

Climate beyond Classism

Transformative educational
resources on classism in the
context of the environmental
and climate crisis



About Us

The BuWa Collective is a non-profit organisation based in Leipzig, Germany. Through transformative educational work, BuWa aims to contribute to a climate-just world in which everyone can live well. This includes a fair and sustainable economy and the fight against discrimination. Our projects therefore combine environmental, social and global issues. BuWa's projects examine contemporary problems and oppression and are dedicated to collectively reflecting on utopias and approaches to action for a fairer world. BuWa stands for “Bildung für utopischen Wandel” which means “Education for utopian change”.

Acknowledgements

We would like to thank all the individuals and organisations who contributed to the creation of this toolkit. This includes our partner organisations and all participants in the seminars for this project and beyond.

The authors' positions

This Toolkit was written by various members of the BuWa collective, as well as some members of our partner organisation, radix. For us, working against classism also means revealing where we ourselves stand in relation to various forms of discrimination; in other words, making our perspectives and positions transparent. When it comes to classism, our perspectives differ. We have all studied at universities and universities of applied sciences. Some of us come from working-class and farming families, and some from academic families. We have had different experiences with money, ranging from financial hardship to a rather carefree approach to money. We are all white and grew up speaking German. We were born in Austria or Germany (both, eastern and western part) and hold German and Austrian passports. Some of us have mental health conditions, others do not have dis_abilities. We have different genders; some of us have gender identities outside the binary gender system. Some people in our group are queer.

Language

This toolkit was translated into English by non-native speakers to the best of our knowledge. Aware that language standards can reflect classist norms, we see this as a learning process—please contact us if you notice significant errors.



Co-funded by
the European Union

Table of Content

Introduction	4
Classism, capitalism and class – what do these terms actually mean?	5
How are classism and climate justice linked?.....	7
What does this mean for the climate movement?	8
From reflection to action: shaping anti-classist educational work	13
Methods	16
Understanding and Contextualising	18
Who wins? Who pays?	19
Classism in the Climate Crisis	20
When was Class?	22
Dirty resources, clean energy?	23
Silent Critique?	26
Reflecting and Empowering	29
(Self-)Reflection on Classism	30
(Self-)Reflection on Classism in the climate crisis.....	32
Our Anger is Political	33
Places of Hope	35
Acting and Creating Change	37
Shaking the System?	38
Climate protection & class struggle.....	40
Voices of Resistance	41
Public luxury instead of the privilege of the rich.....	43
Additional Materials	46
Glossary	47
Imprint & Credits	55

Introduction

The climate crisis is threatening people's ability to have a good life worldwide. Its consequences are already being felt, particularly in the **Global South**, but increasingly in the **Global North** as well. Floods, storms and heatwaves hit people with little money particularly hard across the globe. They have fewer resources to protect themselves from the consequences of the climate crisis. To ensure a good life for everyone in the future, greenhouse gas emissions must therefore be reduced much more rapidly. The climate movement, among others, is campaigning for this through vocal protests and a wide range of actions.

Wealthy individuals and large corporations contribute particularly significantly to the climate crisis. Depending on how climate policy is shaped, it may – or may not – hold these groups to account. Currently, climate policy is hitting people with little money harder. This is the case, for example, when food becomes more expensive for environmental reasons, or when electric cars receive subsidies instead of public transport. A climate-just society therefore requires solidarity-based approaches that reduce social inequality and oppose the **capitalist exploitation** of people and the environment.

These connections between ecological and social sustainability are still not given enough attention in non-formal education. People with little money or little formal education often experience exclusion – this is also the case in the climate movement. **Classism** refers to this structural **discrimination** based on **class position** and class background. It affects people from the poverty and working class. Classism runs through our entire society and helps determine who feels at home in the climate movement and who finds access difficult due to travel costs, working hours, social codes and language barriers.

With this Toolkit, we aim to contribute to a more inclusive climate movement and a more inclusive non-formal education sector. We begin with a brief introduction to the topic and some guidance on educational work addressing climate change and classism. This section is kept relatively brief. It is intended to provide an entry point into the subject, but by no means covers all the interconnections. Our main focus is on presenting educational methods that address the interconnections between climate, classism, social inequality and capitalism. The methods are divided into three thematic sections: The first section, 'Understanding and Contextualising', provides information on the interconnections between climate, classism and capitalism in the past and present. The second section, 'Reflecting and Empowering', encourages discussion about participants' own experiences of class society and the climate crisis, and facilitates engagement on an emotional and physical level. The third section, 'Acting and Creating Change', is dedicated to visions of a **climate-just**, anti-classist society and outlines ways to work together to achieve this. **Terms that are highlighted are words that we explain in the glossary at the end of the toolkit.**

The methods presented were developed as part of the Erasmus+ project 'Climate beyond Classism' by the political education collective 'Bildung für utopischen Wandel', in collaboration with our partner organisations Change Multipliers from Greece, Degrowth in Action from Spain, the European Anti-Poverty Network in the Netherlands and Latvia, the Polish Ecological Club, the education collective radix, and Service Civil International from Austria. We tested the methods during two seminars. The first seminar was a multiplier training session for anyone interested in the topic. The second seminar, the **Empowerment Retreat** for socio-ecological change, was an anti-classist empowerment session for people with personal experiences in the working and poverty classes. We would like to take this opportunity to thank all participants in both seminars for their valuable feedback, which has greatly enriched the methods and the toolkit.

