



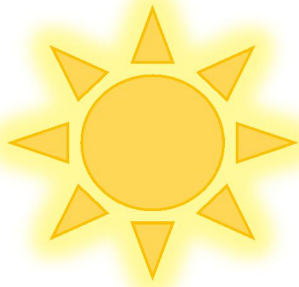
The Schumacher Institute

Café SYSTEM CHANGE

magazine

A lighter companion to *SYSTEM CHANGE* Journal

May 2018 | For *SYSTEM CHANGE* Journal Issue 1



Convergence

Governance

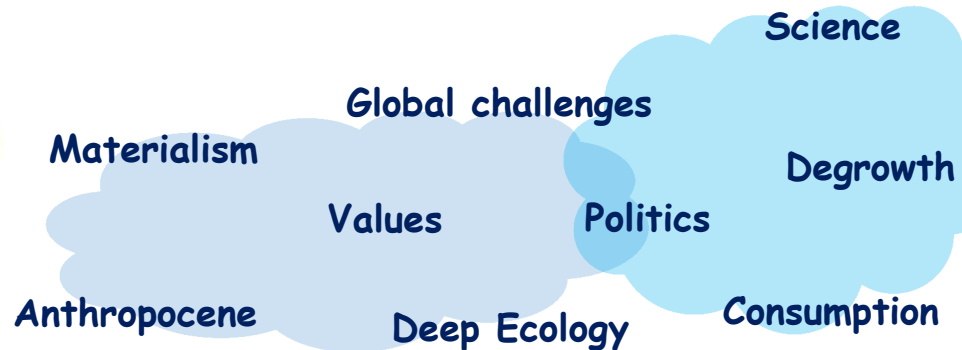
Infinite growth of material consumption in a finite world is an impossibility.

~ E. F. Schumacher

We serve



Coffee
ONLY



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Café SYSTEM CHANGE Magazine is a creation by **Asitha Jayawardena** (Communications and Engagement Specialist) in collaboration with **Dr Jenneth Parker** (Academic Editor, *SYSTEM CHANGE* Journal)

The Schumacher Institute | <http://www.schumacherinstitute.org.uk/>

Sustainable Systems with a Cup of Coffee...

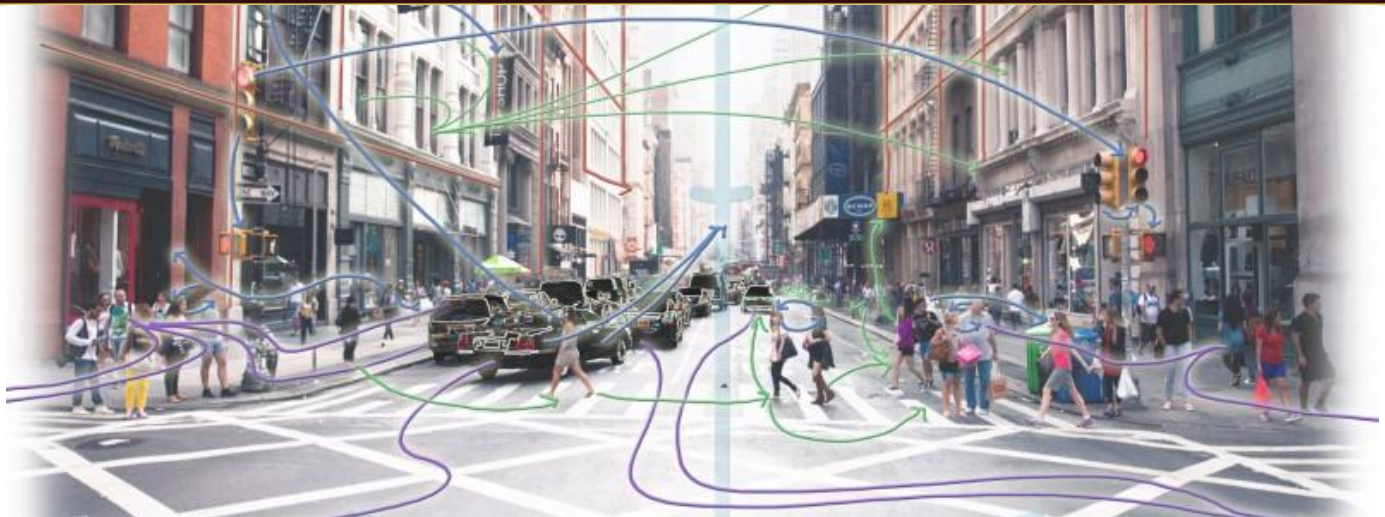


Image source: <http://systemslearning.org/c1-page-3/>

From Ian Roderick

Director, The Schumacher Institute

The Schumacher Institute invites you to Café System Change – an online, open access magazine format.

