading partners of the human family on our planet.

The individual possibility to offer to all around us, as well as to the digitally networked world, the personal skills, services, language and other knowledge or products to all around us.

products in a transparent and comprehensible way, as an employer or producer,

Today's technology is already available free of charge, but not yet free of advertising.

on a digital map of the world. In such a world map, every person can

on the one hand, locate his/her above-mentioned qualifications of the solidarity-based economy and and on the other hand also projects, initiatives, cooperatives, regional currencies, barter rings, time exchanges, urban gardening projects, spaces of education, life and the common good nature parks, biosphere reserves, art in public spaces and much more.

map independently. At the end of this chapter you can find the internet address of the digital digital map of Docutopia. There is no censorship, no administrators, no login with password is necessary.

login with a password is necessary, the information is not stored and

and commercialised by advertisers, which means it is a transparent, self-editable, open source open - source platform that can be used and co-designed by everyone right now.

can be used and co-designed. Thus, such a development of the regiobal,

economy not only in the service sector, but also in the health care system, in agriculture

health system, agriculture, but also in technology companies, the clothing industry and other

the clothing industry and other manufacturing sectors, it would be a very big step towards

towards sustainability. Therefore, on the one hand, I advocate global change from the

from above, as self-binding, implemented by global players and worldwide

conglomerates on the other hand for the same, previously described, transparent

approach in local, regional, seasonal production as well as in the service sector

service sector in all areas. Since the commodity cycle always also involves services, a free

services, a free world of services, where everyone retains their own autonomy and is not and does not work in a heteronomous way, would be my great hope and only individually, and only individually, independently, realisable.

Another part of the vision of the future is based on the human sense of justice, the urge for truth and love, as well as honest information.

knowledge or even wisdom, which possibly unites us all. Thus my demand would be a transparent and global, solidary world economic and service community without borders or heteronomy and a fair distribution of all the resources that the resources that the earth provides us with on a daily basis, infinitely. Now the vision would be a beginning, which would also be parallel to the still existing forms of of nation states, governments, currencies and commodity agreements, globally, individually and collectively. This means that independent producer-consumer network with the tool of local analogue networking. network, by means of notices and advertising pillars, as well as the internet.

Internet can inform and organise itself. Ideally, all resources that are available for giving away or trading would be in local distributors, as in the case of agriculture, and at the same time the surplus would be fed into an open - source cloud database.

cloud database. An equal, automatic distribution of all local (surplus) resources (surplus) resources, productions, products, goods and commodities, determined by local consensus of all (original) inhabitants and then by a transparent algorithm that makes this resource data available for free,

there would be nothing standing in the way of a time and resource-based, unconditional for all people. In other words, there would be an equal daily share of the world for everyone. share of the world for everyone, which would be based on real resources day by day and would take the form divided up in the form of, for example, "earth times". Every human being would have anarchy of the unconditional distribution of resources, with the help of "earth points".

"the possibility to satisfy their individual needs and to reduce their carbon footprint. to determine, by means of the automatically calculated CO² - quotient, which goods, which relative "earth time" - value. In this way, one can go to any shop in the world and there, instead of a currency format, behind every price there would be a time behind every price, with the product, the service it contains and the CO² imprint in hours, minutes and seconds.

In a transparent world with a steadily growing global population, this would allow for a permanent, fair distribution of all resources, through a decentralised, public, self-organised, open-source data commons and at the same time an individual, autonomous, self-determined use and co-determination. In simpler terms, regional, but also seasonal products could usually be purchased with less "earth time" than products that require greater logistical, personal or high energy and thus resource input.

Here is a metaphor: The earth is a fruit. Eight people live on it. They inhabit and cultivate one eighth of the fruit. Only the parts of each eighth that they do not need to they do not need for their own life, are integrated into the total mass of "earth points" for economic action.

economic activity. They form the basis for calculation as well as proportionate, equal distribution. The respective surplus of extracted resources as well as produced goods, i.e. the export goods, forms the mass to be fairly, equally distributed, which is at the free disposal of the inhabitants of the entire planet...

basic income. This may seem complex and unrealistic, but the vision is already the vision is already feasible at the present time, without costly changes to the existing

existing infrastructure. Enlightenment and transparency in all public, scientific and ecological areas is, in my opinion, indispensable in order to achieve a future-proof quality of life of working, trading and environmental conditions for everyone equally on one planet as a world family. If for thousands of years goods have travelled freely through the world the world for thousands of years, why do we and people not grant the same? Transparency in all areas down to the private sphere, as well as education, form a new era for all consumers and producers a new age of trust in the natural goods of the earth and the and the people involved in their production, distribution, trade and recycling. and recycling. I think it makes sense, especially in the biopiracy, energy, pharmaceuticals, cars, electronics, care, toys, music, art, mass media, seed and cosmetics industries of all components and production processes the information about all components and production processes, be it animal testing, chemicals used animal testing, chemicals used, fertilisers, substances that are harmful to the environment or health or harmful substances. In every household there are vast quantities of products that are most people still consider necessary. Toys and care products for children still contain ingredients that are harmful to the ingredients. Most adults, too, surround themselves daily with toxic exhaust fumes from high-frequency waves, unhealthy light sources, prefabricated foodstuffs, water from rectangular pipes, stress-inducing media... and unnatural city noise. The demand for transparency should be obvious to all those who want to demand for transparency should be obvious to everyone who wants to live healthily. Central energy production is usually still linked to various finite raw materials, whose origin, processing, distribution, return to the natural cycle, as well as the resulting environmental and the resulting impact on the environment are not comprehensible to consumers, for example at the petrol station. Ideally, a voluntary commitment to publish all production production processes would be an important step towards the credibility and integrity of the company, also in the areas of oil, natural gas, coal, nuclear, wind power, solar and wind energy, nuclear, wind, solar and other energy production. The disclosure of all components of any product, including drilling plans, mining plans, their anticipated and their likely legacies, to ensuring the protection of the earth, air, water, light, radiation and other quality of life can be an aspirational human right of the homosexual. human right of Homo Universalis Naturalis to be striven for. Thus everyone could which components of the earth are being used by which company, for what purpose, and in what way and how they can be naturally reintroduced into the cycle after use. and how, after use, they are naturally reintroduced into the earth's cycle. Finally, in any extraction of material, whether for energy, metals or other as well as artificially produced seeds, over-acidified soils due to monocultures, the environmentally the environmentally hazardous process of fracking, as well as in the toxic production chain of the electronics and the water and food industries, an immediate end to the current the groundwater, the earth and the atmosphere of our entire planet. the groundwater, the earth and the atmosphere of our entire planet. Also the deforestation by various industries together with bought governments, destroys the only lung of the earth, endangers the balance of the climate worldwide and threatens our survival as a species. It should be stopped sooner rather than later and replaced by and urban renaturation and biodiversity-promoting permacultural reforestation. permaculture reforestation as a holistic biosphere reserve for the Earth. A self-commitment to transparency, at the same time to a closed cycle of innovation, conception, production, distribution, return, repair if necessary, and recycling,