We hope you enjoy reading and applying the methods, and we look forward to your comments and feedback!

Your BuWa team



Classism, capitalism and class – what do these terms actually mean?

What is Classism

In everyday life and in the media, we often hear that we can achieve anything, if we just work hard enough. ‘From rags to riches’, as the saying goes, or as the German translation puts it, ‘from being a dishwasher to becoming a millionaire’. Such statements obscure just how unequal the starting conditions are in our society. And they ignore the fact that we could distribute the dishwashing more fairly as a whole, rather than hoping to escape dishwashing as individuals?

These myths of social mobility are part of **classism**. Classism is the structural **discrimination** against people based on their **class position** and **class background**. In addition to income and wealth (also called **economic capital**), educational qualifications and acquired skills (**cultural capital**) as well as personal connections to those in positions of power (**social capital**) play a significant role. These different forms of capital determine which spaces we have access to and which remain denied to us. Classism primarily affects people from the **poverty and working class** – in other words, people who have little capital. It justifies **exploitation** and **oppression**, thereby helping to keep **capitalism** going.

Where does the term ‘classism’

come from? It was first used by activists in the British labour movement to describe discrimination based on class. This was as far back as the 19th century. The Black and lesbian feminist movements in the US revisited the concept of classism in the 1970s. They opposed not only classism, but also racism, sexism and queerphobia, as these forms of discrimination are interlinked. Together, they contribute to justifying exploitation, inequality and oppression. Since the turn of the millennium, the term has once again been used more frequently in debates surrounding poverty, exploitation and capitalism.

What does this all have to do with capitalism?

Our economy is based on constant growth and turning money into even more money. In capitalism, the primary aim of companies is not to meet people’s needs. Instead, it is about surviving in competition with other companies. Being particularly successful means growing particularly rapidly, making particularly high profits and prevailing over competitors. To make this work, companies try to cut their costs. They usually pay workers the lowest possible wages and make them work for as long as possible. The profits generated in this way go partly to owners and shareholders, whose wealth and influence continue to grow as a result. In some cases, these profits are also reinvested in the companies so that they can produce even more and continue to grow. This cycle keeps turning. Workers are exploited for the profits of the few. We refer to all those affected by this exploitation as the working class.

The global working class: According to the NGO Oxfam, in 2023, 1% of the world’s population owned 43% of global financial wealth – and the trend is rising¹. At the same time, people in the **Global South** often work in horrible conditions. They generally do not receive their fair share of the profits they generate through their labour. Due to the long history of **colonialism**, the people worldwide who are most affected by classism are often Black, Indigenous or People of Colour. In Europe, as well, people who have migrated from poorer regions of the world often have to work in low-paid jobs under difficult conditions. Classism and racism interact here and perpetuate exploitation.

¹ Oxfam. 2024: INEQUALITY INC. How corporate power divides our world and the need for a new era of public action.

Unpaid exploitation: Exploitation does not only occur in low-paid jobs, but also in unpaid work. It is often pretended that certain forms of work are not work at all: for example, looking after children and sick people, cooking, cleaning, taking out the rubbish. These activities are called care work or reproductive work. They are necessary to maintain the workforce under capitalism. This is also known as the reproduction of labour power. In capitalism, profits can be increased by paying care work poorly or not at all. When care work is carried out unpaid within families, wages can be lowered further. To make this work, it is claimed that care work is supposedly less demanding or the natural role of women. Sexism, or discrimination based on gender, is therefore also linked to classism. People who do a lot of care work, such as single parents, are particularly likely to live in poverty and face classist discrimination – for example, the disparaging prejudice that they supposedly live at the expense of the state if, alongside care work, they have little time for paid work². At the same time, working conditions in paid care professions are often particularly precarious.

Poverty and work: Under capitalism, people are not only exploited but are also sometimes declared not productive enough. People who are not (currently) in paid employment are often particularly devalued in classist narratives. It is precisely those who rely on more support in their daily lives – for example, because they require care – who often live in poverty and experience classism. We therefore speak of the poverty and working classes. This brings into focus the concerns of those who are pushed to the margins of society and declared to be of no use to the economy.

Classism is isolating.