In these pages you will find summaries of articles and quotes that provide a window onto key debates for system change towards sustainability.

These summaries are supported by views and perspectives from systems thinking and sustainability practice – part of our remit to spread systems perspectives and tools more widely.

We hope that you will enjoy this magazine and send it to your friends and colleagues.

Do also explore our new open access online Journal System Change, where you can find the original in-depth articles.

Do get in touch if you are interested in the Schumacher Institute and collaborations for research or publications.

ian@schumacherinstitute.org.uk

From Jenneth Parker

Academic Editor, SYSTEM CHANGE Journal

Welcome to Café System Change.

This publication is designed to give you an easy overview of some of our recent publications from the Schumacher Institute.

We try to have 3 levels of information:

- Simple: tweets and social media
- Intermediary – like this magazine
- Substantial – like System Change online journal

All our work is experimental and we would love to hear from you with any feedback about this publication.

We are very interested in collaborating with other institutions in communicating systems and sustainability – so get in touch!

jenneth@schumacherinstitute.org.uk

Systems Thinking is a path to greater awareness. ~ **Pearl Zhu**

How far are they from us?

How far is it from our Earth to (all distances are in metres):

- The Moon: 3.84×10^8
- The Sun: 1.5×10^{11} (150 million kilometres)
- Proxima Centauri (nearest star after the Sun): 4×10^{16} (4.23 light years).
- The Andromeda Galaxy (the nearest galaxy to our own): 2.23×10^{22} (2.36 million light years)

Adapted from www.physicsoftheuniverse.com



Small is beautiful.
~ E.F. Schumacher

What is a system?

A system is a set of things – people, cells, molecules or whatever – interconnected in such a way that they produce their own pattern of behaviour over time. The system may be buffeted, constricted, triggered, or driven by outside forces. But the system's response to these forces is characteristic of itself, and that response is seldom simple in the real world.

~ Donella H. Meadows

A way of being

For me, 'systems thinking' is a way of being. It involves a way of seeing or interpreting the world through thought and feeling. It is an attitude of openness, of inquiry, of looking from many perspectives, inner and outer, of holding, or trying to hold, an awareness of my own beliefs and assumptions, of noticing my reaction to things, of understanding the world as an unfolding process where everything is in relation to everything else. ~ Martin Sandbrook

Not until....

It was not until we saw the picture of the earth, from the moon, that we realized how small and how helpless this planet is - something that we must hold in our arms and care for.
~ Margaret Mead

Buddhism on interdependence

The Buddha's teaching... is that nothing in the world has an isolated existence: all things exist in relation to each other and are interdependent. To some people there may appear no connection between the land on which we stand, the sea stretching to the horizon and the clouds in the sky. But the clouds come from water in the sea, the earth receives rain from the clouds, and the rivers run to the sea. The Buddha teaches that all phenomena, all events, all mental acts, all laws, and anything else that people can think of, depend on other things for their existence.

~ C. Ying Shen & G. Midgley

Indigenous voices, crucial to climate justice

Quite simply, there is a desperate need to address the severity of climate change - as well as the intersecting factors that directly inhibit climate justice. The voices of experience must be elevated in lieu of, or at least alongside of, the voices of privilege, and must be granted tangible opportunities and means to contribute that wisdom and expertise to actual leadership. This is the enactment of diversity and inclusion, and would be a gesture toward reconciliation as well as ensure that prosperity, economic or otherwise, really is for all.

Without addressing the root of economic, social, and political structures that exacerbate the climate crisis, efforts toward solutions will do nothing to curb the ongoing destruction of the earth, the large scale emission of greenhouse gases, the declining populations of plants, animals, marine life and all of the elements that sustain us, the global displacement of peoples from their homelands destroyed by climate change, the growing social inequality and disempowerment of all marginalized peoples, and in sum, the ability to sustain human life on the planet.

This is why Indigenous voices - and leadership - are crucial to climate justice. ~ Siku Allooooloo

1 | The Anthropocene: Journey of a Concept

By Victor Anderson

1/2



The nutshell version of this paper

By Dr Jenneth Parker (Academic Editor, SYSTEM CHANGE Journal)

The Anthropocene is a concept that has a history and different fields of application - like any other.

Although the concept crosses disciplinary boundaries, it is not so accepted in some disciplines, such as geology.

Meaning is partly determined by the context of use and the Anthropocene concept is often used linked to the 'planetary boundaries' concept.

What is its aim?