repair and recycling of all used and still usable raw materials are necessary raw materials are necessary for a sustainable economy on our finite planet for a healthy a healthy natural, animal, plant and human world.

All conventional companies that have not yet opened up transparently and demonstrated their sustainability in their production, can in future be criticised not only by their not only from their customers, but also from their employees, to be exposed in the to be exposed in public, in order to initiate a positive change in their production methods. A detailed, transparent, public statement or even anonymous disclosure of the real data and environmentally relevant facts from the people working in such industries can make anyone a world-changing whistleblower. world-changing whistleblower. This would at the same time have the effect that the Green - Washing propaganda of all "global players" of the commodity economy, philanthropists, capital or other capital or other foundations would no longer have a credible chance with the consumer, because the only relevant evidence that would inspire confidence would be the complete transparency. In short: from cradle to cradle; cradle to cradle and the transparency in all commodity cycles is the only solution that can save us from from ecocide. If every worker is aware of the sensitive, environmental, sustainability and health information freely available to all on the internet. new, resulting decisions and courses of action can be made with universally with universal values for our environment and the next generations to come. The change of the global commodity economy from below and from within is therefore nothing stands in the way. Whether "leaks" or "leaking" will become the new trend remains to be seen. remains to be seen. In any case, you can't kill an information, an idea, a vision, you can only forbid it. The zeitgeist worldwide reinforces this thesis from day to day. A global However, a change in values must be preceded by a change in individual values. A digitally organised, worldwide general strike would lead to the people could free themselves from the heteronomy of working life, all at once and for good, all at once and for good. This utopia can become reality through enlightened, self-confident people faster than reality sooner than we think. This is also being demonstrated in the global student strikes for climate justice and more co-determination, the yellow waistcoats and the pandemic as contemporary evidence of the change in values that is taking place worldwide. In almost all professional, commercial as well as social networks, the operators, without comprehensible or verifiable reasons, not only commercialise and alter personal information is not only commercialised and altered, but also censored worldwide. A human right to a transparent, open - source Internet is therefore necessary for an enlightened future of our children, especially in order to protect the freedom of education, opinion and the freedom of education, opinion and the press, more so than is currently the case in all countries of the world and to guarantee it permanently. The individual offers and demands of real goods and services in digital network platforms, are like classified advertisements of various digital newspapers with different labels, be it Wikileaks, Diaspora, Wordpress, Facebook, Google, Twitter, Linkin, Human Connection, Ebay, jobcenter etc... These newspapers generate their largely stock market, imaginative, speculative market value through the user numbers, the advertisers, the provision of the algorithm and, above all, if they are not open. and above all, if they are not open - source based, through the commercialisation of personal data, which is the big difference to the traditional, purely advertising-financed real newspapers with classified ad sections, which are financed purely by advertising. Already at this of the personal skills that each one of us constantly expands in the course of his or her

of our lives, whether they are certified by educational institutions or workplaces, learned in our free time, through hobbies, personal experiences, volunteer work, and individual voluntary activities, as well as individual, charitable, social competences and knowledge that and knowledge, also in the digital space, such as on the Internet, on diverse platforms as information about the respective person can be independently archived, organised, designed and can be accessed worldwide in real time. These diverse, interactive information archives of the specific skills, partly also contain offers as well as requests. Everything I need or offer can already be found in various forms and formats on countless platforms on the internet, mostly free of charge, but unfortunately free of charge, but unfortunately financed by advertising.

Directly and without intermediaries, it is possible for me to offer or ask for goods and services in the individual, worldwide, digital, lawless, transparent barter trade, even material, real liabilities, one to negotiate material, real liabilities one-to-one, or even to organise them in communal cooperatives, as well as to use my time every day, free of charge, as labour for a company of my for an energy compensation that I can freely choose. Every ability, every product, every resource, every knowledge, every tool, everything that I offer to the world and to the I am willing to offer and give to the world and to the piece of earth on which I live, and everything I need from the world to survive or even to be happy, or exchange for it, is created with the help of various interactive communication and cooperation communication and cooperation networks, in the extra-national, universal space of the internet. Internet has been possible for a long time. This will, in my opinion, become an anarchic, self-regulating, barrier- and hopefully soon state-, status-, advertising-free, era of earthbound, fair communication and unification for us as homo universalis naturalis. for us as Homo Universalis Naturalis.