When people become angry about these various forms of exploitation, they can join forces and go on strike or protest publicly. This has happened, for example, since the 19th century in the labour movement, but also in feminist struggles such as the demand for ‘wages for housework’ in the 1970s, as well as in anti-colonial resistance movements for centuries. These strikes and protests are a threat to the functioning of capitalism. Classist narratives make it harder for people to defend themselves against exploitation. They lead us to believe that we can escape exploitation and poverty through hard work alone. On the other hand, classist statements also claim that we are to blame ourselves if we have little money or are unemployed. The unjust economic system that actually causes poverty is thereby made invisible.

Furthermore, classist narratives such as the ‘rags-to-riches’ story are based on a zero-sum mindset. They assume that, as an individual, I must compete against others and work harder than they do in order to become rich and successful. They overlook the fact that individual advancement cannot be a solution for everyone. When we criticise classism in this Toolkit, our aim is to advocate for good living conditions for all people, not only for more equal opportunities to live a good life. To this end, we look in particular at the structures that give rise to classism.

How does classism manifest itself?

Classism helps to prevent this good life for everyone. It perpetuates inequality in access to housing, healthcare, education and political decision-making. Classism operates along several axes. Here are a few examples of the consequences of exploitation and classism:

Wealth and health are closely linked: Across countries, people with higher incomes tend to live longer and healthier lives. Access to quality healthcare, safe living environments, and health-related information is strongly shaped by socioeconomic status.³

² Bpb. 21.7.2017: Armutsrisiko alleinerziehend (<https://www.bpb.de/shop/zeitschriften/apuz/252655/armutsrisiko-alleinerziehend/>)

³ World Health Organisation (2025): Social determinants of health
<https://www.who.int/news-room/fact-sheets/detail/social-determinants-of-health>

Wealth is inherited unequally: In many countries, wealth is highly concentrated and passed on across generations. This means that people's life chances are strongly influenced by the economic position of their families⁴. In some countries, the highest-earning fifth of the population inherits, on average, 20 times as much as the lowest-earning fifth.⁵

Education is shaped by family background: Young people whose parents have higher levels of education are significantly more likely to access and complete higher education themselves. This pattern can be observed across many regions of the world.⁶

Political decision-making is often dominated by privileged groups: In many countries, people with higher education and income are overrepresented in political institutions, while working-class perspectives are underrepresented. In the German parliament in 2021, for example, more than four out of five MPs held a university degree, while only around one in five people in the general population did.⁷

Many other examples could be added to these. As we proceed through the Toolkit, we will focus in particular on the topics of class, climate and the environment.

How are classism and climate justice linked?

The exploitation of people and nature: The climate crisis and other ecological crises are also consequences of the way our society and economy are currently structured. This is because, under capitalism, it is not only human labour that is exploited for profit, but also our non-human environment and the climate. For example, coal, oil and gas are extracted to produce the cheapest possible energy. People are displaced and forests destroyed to make way for the mines. At the same time, this fuels the climate crisis. Under capitalism, the environment thus becomes a resource that society can exploit cheaply.

The harmful waste from production is then often dumped where people with little money and little access to positions of power live. This has been criticised by activists campaigning for environmental justice for several decades. In her book *Working Class Environmentalism* (2021), researcher Karen Bell explains how the poverty and working class are more severely affected by environmental destruction than the middle and upper classes. Environmentally harmful production conditions harm workers in industries that are hazardous to health and the people who are forced to live next to landfill sites, industrial plants or motorways.

The climate crisis as a class issue: The climate crisis also hits poor people particularly hard. They have few resources to protect themselves from heatwaves and floods, making it harder for them to afford the more expensive food during droughts, for example. They often live in crowded conditions and have less access to green spaces, which help cool the surroundings on hot days. In the Indian city of Mumbai, for

⁴ World Inequality Database <https://wid.world/>

⁵ DIW. 2021. Hälfte aller Erbschaften und Schenkungen geht an die reichsten zehn Prozent aller Begünstigten. https://www.diw.de/de/diw_01.c.809832.de/publikationen/wochenberichte/2021_05_1/haelfte_aller_erbschaften_und_schenkungen_geht_an_die_reichsten_zehn_prozent_aller_beguenstigten.html

⁶ Bpb. 2020. Soziale Ungleichheiten in den einzelnen Bildungsbereichen. <https://www.bpb.de/themen/bildung/dossier-bildung/322324/soziale-ungleichheiten-in-den-einzelnen-bildungsbereichen/>

⁷ Datenhandbuch des Bundestags 2023. Kapitel 3.9 <https://www.destatis.de/DE/Service/Statistik-Campus/Datenreport/Downloads/datenreport-2021.html>

instance, it is often 6°C hotter in the Dharavi settlement, which is affected by severe poverty, than in the wealthier neighbouring district.⁸

At the same time, rich people bear more responsibility for the climate crisis than poor people. Studies show that people with higher incomes consume more and therefore have a much higher carbon footprint than people with lower incomes. Globally, the richest ten per cent of the population emit on average around 50 per cent of greenhouse gases⁹. And whilst we talk about flying as an individual action that has a major impact on the climate, the vast majority of the world's population has never seen the inside of an aeroplane.¹⁰

Class-based climate policy: Climate policy today is also often designed in such a way that it hits people with little money harder. This can create a conflict between sustainability and social justice. At the time this toolkit was written, there was much discussion in Europe about the carbon price. It is set to rise further in the coming years. As it is levied on all products – much like VAT – it is harder for people on low incomes to afford. That is why it is actually intended to be combined with a climate dividend. A portion of the revenue from the CO₂ price would then be paid out annually to everyone. Because everyone would receive the same amount, but wealthy people have much higher CO₂ emissions, people with little money would benefit particularly from this. So far, however, the federal government has no plans to implement this. Climate policy is therefore currently placing a burden on precisely those who have little money and contribute little to the climate crisis.