- Is it to return to the 'safe' conditions for life of the Holocene - which means returning to our previous 'balance' with nature?
- Or - do we really need to go forward to a 'good' Anthropocene - where we accept our responsibility for our stewardship of the planet - and seek to balance our modifications rather than retreat from them?
- Or do we aim for a mixture of both?

These are all questions with ethical and political dimensions, in addition to the scientific information needed to understand the issues.

The frog does not drink up the pond in which it lives. ~ **Chinese Proverb**

The Anthropocene is ... truly 'the epoch of humans'. It also implies far more than that: it is the epoch of humans seen in a very long-term, geological and evolutionary, context. It helps to describe and place what is going on currently — human achievements and predicaments, including the current questions about ecological sustainability — in terms of the evolutionary processes of which these are part.

~ Victor Anderson

Maybe it is the way that we have developed the planet that is the problem - and we could do this differently with more care for natural processes and for humans' social values.

The concept helps us to get a big picture understanding of where human social evolution has brought us so far - and opens up important questions of the future for the planet, humanity and all living things.

Full paper | free access

<https://systemchange.online/index.php/systemchange/article/view/11>

How to cite:

ANDERSON, Victor. The Anthropocene: Journey of a Concept. **System Change**, [S.l.], v. 1, n. 1, July 2017. ISSN 2396-7293. Available at: <<https://systemchange.online/index.php/systemchange/article/view/11>>. Date accessed: *****.

The Anthropocene?

The Anthropocene defines Earth's most recent geologic time period as being human-influenced, or anthropogenic, based on overwhelming global evidence that atmospheric, geologic, hydrologic, biospheric and other earth system processes are now altered by humans.

The word combines the root "anthropo", meaning "human" with the root "-cene", the standard suffix for "epoch" in geologic time.

The Anthropocene is distinguished as a new period either after or within the Holocene, the current epoch, which began approximately 10,000 years ago (about 8000 BC) with the end of the last glacial period.

Source: www.anthropocene.info

1 | The Anthropocene: Journey of a Concept

By Victor Anderson

2/2



The sun, the moon and the stars would have disappeared long ago...had they happened to be within the reach of predatory human hands.
~ **Havelock Ellis**

The idea of nature suggests that there are parts of the world which remain still somehow exempt from, or outside of, the Anthropocene, the era of human domination of the planet. But perhaps part of the meaning of the concept of the Anthropocene is that there are no such areas. In that sense, we have now reached 'the end of nature'. ~ **Victor Anderson**

The Anthropocene shows us all what is wrong and who is responsible for the problems and challenges we confront. However, the concept does not in itself tell us what we need to do although at its core is possibly an ecocentric sensibility struggling to make itself heard. ~ **John Blewitt**

..what the concept of Anthropocene does achieve, along with planetary boundaries, is a powerful way of summing up, and making it possible to visualise, an overall understanding of where we as a particular species and 'we' as an entire 'earth community' now stand when the early 21st Century is seen in a very long-term perspective.

This is where the greatest usefulness of the 'Anthropocene' concept is to be found. Without that sense of long-term perspective, it becomes impossible to grasp the significance of the present moment and of the more-than-historic importance of decisions currently being made, or failing to be made.

~ **Victor Anderson**

If the Anthropocene follows on after the Holocene, it has a key connection with the idea of planetary boundaries. This is because planetary boundaries are defined as ecological limits within which there is a 'safe operating space,' enabling humans and other species to remain living within 'Holocene conditions'. So if we move beyond those boundaries, we are in great danger of finding ourselves outside the Holocene – or in other words, in the Anthropocene.

~ **Victor Anderson**

... civilizations have throughout history marched blindly toward disaster, because humans are wired to believe that tomorrow will be much like today...

~ **Roy Scranton**

2 | Adapting to a New Economic Reality: responding to Global Challenges with Systems Thinking

Bv Harald Ulrik Sverdrup & Kristin Vala Ragnarsdottir

1/2



The nutshell version of this paper

By Dr Jenneth Parker (Academic Editor, SYSTEM CHANGE Journal)

The Anthropocene means we need to re-think economy.

We have to understand the big challenges of the Anthropocene using systems approaches - causal loop diagrams are a useful tool - the first stage for modelling systems.

When we model our systems we can see the need to adapt away from exponential growth or we risk societal collapse.

To do this regulation is essential - it adds in a social feedback that is missing in use that is purely determined by the market.

Economic advance is not the same thing as human progress. ~ **John Clapham**

Many different kinds of organisations need to work together in developing a new economics.

The Adapt Econ II EU Marie Curie project is one research programme that is part of the new thinking using systems dynamics modelling in the light of planetary boundaries and research depletion.