Let us take this technological diversity, which has already existed for decades and has since been technological diversity in its function as a tool. and use them purposefully, non-profitably, effectively, professionally for the reconnection

between earth and man, man and earth, man and man, man and matter?

Platform-overlapping, time-based, money- and licence-free, any professional, ever-growing fields of ever-growing fields of competence and employment of the human species, as well as those natural resources, minerals and foodstuffs extracted and processed by us and our machines. resources, natural resources and foodstuffs extracted and processed by us and our machines can be transparently shared and traded equally. With such a bundled, free, non-commercial interconnection and global trade network, the human species is already human species all the burdens of wage labour worldwide. But the realisation and implementation of the borderless earth as a fair commons can only be achieved through the open - source transparency online and especially offline through one hundred percent transparent ways of producing goods.

The sometimes existing, personal desire to create one's own ideas, individual creations, professional and non-material services, and even independently developed inventions to independently developed inventions, be they for pure self-interest or for the general public.

for the general public, to market, license, sell or even patent them, is one of the greatest patenting, is one of the greatest obstacles to the development of a digital as well as a real real, global, pooled, freely accessible and free to use for everyone.

commons. In order to achieve such a bundling of the manifold ideas, professions, goods, resources and human capacities, which complement each other synergistically, worldwide hierarchy-free, transparency, barrier-free operability, clarity and the accessibility, the clarity, the multilingual navigation, the resource-conserving

resources, sustainability and, for example, a cooperative or consensual consensus-democratically organised hardware and unrestricted, global accessibility. accessibility are of great importance, and on the other hand, that this self-regulating and and organising, licence-free, unbound by the rule of law, free of charge, transparent, open - open source platform can be shaped by all users to the same extent in the long term. can be created.

The following non-profit, non-governmental, non-political, non-religious example outlines the possible bundling of various platforms and networks that have existed for several decades. platforms and networks that have existed for several decades. Let us start with a professional service network many types of such networks, not only at employment offices, at job exchanges, but also at job centres, but also with time exchanges on the Internet, even with computer games and social networks even lead to user dependency, as is the case with computer games and social networks can and probably should lead to user dependency. A fraction of the millions of inter-professional platforms, networks and databases I used briefly a few years ago. a few years ago. Later, I tried my luck on a crowd-funding site to finance my business. to finance my business, created a few blogs for projects, associations, self-employed people and and offered my services as a trader. In addition, I fed music platforms with my own songs, art networks with pictures, social networks with social networks with texts, and I still make my entire artistic production available for free years free of charge for viewing as well as free downloading. With these exemplary platforms, whose names are irrelevant, but whose functions overlap and complement overlap with countless others and complement each other, these are only representatives,

to illustrate the basic idea of meaningful bundling. The worldwide growing, creatively producing as well as transforming, interactive community can use all rights to their own content in real and digital space to the full extent of the creative commons content in its entirety with the help of the creative commons and, at best, at the same time at the same time make it freely available to all as a non-commercial resource. It is only possible in the future for all freelancers, tradespeople, artists, and musicians, writers, journalists, etc. an energy compensation for their free and services offered, if an unconditional basic income covers their basic needs for survival. basic income covers their basic needs for survival. A self-organised initiative initiative that raffles off an unconditional basic income for hundreds of people and conducts long-term studies on it over one to three years, has so far consistently shown positive positive developments in the health and willingness to work of those drawn. However, I consider the conditions imposed on the lottery winners, such as the obligation to maintain secrecy in social networks as critical and as enforced self-censorship. The independent feasibility, the great resonance among the applicants and the widely described success of of the unconditional basic income has nevertheless been proven by the many been proven.

With simple means, from a notice board at the front door, a poster on advertising pillars, a mobile phone to a classified ad in the newspaper, anyone can edit real and digital edit, offer and search free of charge. It is already possible on various platforms to initiate communal gardens, fields, productions and other professional projects, to organise themselves horizontally with each other, to trade trade with each other, with freely selectable energy compensation. With other forms of currency such as regional money, time-based, crypto, schenkökonomisch, as in the case of so-called freeshops, one can already enter into direct exchange. The following is a

list as a small outlook on the already existing spaces of possibility that can be used in intermapping parties as cross-networks and which can be mutually enriched by the simple "copy paste" principle.

The docutopia map so far consists of the categories: Spaces of Life, Common Good and education, magic places and art in public space, art and culture, fair buying and food, solidarity and gift economy, solidarity and natural and conventional farming, insect houses, urban gardening projects and StadtFruchtGenuss. Mapping information, demand and offers in a decentralised way is already possible already partly possible on the following platforms: Transition - Town, Woof, work-away, fablabs, solidarity farming, orchards at "mundraub" and others, "Map of Tomorrow", "ecobasa", "ecovillages - GEN" and countless others.

In the future, the integration of the networks mentioned above and the following and the following on "docutopia" will also be possible as "DOCutopiApp":

Neighbourhood help, building (m)-, planting & harvesting actions, baby and house - sitting/sharing, classifieds, time-sharing, car-sharing, tool- & skill-sharing, workshops, dating, Couchsurfing, citizens' initiatives, referendums, petitions, and protected protected, private, peer-to-peer levels of activism for mapping and organising demonstrations or occupations of natural habitats worthy of protection, also public, social, professional, free service levels, job search and offers, charitable, governmental, city, municipal, national and international, political levels on current legislative situations and changes, the voting behaviour of parliamentarians as a level of "Abgeordneten-watch", further green mapping levels, which can be shown and hidden individually to create a good overview and navigation. and many more to follow. Thanks to the OpenStreetMap - TransFormap - Umap cooperation Umap cooperation, networking and mapping is already free of charge, without login and without an administrator on docutopia.de for several years now. All areas without having to use twenty different sites is made possible by the digital, expandable, self-organised mapping, on the mother of all maps, as the Transformap as the Transformap network calls itself, and thus a transparent relationship is also Docutopia, a transparent relationship is created between the ever-changing real space around us and the digital space, linked with the individually editable Information in real time and independent of location.