Another example is the issue of mobility. Here, rather than affordable and well-developed public transport, electric cars are often placed at the centre of the debate and promoted. People on low incomes in cities often cannot afford a car. And in rural areas, poor people without access to well-developed public transport remain reliant on cheaper petrol cars. At the same time, workers suffer, particularly in the **Global South**, where lithium and other raw materials for electric car batteries are mined under extremely exploitative conditions.

These policies are accompanied by classist myths. These work by, among other things, shaming people for buying food wrapped in plastic or non-organic food. Or they focus on the idea that people supposedly lack the education to take the climate crisis seriously enough. These false narratives can also be found within the climate movement. Through our educational work, we want to counter this.

What does this mean for the climate movement?

Bringing together climate action and labour struggles.

In recent years, the climate movement in Europe, which consists mainly of middle-class people, has celebrated several minor successes. They have influenced the public discourse on the climate crisis. However, the climate movement often overlooks the fact that the transition to a climate-friendly world will only work if it is fair and meets the needs of people from the **poverty and working class**. Strong alliances can emerge in this way. The working class has power – it forms the basis of economic production. Capitalism

⁸ Oxfam Deutschland e. V. 2023: Kima der Ungleichheit. Wie extremer Reichtum weltweit die Klimakrise, Armut und Ungleichheit verschärft (<https://www.oxfam.de/ueber-uns/publikationen/klima-ungleichheit-extremer-reichtum-weltweit-klimakrise-armut>)

⁹ Oxfam International (2024): Carbon inequality kills. Why curbing the excessive emissions of an elite few can create a sustainable planet for all. https://www.oxfam.de/system/files/documents/carbon_inequality_kills.pdf

¹⁰ Stay Grounded: <https://stay-grounded.org/information-on-aviation/>

exploits both them and the non-human environment. Alliances between climate activists and the working class can therefore help us to create, together, a world in which we want to live.

We are currently seeing the first examples of this in the European context in the collaboration between the German trade union *ver.di* and *Fridays for Future* in collective bargaining disputes in local transport under the ‘*WirFahrenZusammen*’ initiative (We are driving together), in factory occupations for fair and eco-friendly production instead of the traditional car industry by the *Collettivo di Fabbrica GKN* in Italy, and in the collaboration between farmers and the climate movement against water and land privatisation in France as part of the “*Les soulèvements de la terre*” campaign (The earth’s movements). You can find out more about some of these examples in the resource pack on our methods.

Classism in the climate movement

To make such alliances more common and stronger, the climate movement must address issues of class and classism more openly and break down barriers within the movement. To this end, we would like to share a few observations made by members of our team and others affected by classism within the climate movement. Some of these are personal experiences, whilst others are critical reflections on large climate groups such as *Fridays for Future*, *Extinction Rebellion* or *Letzte Generation*.

At times, there is quite clear classist discrimination within the climate movement. While there is definitely a lot of solidarity with working-class people, we have also observed the opposite – and little reflection on it. We have heard classist jokes, insults and comments such as “He didn’t even finish secondary school”; or the assumption that everyone in the room has a university degree, within the climate movement.

Lack of money and time. Furthermore, barriers (such as travel costs to meetings, hidden costs when meeting in cafés, plenary sessions during working hours, or a lack of childcare) prevent people with little money or care responsibilities from getting involved in the climate movement. What is needed here is redistribution and solutions based on solidarity that make participation possible regardless of financial circumstances.

When is the future? The climate movement in Europe often speaks of the impacts of the climate crisis as something in the future. *Fridays for Future* has this framing right in its name. Of course, future generations will be affected even more severely by the climate crisis. Yet although this is true, the climate movement in the Global North sometimes fails to recognise that the climate crisis is already having a direct impact on many poor people and workers worldwide today.

Here and there. Karen Bell notes that the climate movement often portrays the climate crisis as the biggest and most important environmental problem, and in a very abstract and globalised way. This overlooks the fact that environmental problems also exist at a very local level and, in some cases, independently of the climate crisis. Poor people and workers have long been more strongly affected by natural disasters and local environmental problems such as air pollution and are resisting them. These local problems and the associated activism must be taken seriously and recognised.