Full paper | free access

<https://systemchange.online/index.php/systemchange/article/view/16>

How to cite:

SVERDRUP, Harald Ulrik; RAGNARSDOTTIR, Kristin Vala. Adapting to a New Economic Reality: responding to Global Challenges with Systems Thinking. **System Change**, [S.l.], v. 1, n. 1, July 2017. ISSN 2396-7293. Available at: <<https://systemchange.online/index.php/systemchange/article/view/16>>. Date accessed: *****.

The world now confronts a number of huge challenges, and these are now on a scale and scope never before seen in history. In earlier times, such challenges have lead to local and regional problems and collapses.

Previously no more than a part of the world was affected, and there was always somewhere else to go. In the Anthropocene the challenges are of planetary scope, there are no escapes and therefore we are forced to think through major changes. ~ **H.U. Sverdrup & K.V. Ragnarsdottir**

Only when the last tree has died and the last river been poisoned and the last fish been caught will we realise we cannot eat money.

~ **Native American**

Nature shrinks as capital grows. The growth of the market cannot solve the very crisis it creates.

~ **Vandana Shiva**

A healthy ecology is the basis for a healthy economy.

~ **Claudine Schneider**

We can ask where does wealth come from? Money is not wealth, it is just promissory notes of something else that is of value to us. Wealth has its origin in resources, and the work we can do with them ...

Our systems tend to over-invest or over-consume, and where the income from resources no longer grow, we will run into problems.

~ **H.U. Sverdrup & K.V. Ragnarsdottir**

2 | Adapting to a New Economic Reality: responding to Global Challenges with Systems Thinking

By Harald Ulrik Sverdrup & Kristin Vala Ragnarsdottir

2/2

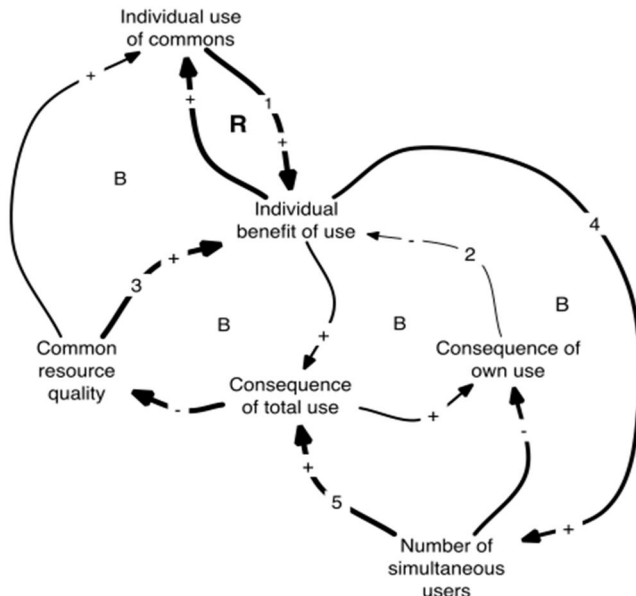


Figure A

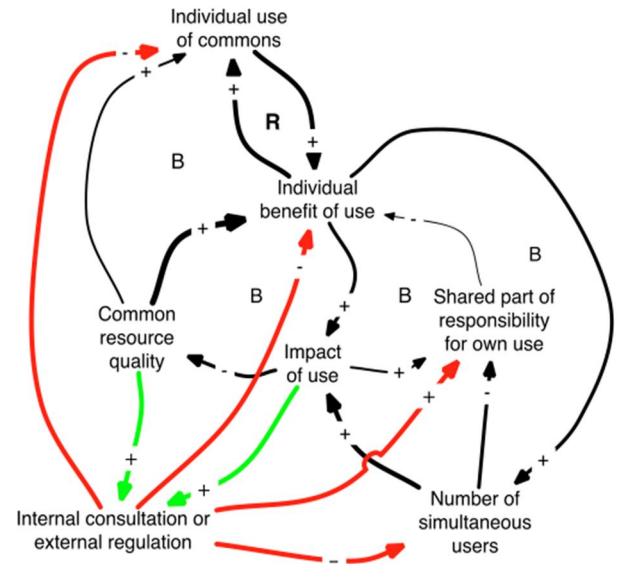


Figure B

Figure [above] shows the tragedy of the commons where many exploit a common resource where no single individual has any responsibility to maintain the resource....

First the system is mapped in the simplest way that will answer our question [Figure A].

We can see how individual benefit of use is stronger than the weak feedback from the consequence of the individuals use as this is diluted out to all the users. This depletes the resource, eventually destroying it. Then we can add regulations to the system, rewiring it and give it new dynamic features [Figure B]. Internal consultation is added to the system, combining surveillance of the system conditions, with an evaluation and regulation of how much each individual can use the resource.