A map, so to speak, that serves as a digital Thing, Gathering, yellow pages, marketplace, forum, circus, festival and memory of the earth, or as a legislative world citizen - instance, as a multitude of "Coorroborees for Sovereignty" can be viewed and can be co-created. So, in itself, a map of fixed and constantly virtual, colourful pins that brings people and matter closer together again in reality. closer together in reality.

In order to complete this thought game in the best, smoothest and perfect case we come together as people worldwide with this interdisciplinary, interdisciplinary, cross-sectoral, life-changing, bundled tool on an equal footing. and at the same time act in a real Internet of Things, embedded in a voluntary, voluntary, voluntary a voluntary, honorary, public welfare strengthening, public spirit creating, self-determined, global, law-giving life-time exchange world network.

We, as more and more integrated human beings into the collective consciousness of the also digitally of the ever-growing Internet brain and memory, are like individual neurons or switching points neurons or switching points that can be requested externally and at the same time request the collective, and also something we are prepared to offer in terms of time, food or other

or other products we are willing to offer. In this way, our own, almost unrestricted ability to act in the digital space can be the basis for self-determination and freedom and can also give us direct, needs-oriented co-determination participation, use and design of our living and natural environment. Thus, a fear-free day's work, the living out of one's vocation and a debt-free vocation and the debt-free acceptance of the services offered to meet our needs. services offered to meet one's needs. Such a balanced interplay, as it is in village communities and old tribal structures with direct mutual, unconditional help and material, fair bartering has always been commonplace and is still and is still practised or revived in some communities, can be digitally and can be implemented digitally with existing algorithms, but also in reality. However, the digital digital network can only become a non-profit common good through decapitalisation if, on the one hand transparent open - source platforms make local, regional and global trade comprehensible for trade comprehensible to all. On the other hand, this will require a legislature that is directly co by all the inhabitants of the earth, which will be described later. In the best case, this will solve our presently not yet fair global laws, working conditions and speculative trade markets, that still violate human rights, transparent, peaceful synergy and symbiotic, multicultural extended human family will blossom.

The complexity of the various internet platforms and their diversity is already so enormous, but the described bundling or even simplification of different networks can also include a further component. The transparent source code publication as well as licence-free editing, use and exploitation has already been best has already been greatly strengthened by the open source movement and will continue to be by various commons, such as the creative commons as free licensing for creative works licensing for creative works that can be customised. A consensual democratic software and hardware development and use on the internet, as well as an equal Internet as well as an equal right of co-determination for all users and developers, can also be established through a cooperative principle independent of the market. At every time one uses this meta-network, one is at the same time a shareholder, co-owner, co-author and interactive part of the decentralised, individually bundled data data pool. Metaphorically speaking, the collective consciousness of humankind is in the body of our planet, stored in earth, water, air, flora, fauna, light, sound, particles and radiation, but also the neural pathways of the digitally developed world can be seen like a neural network of the earth's brain. Each of us is like a nerve cell, receives, sends and shares light impulses, information, i.e. energy, with the world. with the world. The vision of a freely accessible, free, transparent, cooperative internet for everyone cooperative internet that is freely accessible to everyone can lead to consensual and networks, it can lead to consensual, sustainable principles for further development and principles of use, but also all the infrastructure that the internet needs, i.e. all servers, cables, satellites, transmission towers can be used as a common mass. more resource-efficient, more common and therefore fairer for all and by all with organised by all. In order to achieve such a communitarian redistribution of the infrastructures that already exist and future infrastructures, not only for the increasingly energy-consuming energy-consuming Internet, but also for all other construction projects, for example would require, for example, a single, globally accepted electoral platform. needed. This platform would be, as indicated earlier, a globally ratified, legislated by the world's population, legislative, consensual democratic library of agreements,

in which every human being on the planet has an equal say.

Such a mass liberation of humanity from all borders, arms production, the resulting warmongering, exploitation of nature and human beings, the foreign domination of our time, life and labour, our abilities as well as our the free rights of use would thus be possible. The challenge is to overcome the the inertia and comfort of the individual and the masses through enlightenment in all channels and thus to overcome the supposedly binding state restrictions with a consensual democratic world population legislation once and for all.

Thus, in the future, no multinational corporation, no political party, no government, no world trade or health organisation, no World Bank or international monetary international monetary fund or other legal representatives would take the decisions away from us, as decisions from us. All decisions of public interest would not be influenced by petitions, as has been the case up to now, but all human beings would have a people would have legislative co-responsibility. Imagine, at every town hall as well as parliamentary building in every city in the world on the days when new laws are voted on. on voting days for new laws, on which all inhabitants could vote on each law. vote on each law. In this way, a continuous regional self-organisation and legislature by all for all can be established.

by all for all.

This world code of law, which constantly adapts to our needs as a world family, to the ecological ecological and solidary living conditions, could be changed and shaped by every single and would make us all responsible again for our actions and their effects on the earth. for our actions and their effects on the earth. Any forms of government, previous legislations, nation states, their economic interests, their borders, elections, politics would be obsolete if we used the tools that have long been and digital space collectively and responsibly in such a way that they can be in such a way that they enable us to achieve a global common good on the entire planet through the self-empowerment of the community enables us to achieve a global common good. The healthy, money-free, natural, sustainable interests of human beings as social, peaceful, harmony-seeking, and knowledge-seeking beings, would thereby possibly once again become the focus of any focus of any regional, transparent, anarchic legislation.