Long plenary sessions filled with academic language and dominated by the voices of the middle and upper classes. In the context of climate activism – and in political participation more generally – we repeatedly find ourselves taking part in long and drawn-out meetings. In these settings, people with academic backgrounds tend to dominate the conversation. This is not welcoming to people who are not used to long meetings and academic language.

A just climate is not a consumer choice. Not everyone has the financial means to buy organic, install solar panels on their roof (and who owns a house, anyway?) or consume in a ‘greener’ way. Putting ethical consumption at the forefront as a solution assumes that people can simply determine their own consumption behaviour. But when consumption serves mainly to ensure survival, there is little freedom of

choice in one's own behaviour. Furthermore, criticism of consumption primarily addresses people as consumers. It therefore relies on individual actions, rather than encouraging people to become politically active and organise themselves together with others.

Civil disobedience that does not challenge classism risks affecting mainly working-class people rather than those in positions of power. There is criticism of certain forms of action, such as the blocking of motorways and transport routes in cities by *Extinction Rebellion*, *Die Letzte Generation* and others. Some workers feel that these actions ignore their needs, because blockades make it difficult for them to get to work or home reliably on busy days and can even compromise their safety at work. Furthermore, civil disobedience is a form of political protest that is not accessible to everyone, as the risk of police repression poses a greater threat to marginalised groups. People with fixed working hours, shift work or responsibility for dependants may also find it harder to take part in actions where they might be unable to return home for an extended period.

What can we change?

We would like to present a few points here that can make it easier for groups and projects to act in a way that challenges classism. These individual bullet points are intended to spark discussion. They draw inspiration from the book *Working Class Environmentalism** and are based on our own experiences as well as those of participants in our workshops. As individuals, we are or have been active in various climate groups.

However, we believe that being a class-critical and climate-just group involves more than simply ticking off this list. We are aware that, due to the many barriers in society, it is very difficult to fulfil every point on the list. Our aim here is to provide starting points for a critical reflection on our own practices. It is particularly helpful to discuss the various points together. In doing so, we can consider which points have already been implemented, which have not, and what the reasons for this are. We can then negotiate together which changes the group would like to and is able to make, and which it cannot.

Try to avoid borders to join:

- Think about timing: When do you meet? Is everyone available at that time or do people have to work? How can people who work in shifts be included?
- Think about the location: Where do you meet? Is the location convenient to reach for everyone? Does the place exude a certain (e.g. academic) atmosphere? Do poverty and working-class people normally also visit the location?
- Secure a place to stay for the participants that live far away and cannot afford accommodation.
- Offer childcare (or other means of collective care-work).
- Make events cost-free. If you have costs for food or location, collect the money based on donation and anonymously. Also think about (hidden) costs at the location (e.g. pressure to buy a drink when meeting in a bar).
- If you need to have a member fee or an entrance fee, make sure you offer different prices which represent different financial situations.
- Get translation when there is no common language that everyone feels comfortable with.
- Create a solidarity fund: collect money inside the movement (e.g. through donations or funding). It can be used to cover losses of income or pay fines, or to redistribute funds in solidarity.
- Try to pay people according to their needs, if that's possible for you and if they're happy with it.

Create a comfortable atmosphere for everyone

- Make events joyful and fun. Use methods that won't be boring even after a full day's work (for example, small groups, real-life examples ...).
- Provide food (you could collaborate with collective kitchens).
- Respect knowledge based on experience. Listen to people that experience discrimination and exploitation!
- Keep the atmosphere non-formal rather than academic. Use simple language with clear messages and explain academic terms. Where possible, use clear visual language as well.
- Create a constructive mistake culture. Explains terms relating to anti-discrimination. Don't judge people for not being aware of all politically correct wordings.
- Democratise your knowledge: organise skill shares and write how-tos that are accessible for everyone. That way, everybody can take over tasks.
- At the same time, do not assume that people affected by classism have less knowledge and rely on simplified language. Democratising knowledge makes it easier for a wider range of people to access it. It also means taking knowledge from activist and user perspectives seriously.
- Do not judge people for their consumer decisions. Not everyone has the money to buy organic food or the time to get used to a vegan diet.
- Find tasks that are not risky, so that everyone can get involved. Travelling, being away from home for a long time, and so on, is much harder for some people than for others.
- Reshape the image of activism. Caring for others, industrial struggles at your own workplace, or standing up to the jobcentre when you're under pressure are all part of it too!
- Offer diverse cultural events, which address people from different backgrounds.
- Be mindful of emotional stress and try to alleviate it as much as possible. Talk about what's on your minds and create space for mutual support and getting to know one another.