~ H.U. Sverdrup & K.V. Ragnarsdottir

The research methodology that we argue is needed for a new economic model for the world is based on biophysical economics, including thermodynamics and resource mass balances of the whole world. Fundamental to the success of such a program is the trans-disciplinary inter-linkage of systems science, and ethics for an interdependent world..., natural science, and observation-based political science with biophysical economics...

~ H.U. Sverdrup & K.V. Ragnarsdottir

...our economic system and our planetary system are now at war. Or, more accurately, our economy is at war with many forms of life on earth, including human life. What the climate needs to avoid collapse is a contraction in humanity's use of resources; what our economic model demands to avoid collapse is unfettered expansion. Only one of these sets of rules can be changed, and it's not the laws of nature. ~ Naomi Klein

3 | The Material Worldview and Where It Leaves Us

By Tom Stedall

1/2



The nutshell version of this paper

By Dr Jenneth Parker (Academic Editor, SYSTEM CHANGE Journal)

Exploring the Anthropocene is fundamentally shaped by human consciousness.

The Anthropocene as the encounter of human consciousness with ecology is intrinsically conflicted. The prevalent material worldview means that both our encounters with ecological complexity, and human consciousness itself are conflicted.

Worldviews are a key area of concern when we are working for sustainability.

An historical viewpoint can help us understand the deep legacies of thought systems in human cultural and social evolution.

We need to revise materialism in line with wider views of consciousness as part of a positive response to the Anthropocene.

We can't just consume our way to a more sustainable world. ~ **Jennifer Nini**

This should be linked with indigenous and wider global movements for justice.

We can consider some of the issues through the lens of food production.

There is an intense struggle between agroecology - supported by the World Food Organisation (FAO) - and corporate driven industrial agriculture. This struggle is also linked to our changing worldviews and beliefs.

Full paper | free access

<https://systemchange.online/index.php/systemchange/article/view/13>

How to cite:

STEDALL, Tom. The Material Worldview and Where It Leaves Us. **System Change**, [S.l.], v. 1, n. 1, July 2017. ISSN 2396-7293.

Available at:

<<https://systemchange.online/index.php/systemchange/article/view/13>>. Date accessed: *****

What the scientific approach to the material has given us is both a penetrating understanding of the natural world but also an unprecedented ability to manipulate the world in a linear fashion that does not allow for unintended systemic consequences.

Ecological systems are amongst the most complex we know, and what level we seek to manipulate them at, and more deeply how we relate to them, are key questions. These are important, not only philosophically, but also at the level of living human development, as is so clear in the example of food production.