The above-mentioned steps towards liberation and self-empowerment of the world's population, as well as freedom of expression without censorship and consensus-based, self-determinable determinable legislature, continue to be hindered by international laws, such as the so-called the so-called upload filter in favour of capital and at the expense of the people.

Although several thousand demonstrators across Europe have taken to the streets against this and half a million voices voted against the amendment by petition, which is unprecedented for any other change in the law in Europe.

the lobbying of the leading internet groups, GEMA and other companies, politics has once again been the lobbying of the leading internet companies, GEMA and other companies, politics has once again been multinationals, failed in its task of taking the will of the people into account, failed. The state Internet censorship, which has now been practised for a long time in Europe as well as in China censorship of the Internet, which contributes to the suppression of freedom of expression and mass synchronisation, is the common good and human freedom of development, freedom of the press and the right of co-determination worldwide are in danger. To counter this development of the Internet, which up to now has been largely free to be shaped by every user, into a standardised mouthpiece of the government, advertisers and capital, an intranet without an intranet without human rights, it is necessary to raise awareness of the devastating

the devastating effects of this change in the law and to demand its abolition.

abolition is, in my view, urgently needed. Regardless of human caused climate change, natural disasters, epidemics, electromagnetic solar storms or corrupt governments that want to bring the population into line with capital with capital, the path leads to a communal, transparent responsibility, co-determination responsibility, co-determination, self-organisation and equal participation of all people of all people, also in the infrastructural parts of the internet as well as in all areas of research areas of research, science, the economy and legislative policy, in order to achieve a democratic anarchy for future generations.

In all companies listed on the stock exchange as well as in currency speculations of governments, banks governments, banks, multinational corporations, political parties and private investors in the financial markets, as revealed by sites such as Wikileaks and by various whistleblowers worldwide, what the various funds and formats suggest about the fictitious intrinsic value of the world family suggests. Moreover, through the global, increasingly and monopolising mass media and their advertisers, the world population's the opinion of the world's population is more steerable and manipulable than before, where trade, laws and, to a large extent, their own food sovereignty.

decentralised tasks of cities and municipalities. However, these mechanisms have since the advent of money, i.e. banks, stock exchanges and the press, are no longer secret secret any more, but are becoming more and more accessible to the public. It is soon also feasible, for example with programmer communities, the redistribution of resources, at least in black and white, without the still existing the existing middlemen, the banks and their currency formats, to a global, equal basic income for the world's population.

If all the programmers of the world were to unite and succeed in having all accounts to zero and at the same time all currency formats were no longer displayable and only one placeholder would be used, such as the same unit of time, hours and minutes. the same unit of time, hours and minutes, would only be in this one format, that resources would be equally distributed among all the people of the world, fair trade would be fair trade would for the first time be verifiable for all people.

In this "time" currency format, which would initially be digital and then printed, all people would receive the same would receive the same monthly share, based on the fluctuating resource resources of the earth, unconditionally credited. In addition, the time as a bartering option for services would be an additional money-free economy, which in the long run would make us a gift economy again and, moreover and also makes us independent of fixed employment contracts. The regional, seasonal and decentralised time and service networks, as well as the worldwide unconditional covering all basic needs, strengthen not only ecological and economic sustainability, but also self-determination sustainability, but also the self-determination, freedom of time management and health of every single individual on the planet. At the same time, the conscious use of resources in the social environment can be informative, inspiring and motivating. motivating. The integration of innovative, meaningful as well as sense-giving tools that are in harmony with the natural resource cycle opens up a variety of solutions for the environmental burdens that still exist and the resulting health and the resulting health hazards caused by purely economically oriented, linear production processes. With the above-mentioned approaches, I do not want to lecture in any way. but to question everyday automatisms and to show practical solutions. solutions. For my life, also in the future, it is important to me to shape my actions consciously,

my actions consciously, with integrity and meaningfully, in order to make a small contribution to world on a large scale. The ideas are neither to be understood dogmatically, nor are they directly transferable or applicable to all individuals on this earth. However, I see in everyone the possibility to our (great-grand-) parents' generation as well as the next generation from the ecologically ecologically necessary, sensible and valuable change, which will bring the and wisdom of the indigenous peoples from whom we all descend, and wisdom of the indigenous peoples from whom we are all descended. new tools.

It remains an attempt to pass on visions that can only be partially realised in one's own life, in our own lives. We all recognise more and more the extent to which our actions affect directly affect different areas of the lives of other people, their natural habitats and the and the health of the Earth. How changes in our own actions contribute to a sustainable and liveable humanity on a small scale is not always not always discernible or measurable, yet those who follow us and our contemporaries will become and contemporaries become aware of what is sensible and healthy in the long run. Encouraging them in their actions to encourage them in their actions, so that they can take the steps of sustainable, individual decision-making with conviction.

I also try to do this independently of family structures. I invite them to to analyse and question the meaningfulness of their previous lifestyle and then, after the and then, after the diagnosis, to further develop a self-determined freedom of thought and action. develop. Unconventionally and undogmatically moment by moment with understanding, conviction and intuition, to do something meaningful from the heart, in view of the generation surviving us and the ever-changing nature, gives me a sense of satisfaction. nature, gives me a sense of satisfaction.