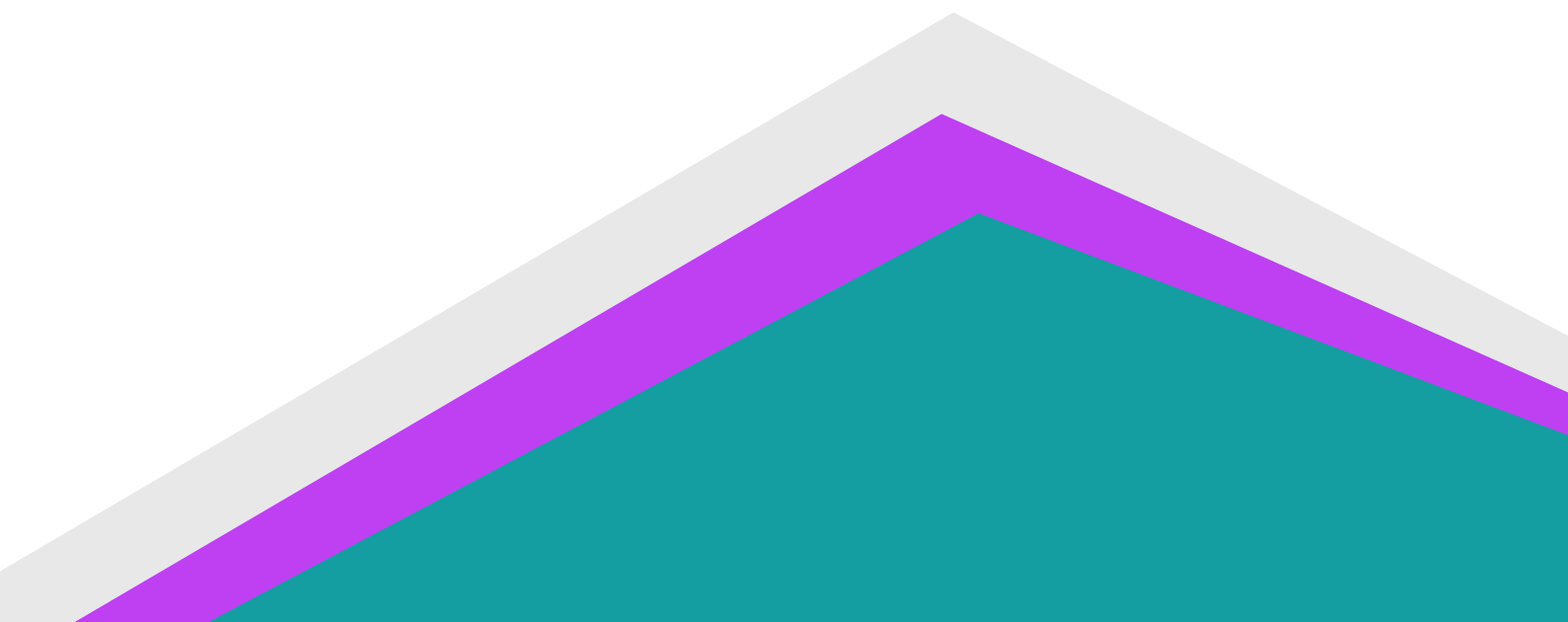
Tackle classism in your group:

- Reflect your own privilege. If you are wealthy, highly educated or from the middle class, make space for people from the working class and those living in poverty. Redistribute money and resources within your group.
- Think about how much space people with academic backgrounds take in plenaries. Do they talk more? Do they set the topics in your groups?
- Include working and poverty class people as organisers. If possible, pay them for their work.
- Talk about classism in your group and the movement. Organise Workshops on the topic. Keep creating opportunities to talk about one's own experiences of classism and privilege in a setting that is as non-judgemental, warm and non-comparative as possible.
- Sometimes it can help to create safer spaces for working class people where they can talk and exchange more comfortably about their experiences inside and outside of the group.
- Speak up when you notice classism or other forms of discrimination. Don't let classist remarks go unchallenged.
- Talking about money is often taboo. Break that taboo and talk about resources and money. At the same time, discussing money can be particularly emotional for people who have experienced poverty. So please be mindful of each other in your conversations.
- Establish a support structure for dealing with classism and other forms of discrimination: Who can people turn to specifically if they experience classism?

Make your group work more diverse:

- Rather than thinking about the future and abstract issues, try to focus on everyday problems that concern people directly.
- Go into districts or to events of poverty and working-class people and work together with people on the topics that are important for them.
- Network with organisations of the poor and working class and join forces if you have common issues. This can be syndicates, unions or other working-class organisations. Be careful to work together on an equal footing.
- Don't expect people from poverty and working class to join your movement but join them in their fights. Find out about groups and campaigns in your area and reach out to them to offer your support (for example, labour struggles and unions, initiatives for the unemployed, or groups campaigning against local pollution).
- Include working class people in creating visions and utopias.
- If you hire someone, prefer working class people to middle class people if they have the same skills, experience and knowledge.
- Reflect for every activity how this is accessible for people who have a low income and/or are overworked.
- For each activity, consider whether it is accessible to people with limited financial or time resources (for example, due to the risk of repression, travel, costs, etc.). Also offer activities that can be accessed with little money or time.