~ **Tom Stedall**

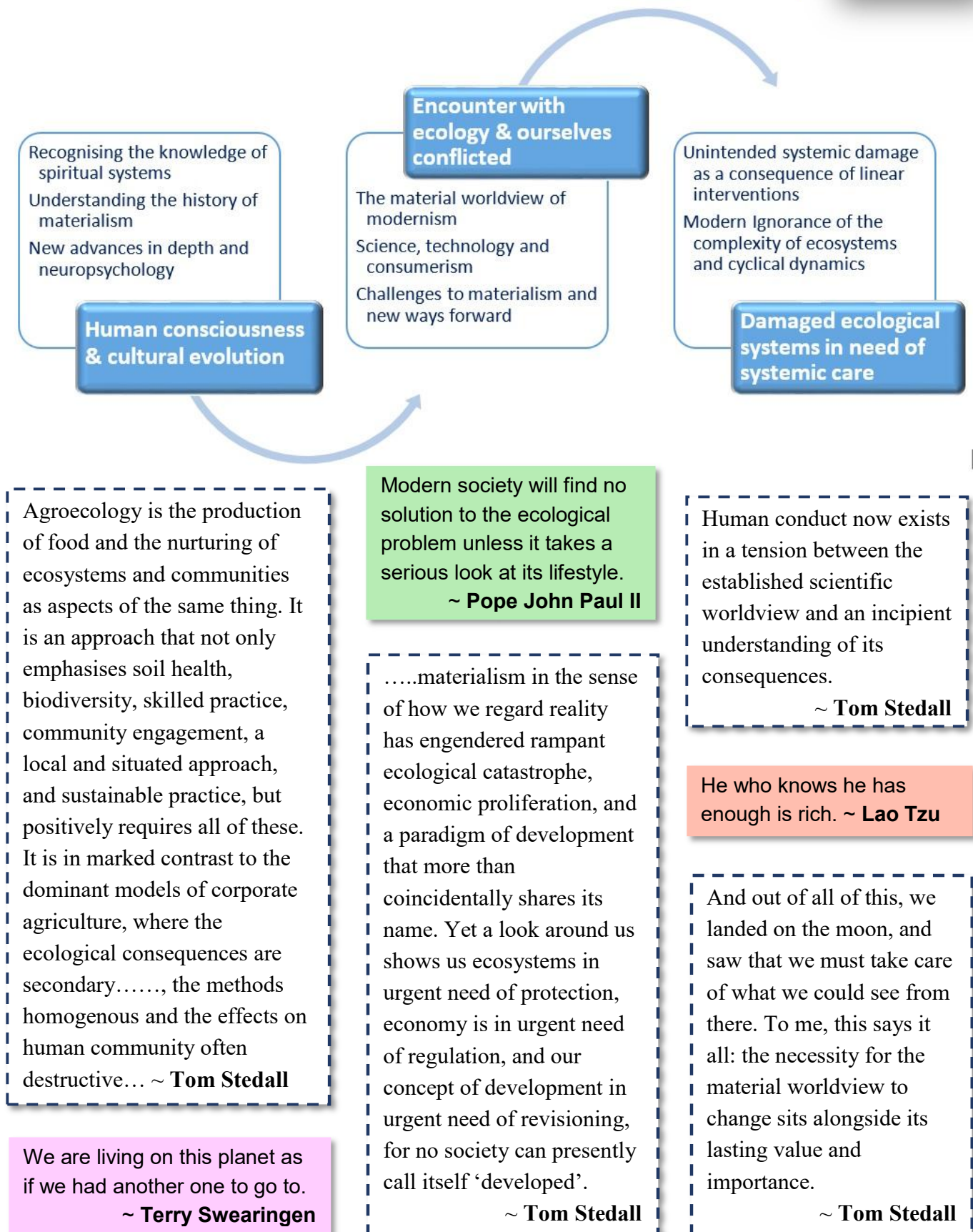
Soil and ocean health, water quality, biodiversity, climate, animal welfare, community cohesion, local economy, physical and mental human health and family life all relate significantly to how food is produced... It is an important and far-reaching observation. If we produce food well, we do a lot of other things well. If we produce it badly, a lot of other things suffer. ~ **Tom Stedall**

There is a great need for the introduction of new values in our society, where bigger is not necessarily better, where slower can be faster, and where less can be more. ~ **G. Nelson**

3 | The Material Worldview and Where It Leaves Us

By Tom Stedall

2/2



4 | Education for Animal rights and Deep Ecology in the Anthropocene age

By Helen Kopnina

1/2



The nutshell version of this paper

By Dr Jenneth Parker (Academic Editor, SYSTEM CHANGE Journal)

Those using the concept of the Anthropocene are often Anthropocentric in forgetting or side-lining animals and other living organisms.

Better approaches to environmental education (EE) and education for sustainable development (ESD) can be developed in order to help people appreciate their place in nature.

There is a difference between 'deep ecology' and 'shallow ecology': a deep ecology approach to teaching appreciates other species and their value is essential.

Fundamental rights of nature to exist need to be upheld and respected in a political system that recognises these claims.

We are called to assist the Earth to heal her wounds and in the process heal our own—indeed to embrace the whole of creation in all its diversity, beauty, and wonder.

~ Wangari Maathai

Market forces are expressed through 'management' of 'natural resources,' 'ecosystems services,' and 'biodiversity derivatives,' and interlinked with finance mechanisms like 'species banking' and 'carbon trading'... Ecology has largely come to accommodate an ontology of natural capital, culminating in the 'commodification of nature'.

~ Helen Kopnina

When it comes to pain, love, joy, loneliness and fear, a rat is a pig is a dog is a boy. Each one values his or her life and fights the knife.

~ Ingrid E. Newkirk

There is a need for humans to take up our responsibility to defend the fundamental rights of nature and to recognise this as defending the living future.

We need to move away from the Anthropocene with its emphasis on human benefit, to a more holistic planetary vision of the community of life.

Full paper | free access

<https://systemchange.online/index.php/systemchange/article/view/14>

How to cite:

KOPNINA, Helen. Education for Animal rights and Deep Ecology in the Anthropocene age.

System Change, [S.l.], v. 1, n. 1, july 2017.