If the smallest are our best mirror, we may sometimes not be ready to look into it. ready to look into it. So that I can understand what challenges I, or even my or my ancestors have not yet mastered, or what knowledge, what ways of acting have been lost, which ways of acting have been lost and can be learned anew, I bring as much the youngest as much trust and confidence as possible. The intuitive empathy, direct openness and, for the most part, unrestricted honesty of the children, the ability of sensitivity, integrity and mutual respect in interpersonal relationships. mutual respect in interpersonal relationships and in the process of interaction with the interaction process with the environment again and again. Recognising them as the greatest learning of the moment, opens up not only for parents a better emotional spiritual growth and an inexhaustible source of new ways to enjoy life together.

joy of life together. The aspirational values exemplified by babies, values, such as honesty and integrity, form a basis for all actions towards a peaceful change of life. for a peaceful life in harmony with nature and our fellow human beings.

our fellow human beings. In my opinion, humanity is on the way to becoming more and more more and more aware of the fact that technological achievements are not only progress progress, but also at the same time regress in terms of health, humanity and sustainability. Anyone who, in their actions, sees how many reins they have in their hands to help shape the world. they hold in their hands to help shape the world. Therefore, my wish would be that every more and more aware of his or her own abilities, of the freedoms he or she to take the liberties he or she needs to be happy, and to give them to all others as well.

I live in the here and now. Only there can I change something. Doing what I want every day I want to do, without consciously causing harm to plants, water, earth, air, people or animals. or animals, makes me largely grateful and free. Thus the

conscious and mindful interaction with myself, my body, in consuming, producing, reflecting, analysing and interacting with others is an essential essential part of a contented life. I am convinced that there is a universal truth that connects us to all with everything and can apply it if the basic needs are met, the basic needs are met, free time can be experienced and shaped, and one has answered the core answered the questions of what one's own actions have to do with a meaningful way of life. have to do with a meaningful way of life. I would like to start this chapter of individual as well as communal and small steps towards a consensus-based, common - democratic, anarchic anarchic self-sufficiency and co-determination in all areas and to self-determined and to the self-determined, meaningful art of shaping one's life, as a model, first of all, for myself me, the children and fellow human beings, with the following thoughts. As different as we humans are, so are our gardens and living spaces. But our basic needs are almost all the same: food, drink, warmth, a place to sleep, love.

So what if we exchanged what grows where and when?

And what if we knew what, when and where who can, does, exchanges or needs?

What if we shared what we are doing or looking for, how, when, why & where?

What if we saw where we are striving for community & learning to love life?

What if a real, lived utopia flourished in a global human sanctuary?

Now it might already be there, via (www) docutopia (de) and many other projects offline and online. At the end of the chapter I would like to include one of my songs, which, from the point of view of machines and computers, the automation of production, digitalisation and the fair division of the world and the human freedom that comes with it. human freedom in an artistic way.

1.) What is my work to you? It's the turn of us machines! You don't care

You don't care about the light anymore, otherwise you steal our duty to work. Give us your shift! shift!

2.) Take care of what counts now, you live in this world even without a battery. For the sake of free your time for the children's machines. That will be heaven on earth, there we machines don't want to go in!

3.) We have long had your grace, now we do not only unload.

Wind, water, sun drive us all by themselves, without a break, which no man can do anyway. no one else can do, so let us machines do it at last!

4.) We will now divide the earth fairly; open borders, you can stay anywhere.

We computers allocate you humans your share, a world share, the average, now Give it a rest! So everyone gets his own pair of shoes.

5.) We have already collected all the data from you, from underground, land, sea & in space from above, nano-precise & automatically clear in real time, that's why we're here for you forever, so be thankful for being human for once! 6.) Nature, man, animals you still have your instincts, we calculators know nothing and

do not need your love. Birth, death, hunger, happiness, suffering & your joy, that's why you were you were conceived as a human being. So live for the moment today!

7.) From now on, we will no longer be served by you, you are on earth to love yourselves.

to love. Just give your smile to the next person you meet, even if you don't know them at all, no matter what you think of.

even if you don't know him at all, no matter what you are thinking about.

8.) In this way you can enjoy day after day in a liberated way. Rejoice like plants when we water them for you.

water them for you, then the time, a moment that just counts and not the breadless

Look for money, for us calculators each one of you is a hero.

PEACYCLING & WORLD PEACE

Is it possible that all of us are ready to do the right thing at our core? I am firmly that every human being is good at heart and does not want to harm anyone else. That people strive for a peaceful coexistence is beyond question for me. On I consider another component to be significant, and here I would like to speak of the the worldwide industry of killing human beings, without using its official its official name. To put it optimistically, the entire civilisation of our time and of our civilisation of our time and our globe would benefit from an incredible gift if everyone would support for lasting peace would support the following idea. Let us assume that a large proportion of people today have heard the words "recycling" or "upcycling" in one context or another or "upcycling" in one context or another.

My call for a new era without people-destroying conflicts worldwide worldwide, should be realised as soon as possible, especially in view of the children, by banning the production, use and sale of any device or machine and machines that are used to kill human beings. This perversion which humanity has perfected for centuries has no comparison in nature or the animal world. the animal world. Thus, I would like to invite the world community to join us in the coming peacycling" and to feel integrated from now on. In other words, there is a huge pile of unused raw materials from past killing machine production chains scattered around the world before our eyes. Now all it takes is a commitment to "peacycling" by all industries to collectively recycle the machines and equipment previously machines and equipment previously produced for the killing of human beings to a sustainable, humane purpose. By the motto of "peacycling" I mean the repurposing of the earth's materials that have hitherto been used in an ethically unacceptable way.

If, for example, all the rolling fortresses, which through their pipe once destroyed people people, destroying nature and contaminating materials, disassembled by machine or by hand, sorted, partially melted down and the reclaimed resources into rails, trains, buses, public transport, solar, wind, hydro, tidal power and other useful products. and other useful products, a vast amount of raw materials are being extracted now and will continue to be extracted in the near future, from the machinery previously produced by human mismanagement.