One way to initiate anti-classist changes within your own group can be to engage with the topic through the educational activities we outline in this toolkit.



From reflection to action: shaping anti-classist educational work

For us, carrying out educational work on climate justice and classism goes hand in hand with designing our educational programmes in a self-critical and classism-sensitive manner. Classism is particularly powerful within the education system. This makes it even more important for us to ensure that our transformative learning opportunities are accessible. In this chapter, we would like to offer some suggestions for a deeper reflection on educational programmes and on one's own position as an educator.

In this chapter, we draw heavily on thoughts and ideas developed by others before us, and we refer here, amongst other works, to the excellent anthology „Klassismus und politische Bildung. Intersektionale Perspektiven und Reflexionen aus der Praxis“ ('Classism and Political Education: Intersectional Perspectives and Reflections from Practice'), edited by Ines Pohlkamp, Björn Nagel and Lea Carstens in 2023, as well as to Bell Hooks' 'Teaching to Transgress. Education as the Practice of Freedom' from 1994.

In the following, we address several topics that we consider particularly important in educational work on classism (and climate). Here, we primarily work with reflective questions. They are certainly not complete, but we hope they can serve as a starting point for critically reflecting on one's own work and position, and for shaping it in a way that is class-critical, sensitive and accessible.

One's own class history and position

“The starting point for engaging with classism is reflecting on one's own class background and history! [...] For us as political educators, it is essential to examine our own complicity in classist discrimination.”

Carstens, Nagel, Pohlkamp (2023)¹¹

My own class history: Where do I come from? Reflecting on one's own class background and history forms the basis for a meaningful engagement with classism. What privileges did I (not) grow up with? What experiences of poverty or exploitation have I had? (Exploitation here refers to various levels, for example: exploitation of labour, knowledge, resources or time) What experiences of exclusion and devaluation have I encountered in my life? What economic, cultural and social conditions have shaped my own life story?

Reflection on one's own class position today: From what perspective do I speak and act? Do I experience classism in my daily life, or do I benefit from class privilege? How do I view classism today, and how did I arrive at these beliefs? In what ways do I reproduce class-based structures and discrimination? Where do I act against them or work to change them?

Reflection on one's own involvement in class-specific discrimination and exploitation. Which images and stereotypes have I internalised? How do I talk about economic and social contexts? What forms of exclusion are present in my educational work? Where do I devalue certain classes? Where do I reproduce class norms? What difference does it make whether I carry out educational work on classism from the perspective of someone affected by it or from a more privileged perspective?

¹¹ Carstens, Nagel, Pohlkamp (2023): Class matters! Intersektionale Perspektiven auf Klassismus in der politischen Bildung (Einleitung) S.11. In: Pohlkamp, Nagel, Carstens (Hrsg.) Klassismus und politische Bildung. Intersektionale Perspektiven und Reflexionen aus der Praxis

Understanding class relations and classism

“Only when we know which power structures in our society make forms of discrimination such as classism possible in general can we, as empowered practitioners, understand how classism operates at different levels and how to address it”

Felix Gallinger (2023)¹²

What do I know about the power structures in our society that enable and uphold forms of discrimination such as classism? How does classism operate at different levels of discrimination (individual, institutional, cultural, historical)? What effects do classist norms and regulations have? What opportunities do they open and which do they exclude? How can I raise awareness of these discriminatory structures and highlight options for action?

Critical economic education and critique of capitalism

“Critique of classism must always include a critique of the economy and a critique of capitalism, so as not to stop at simply condemning existing conditions, but to enable participation and the envisioning of a different society”

Carstens, Nagel, Pohlkamp (2023)¹³

Do I include criticism of capitalism and the development of utopian visions of solidarity and ecological sustainability in my educational work? Do I address the links between classism and capitalism as an economic system? Do I also address the material dimensions of classism – i.e. exploitation and poverty – in my educational work? Do I take care to debunk myths of social mobility and to contextualise individual success stories, highlighting that social mobility only makes sense in an unjust society divided into ‘top’ and ‘bottom’?

Theory and practice: How does my knowledge translate into practice?

“Theory can foster a sense of community and help ensure that experiences of classism are not portrayed as individual fates, but are analysed as collective experiences”

Felix Gallinger (2023)¹⁴

How do I talk about knowledge based on information and knowledge based on experience? How much space do I give to theories and practical examples? How can I make theories accessible whilst reflecting on barriers? What methods and teaching approaches do I use when teaching? What language do I use? What knowledge about structural relationships do I share, and what are my objectives?