ISSN 2396-7293. Available at:

<<https://systemchange.online/index.php/systemchange/article/view/14>>. Date accessed:

Both deep ecology and animal rights stand in stark opposition to neoliberal capitalism enshrined in indusrocentric ideology, which blocks from consideration the possibility of abolishing a way of life founded on the domination of nature... ~ Helen Kopnina

The abuse of the Earth is the ecological crisis. ~ Vandana Shiva

Protecting non-human nature is in no way totalitarian—it is necessary for the flourishing of all living things on this planet..... Educating for ecological justice, animal rights, animal welfare, etc., will benefit us too. ~ Helen Kopnina

4 | Education for Animal rights and Deep Ecology in the Anthropocene age

By Helen Kopnina



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...in the more inclusive vision, the idea of community can be ‘re-imagined’ to encompass the non-human. In this sense, ‘justice for all’ is neither ‘social’ nor ‘ecological’, but is both conceptually and practically reconciled into a single vision of equity and order. Simply, protection of the biotic community is beneficial to humans as we are part of this community.

~ **Helen Kopnina**

The objective is recognising that animals are beings with inherent value, thus one should speak of fundamental rights, rather than democratic rights..... These fundamental rights, such as the rights to exist, to survive, and to persist and regenerate through vital cycles imply that human beings have the legal authority and responsibility to enforce these rights on behalf of nature.... ~ **Helen Kopnina**

Presently, and with few exceptions, EE/ESD literature is replete with references to natural resources and ecosystem services, conceptualising nature through utilitarian lens... ~ **Helen Kopnina**
EE: Environmental Education
ESD: Education for Sustainable Development

Education, if it means anything, should not take people away from the land, but instil in them even more respect for it, because educated people are in a position to understand what is being lost. The future of the planet concerns all of us, and all of us should do what we can to protect it. As I told the foresters, and the women, you don't need a diploma to plant a tree.

~ **Wangari Maathai**

Let's widen our circle of compassion

A human being is a part of the whole called by us universe, a part limited in time and space. He experiences himself, his thoughts and feeling as something separated from the rest, a kind of optical delusion of his consciousness. This delusion is a kind of prison for us, restricting us to our personal desires and to affection for a few persons nearest to us. Our task must be to free ourselves from this prison by widening our circle of compassion to embrace all living creatures and the whole of nature in its beauty. ~ **Albert Einstein**

While at present we have not (yet) recognised that deep ecology is at the core of our moral obligations, rekindling ideas of responsibility and duty beyond anthropocentric conventions might offer a productive way of ‘moving forward’ to the moral goal in which ecocentric values are recognised and progressively achieved.

~ **Helen Kopnina**

In education, representing those who cannot speak our language implies sustained affirmative action program — sustained perpetually because unlike the ethnic minorities, women, homosexuals, or slaves, these Earth's citizens will never be able to speak for themselves, even when threatened with extinction.

~ **Helen Kopnina**

The greatness of a nation and its moral progress can be judged by the way its animals are treated.

~ **Mahatma Gandhi**

5 | Global environmental governance in the Anthropocene: breaking out of the enclosures?

By Lucy Ford and Gabriella Kuetting



1/2

The nutshell version of this paper

By Dr Jenneth Parker (Academic Editor, SYSTEM CHANGE Journal)

The longer term crisis of our impacts on our life-support systems is joined to financial and social crises in the contemporary era. Governance that is built on problem-solving cannot deal with the underlying issues.

The field of global environmental governance has been developing – but has been limited by its concentration on traditional actors such as states. Bring in civil society and NGOs and the picture changes.....more possibilities are seen.

It is also necessary to take an overview of the way that international corporates both influence and bypass governance.

How can social movements understand their own situation better and make their actions more effective in this context?

People of conscience need to break their ties with corporations financing the injustice of climate change. ~ **Desmond Tutu**

While the geological epoch of the Holocene is ... defined by its incredible stability that enabled life on planet Earth to flourish, the social, political and economic development during this time has been marked by incredible instability, flux and change, precipitating a convergence of crises, if we think of the financial and economic crises, the energy crisis, the climate crisis, the extinction crisis, the biodiversity crisis, to name a few. Perhaps then these are the interlinked crises of the Anthropocene.

~ **L. Ford & G. Kuetting**

Proposed: some key ideas and resources, such as Convergence (equity within planetary limits), that can help our thinking and vision for the future.

Included in this are both Ecofeminism and the Degrowth movement, calling for more intersectionality between movements.

They point to increasing recognition of the limits to growth and summarise hopeful signs that the real questions of the Anthropocene are in the process of being addressed – with a focus on holistic well-being rather than material accumulation.