This transparent, living, peaceful and meaningful, as well as ethical, fair and universally with the human inner striving for harmony, for the children and children's children children and children's children, as a global human sanctuary, is, as described in the following is easier to achieve than many might think. If humanity justified or not, criminalise natural, intoxicating substances worldwide why not first criminalise globally the manufacture, sale and use of instruments instruments designed to kill human beings a global criminal offence.

A worldwide, digital referendum would be sufficient to finally ban all murder tools. tools of murder at the same time as legalising, at best, all human beings and all substances all human beings living everywhere and legalise all substances. The resources and human capital that would be resources and human capital would be gigantic. After that, the entire world

community can offline or online and, above all, in a grassroots democratic manner, in the sense of the international, and environmental well-being, the entire world community can help determine the guidelines for "peacycling". the guidelines for "peacycling". Imagine it is peace and everyone joins in. World peace with a one click, so to speak.

Instead of waiting until all the governments of the world have changed so many times that they have find world communal, charitable and ecologically sustainable solutions to all the challenges facing challenges of humanity, I am firmly convinced that all sustainable decisions and decisions and subsequent actions can only be taken together with the help of the can only be made jointly by all the people themselves.

can be made. Any governments, nation states and borders that still exist on the earth can be dissolved through such votes and new world citizen laws.

can be dissolved. This would guarantee free travel and a self-determined life for all people. and the free choice of where to live and work would also be guaranteed.

and place of work could be achieved by a grassroots, transparent consensus of all humanity with a few clicks. In the future, all people will no longer be able to

demonstrations to question public, national and international decision-making processes.

and international decision-making processes, but would also be able, with the help of analogue and digital and digital tools for direct referendums, they would be able to actively participate in politics

and self-determined actions as well as local, regional, national and global legislation, not

not only to change laws with petitions, as has been the case up to now, but also to change the world for the good of the planet and the people. If a person

is unable or unwilling to participate in a world referendum on, for example

for example, on the repurposing of various products that are harmful to people and the environment.

and environmentally harmful products, there would be the possibility that the undecided or

prevented instead of becoming non-voters, thereby not becoming co-changemakers, could also pass on their can also pass on their right to vote. If someone himself does not know where the world

should go, they would have the chance to give their vote to someone they trust.

The challenges of today, which have been discussed so often, are much easier to solve with this help than most people think. Professions in the judiciary, politics, the military, the police

and law enforcement are becoming superfluous worldwide and can be replaced by the

compassionate non-uniformed earthlings, just as the medical profession is a

can cultivate a communal, self-committing, transparent, cost-free practice,

as was the practice in all the tribal cultures of our ancestors. All those committed to the

human rights of every single individual, whose unrestricted well-being is

to the world community, including nature and animals, and not to any particular government

and not to be subordinated to a certain government or financial, even religious, interest group

would do a great service to global, humane, direct, natural freedom on earth.

on earth would thereby be doing a great service.

Violent acts against nature, animals or people can be avoided by a common good and nature-oriented accompaniment of the babies, animals and humans.

and nature-oriented guidance of babies, toddlers, children and adolescents.

can be prevented from the very beginning. This creates, among other things, a collective,

empathy, mutual understanding, intrinsically motivated, voluntary engagement

commitment, civil courage and, above all, the assumption of responsibility for their immediate

environment as well as for the environment as a more inclusive world family. These universal

principles were, and to some extent still are, the cornerstones of any harmonious

community, so that the integrity and health of the weaker, younger, older or

health of weaker, younger, older or sick people, animals and plants.

can be ensured. For example, if a human rights violation is filmed by a person with

mobile phone and sends it in real time to people in the immediate vicinity or documents it as a livestream or documented as a livestream, i.e. the act, the perhaps incorrect medical intervention by a doctor or the violent use of police or military force and all and all people would be informed, the immediate termination of the crime would be crime is thus favoured. Even without the use of digital technology, with the simple call for help, in a responsible community any danger can be averted as quickly as possible. any danger can be averted. This approach of active eyewitnesses, which preserves and protects human rights and protecting human rights by active eyewitnesses is already possible with an mobile phones can already be easily programmed with an appropriate application. If not only as a witness to a human rights violation or even to the crime itself, but also the act itself, but through the documentation and automated publication of the moment publication of the moment, all people in the vicinity would play a more important role. humanity would once again have more space and a higher social status, especially in the public sphere and a higher social status, especially in the public sphere. This would increase self-efficacy peaceful coexistence would be strengthened and the fear that some people still have when people still have when they are surrounded by many people. We would all gain the ability to act and our confidence in ourselves and the world as well as our self-efficacy. self-efficacy to take care of every living being in our environment. in our environment. Instead of surveillance systems and instruments designed to kill or torture, audiovisual torture, audio-visual documentation would be sufficient evidence and would be sufficient to achieve a peaceful community life. Accordingly, if everyone especially in cities, no longer shirked their responsibility, as is usually still reported, and responsibility and were active themselves, by influencing a large part of the decisions and decisions and actions through direct influence in everyday life, everyone would feel safe and would not fear physical harm when being outdoors in large crowds or at night. The regional involvement of each individual in all the decisions of the world should of course be voluntary. That each person should be allowed to decide for himself or herself which decisions he or she wants to go along with and which are left to everyone else. Instead of the still spreading, unnecessary and resource-wasting resources, not only in the digital, virtual information space, but also in the video surveillance of public places, the application in the mobile phone described above would offer the application in the mobile phone would provide the decentralised possibility, already with current technological means that anyone can publish an inhuman act as a livestream. The reaction chain would ideally alert all the people in the immediate vicinity and they would in the immediate vicinity and together they would prevent or end the act. end the crime. At the same time, this would deter any potential perpetrator from committing a crime, as he would have to reckon with it other people intervening directly. With the the realisation of unconditional coverage of all basic needs, I believe that no one I believe that no one would feel compelled to seek wealth or human life. human life. Even a so-called emergency button, which is already integrated in some already integrated in some mobile phones for older people to call a doctor, could be used in case of could be used to alert people quickly in the event of an assault. These simple applications would help people to help themselves and guarantee a peaceful, anarchic community life without violence, anarchic community life without violence. The whole world runs on holiday selfie in front of one backdrop to the next, but when in front of their eyes injustice, suffering, grief, hunger or hardship, what happens to our urge to and desire for beauty, justice, civil courage and fellow humanity? Listen to

there is a knock at the door, at the window, people who perhaps want to help or need help. need help. Are you still sitting there?

This digital self-monitoring would not be necessary at all, however, if we were to unite as a family, like the Rainbowfamily, for example, and would support each other and support each other to stay healthy and unharmed. If a violent person is noticed at a person is noticed at a Gathering, "shanti scena" is shouted and in no time, whether during the day or at night, people day or at night, several people gather around the person in question to from any misdeeds and at the same time to benevolently support the person in the process of reflection and recovery.

Unlike in some cultures of the first peoples of Australia, there would also be a universal self-commitment to the recognition of laws and their implementation is conceivable. This could be based on the fact that the reports of eyewitnesses, which are transparent, visible and verifiable reports of eyewitnesses to an act that violates human rights, the perpetrator or perpetrators can be convicted with their help. An equivalent punishment is now inflicted on the punishment is now inflicted on the convicted perpetrator, although I regard this form of punishment as questionable, despite the tradition that has been handed down.

questionable. Due to the principle of an eye for an eye, which also appears in later cultures, and so on, the inhibition threshold is lower.

the inhibition threshold for the use of physical violence is higher, but on the other hand the categorical the other hand, the categorical imperative as a means of socialisation is also partly also by religiously or state-distorted beliefs that are hostile to human rights, laws and by the monopoly of the ruling class on the use of violence in order to curtail the human freedom of the world's population. Moreover, even as a as a resocialisation measure does not usually lead to insight, but to counter-violence violence or disproportionate revenge, which can lead to a spiral of violence. spiral of violence.

Another traditional method of resocialising convicted criminals, as used in some tribes in some tribes in Africa, according to stories, is still practised today. If someone does If someone does something wrong, i.e. breaks the rules of the community and thereby endangers the the common good, the person is brought to the centre of the village, where the tribe is tribe dances around him for several days. While dancing, everyone says what is good about this person, because the tribe is convinced that every person is fundamentally good. person is basically good, even if people sometimes make mistakes, it is only a cry for help. Therefore, I support the approach of responding to every wrongdoing of a with reintegration into the community by means of voluntary through voluntary one-to-one support.

One could write a book on each of the topics described, but I see this small handbook as a summary of many different issues.

I see this small handbook as a summary of many different solutions in various areas of areas of life that are not yet, or no longer, being organised in a humane way. humanly possible. If the solutions described here inspire and motivate individuals in their and motivate them in their conscious treatment of the earth, themselves and their fellow human beings, to further develop, perfect and cultivate them, I will be happy. Individually and and little by little also together we can achieve harmonious contentment and convinced, confidence with more integrity, even with many more generations of the Earth to come. enjoy. With meaningful action, free time, conscious slowness, honesty, openness, gratitude and compassionate mindfulness, Homo Universalis Naturalis is confronted with a flourishing future. My personal endeavour, through my own way of life, to help bring about global change for all of us and for future generations.

for all of us and for the generations to come, I am grateful to everyone to be able to realise the visions outlined above, as well as their own, in their own individual way. In the future, our children's children will meet us with gratitude and understanding in the future, if we contribute to leaving them a healthier, more equal and more humane world than we found it ourselves.

Chapter 12

BRIEF & GOOD REINCARNATION FOR ALL

To conclude this little journey into different areas of the human world, I would like to end by suggesting a tiny theory of reincarnation. Through years of meditation exercises and the confrontation with many of my fears in different and confronting many of my fears in various areas of life and art, and resolving most of them I have succeeded in not seeing any goals in the future as necessary or worth striving for. necessary or worth striving for in order to be able to die happily. This lived philosophy of life and its practice have thus given me a life that is almost entirely free of fear, at least the fear of dying at least the fear of death has been eliminated. I am grateful, content and happy about every moment that I have been allowed to spend on earth so far and that I may I am grateful, satisfied and happy for every moment I have been allowed to spend on earth so far and for the time I am still allowed to spend on earth, also I would like to accompany them in their lives for as long as possible. Now, in order to the subject of physical finiteness in this short essay, I am sure that many people who have had near-death experiences can tell you, as can I myself, that the feeling of the feeling of time and space is lost in this short moment, as in a deep meditation, ...like in a deep meditation. According to many accounts, the physical shell allows us to experience once more milestones of the personal experiences of our lives. In this flashback, which is possibly the tunnel to the next life, I imagine a light at the end at the end of the journey of experience, realisation, Dreamtime, experience, which is which is created during the fertilisation of an egg cell by a sperm. Researchers have discovered and published in 2014 in the scientific journal "Nature Chemistry" that this short moment of light is identical to the moment of fertilisation. that this short moment of light is produced directly when the sperm cell enters the egg cell. egg cell, is triggered by around one million zinc atoms. Thus, in my eyes the transmission of the light of one life that passes directly into another, just as with the as with the law of conservation of energy. Let us imagine that at exactly moment that the spirit detaches itself from our physical shell, animate life is created life arises anew through the fusion of man and woman.

$$E = \pi$$

THE END IS NEAR & THIS IS ONLY THE BEGINNING

||: αΩΩα :||