Full paper | free access

<https://systemchange.online/index.php/systemchange/article/view/15>

How to cite:

FORD, Lucy; KUETTING, Gabriella. Global environmental governance in the Anthropocene: breaking out of the enclosures?. System Change, [S.I.], v. 1, n. 1, July 2017. ISSN 2396-7293. Available at: <<https://systemchange.online/index.php/systemchange/article/view/15>>. Date accessed: ****

(Global environmental governance) ... is politically enclosed within global political structures that advocate institutionalist responses to global environmental degradation. These two enclosures — economic and political — although often seen as separate, in fact go hand in hand, and operate in tandem. ~ **L. Ford & G. Kuetting**

Growth for the sake of growth is the ideology of the cancer cell. ~ **Edward Abbey**

5 | Global environmental governance in the Anthropocene: breaking out of the enclosures?

By Lucy Ford and Gabriella Kuetting



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Traditional Global Environmental Governance approach

Dynamic social movements approach - taking on deeper challenges of Anthropocene



Shifting the balance in Global Environmental Governance

A global political ecology approach is needed in both theory and practice as part of a project for radical social change. Such an approach needs to be able to analyse ecology as tied up with global hegemony or cultural dominance of a failing development model. The Anthropocene concept is one way to signal that, as we are in a new age of human development, major re-thinking is needed.

~ L. Ford & G. Kuetting

While dominant approaches focus on solutions delivered through global institutions and actors, including states and market actors, we highlight the important role of social movements. How might they situate themselves so as to break through dominant political, economic and cultural enclosures?

~ L. Ford & G. Kuetting

Convergent Globalisation starts from the recognition of the interdependence of nations in the Anthropocene era of the Earth. The sciences of the Anthropocene show that Earth and its societies are all part of one interdependent and limited system in which increasingly the well-being and resilience of localities, nations, and regions is dependent upon the well-being of all. This calls for a conscious transformation of social and economic organisation and of human relations — across the scales from local to global. This realisation calls for humanity to take responsibility for and to recognise our mutual duties to each other and to our planet and its capacity for supporting life now and into the future.

Convergent Globalisation is seen as a process of moving towards similar levels of development for all people but within limitations of planetary boundaries and finite resources. This involves change within all major, global institutions to employ decision making informed by Convergence as a goal for humanity. This involves new forms of agency at other levels (such as the city for example) which we propose can use Convergence decision making.

~ The Schumacher Institute & the CONVERGE project team

Further reading & watching



What is the Anthropocene? And why does it matter?

<https://www.weforum.org/agenda/2016/08/what-is-the-anthropocene-and-why-does-it-matter/>

Living in the Anthropocene: Toward a New Global Ethos

https://e360.yale.edu/features/living_in_the_anthropocene_toward_a_new_global_ethos

Carl Jung And E.F. Schumacher On The Insolubility Of Life's Greatest Problems

<https://www.musingmind.org/jung-schumacher-outgrown/>

Why Indigenous voice matters in climate justice

<https://www.indigenousclimateaction.com/single-post/2017/12/27/Why-Indigenous-voice-matters-in-climate-justice>

Systems Thinking As a Spiritual Practice

<http://interactioninstitute.org/systems-thinking-as-a-spiritual-practice/>

Systems Thinking – Seeing How Everything is Connected

<https://upliftconnect.com/systems-thinking/>

VIDEO: Sustainability Science and Systems thinking

<https://www.youtube.com/watch?v=cipEu73Gpt4>

VIDEO: A Systems Story (Systems Thinking)

<https://www.youtube.com/watch?v=rDxOyJxgJeA>

VIDEO: Feedback loops: How nature gets its rhythms

<https://www.youtube.com/watch?v=inVZol1AkC8>

VIDEO: Systems Thinking for a Better World

<https://www.youtube.com/watch?v=0QtQqZ6Q5-o>

More from...

The
Schumacher Institute

Systems Learning courses

<http://systemslearning.org/>

Initiative Homes

<http://www.initiativehomes.co.uk/>

Prepare for Change Project

<http://www.schumacherinstitute.org.uk/projects/prepare-for-change/>

...we need an entirely new economic model and a new way of sharing this planet. ~ **Naomi Klein**

We are either going to have a future where women lead the way to make peace with the Earth or we are not going to have a human future at all.

~ **Vandana Shiva**

Wisdom demands a new orientation of science and technology toward the organic, the gentle, the elegant and beautiful. ~ **E.F. Schumacher**

Not everything that can be counted counts, and not everything that counts can be counted.

~ **Albert Einstein**

Never doubt that a small group of thoughtful, committed citizens can change the world. Indeed, it is the only thing that ever has.

~ **Margaret Mead**

Spiral Edge www.spiraledge.co.uk are a Bristol-based web design and development company, specialising in providing high quality and affordable web services to local third sector organisations. We are proud to support System Change, through website maintenance and article production.