¹² Felix Gallinger (2023): Ist Klassismuskritik lernbar? Reflexionen zum Versuch einer politischen Vermittlung sozialer Verhältnisse. S.173. In: Pohlkamp, Nagel, Carstens (Hrsg.) Klassismus und politische Bildung. Intersektionale Perspektiven und Reflexionen aus der Praxis

¹³ Carstens, Nagel, Pohlkamp (2023): Class matters! Intersektionale Perspektiven auf Klassismus in der politischen Bildung (Einleitung) S.11. In: Pohlkamp, Nagel, Carstens (Hrsg.) Klassismus und politische Bildung. Intersektionale Perspektiven und Reflexionen aus der Praxis

¹⁴ Felix Gallinger (2023): Ist Klassismuskritik lernbar? Reflexionen zum Versuch einer politischen Vermittlung sozialer Verhältnisse. S.178. In: Pohlkamp, Nagel, Carstens (Hrsg.) Klassismus und politische Bildung. Intersektionale Perspektiven und Reflexionen aus der Praxis

Goal-oriented and action-oriented education

“Those of us [...] from working-class backgrounds are empowered when we recognize our own agency, our capacity to be active participants in the pedagogical process.”¹⁵

Bell Hooks (1994)

How can I ensure that everyone in the group feels empowered to participate in the learning process? What norms shape my work, and which ones do I (re)produce? Am I aware that political education is not a place for class struggle, but rather a space for politicisation that empowers people to become active in anti-classist ways outside the educational setting?

All ticked off – now I'm ready to go!?

In our previous toolkit, we refer to a checklist, and the questions in this chapter may also give the impression of a list to be ticked off. We would like to point out that they should instead be seen as prompts to begin a critical reflection on one's own educational work from an anti-classist perspective. There isn't always one correct answer, and we will never act in a perfectly anti-classist manner within a classist system. In practice, new questions often arise rather than clear answers, and sometimes different approaches can lead to a good outcome. It is important not to let yourself be paralysed by the desire to do exactly the right thing or to find the one perfect approach to anti-classism. Instead, we invite you to try things out and take action through a process of regular reflection, discussion and a willingness to learn from mistakes. These challenges, contradictions and non-answers must be endured – we also see this as part of education work that is power-critical. We believe that awareness of this, coupled with a continuous deep reflection on one's own class position as well as on social structures and systems of power, offers an opportunity to make education work on climate justice and against classism effective, transformative and sensitive to classism.

¹⁵ Bell Hooks (1994): Teaching to Transgress. Education as the Practice of Freedom. Chapter 12 – Confronting Class in the Classroom, S.183

Methods

Working with the methods

This section of the toolkit contains methods for **transformative educational** work on the topics of climate change and classism. The methods in Part 1, 'Understanding and Contextualising', are designed to help participants explore the interconnection between climate change and classism, both historically and in the present day. Part 2, 'Reflecting and Empowering', encourages participants to engage with their own **class positions and backgrounds** on intellectual, emotional and physical levels. Part 3: Acting and Creating Change is dedicated to resistance and **utopias** of a climate-just, anti-classist society, and ways in which we can collectively work towards this.

The order in which the methods appear in the toolkit does not imply that they should be used in this sequence in a workshop. Instead, the modules represent a pool of methods for different target groups and workshop phases, from which facilitators can draw upon, combine different methods and adapt them to their specific contexts.

Each method begins with a brief overview of its objective, target group, duration, recommended group size, venue requirements and materials needed. This is followed by a detailed explanation of the method, sometimes including possible variations. We also include a reflection on accessibility and barriers for each method. In this, we highlight the method's strengths and weaknesses in terms of conveying perspectives critical of classism, and what should be considered to ensure the session is conducted in a way that is sensitive to discrimination.

For most methods, additional materials (such as worksheets, images, videos and presentations) can be found on our website. An overview of the working materials is provided at the end of the methods section on page 46.

Principles and Framework

We would like to introduce a few principles here to establish a framework in which participants feel comfortable, and their personal boundaries can be respected. We recommend presenting these principles at the start of each workshop. To ensure these principles are followed, you can ask participants to raise their hands at the end of the presentation to indicate their agreement with them.

Voluntary participation & 'out-space': Voluntary participation is a central principle in non-formal education, and particularly in anti-discrimination work. Education in schools is often associated with compulsory and involuntary actions. It is therefore even more important to emphasise that participation in workshops is voluntary and that participants can decide anew with each activity whether they wish to take part.

To encourage participants to make use of this principle of voluntary participation, you can set up a separate area in the workshop room where people who simply wish to observe can sit. You could call this area the 'Out Space' (the place where participants are 'out' of the exercise or method) or the 'Care Corner'. This could be, for example, a comfortable armchair, sofa, or a corner with a blanket, so that participants can sit there comfortably. Please make it clear at the start of the workshop that people do not need to justify or explain why they are in the Out Space. The Out Space is intended as a quiet place where people can be by themselves and where no lengthy conversations take place. It is important to ensure that the Out Space, as well as the exit, are easily accessible. This reduces the barriers to actually making use of these options.

Confidentiality & Respect for Personal Boundaries: In some methods, participants are encouraged to share their own experiences of classism or other forms of discrimination in small groups. It is important to emphasise that this takes place in a confidential setting. Participants can decide that personal stories should not be shared at all, or that they may be shared without mentioning names.

Point out to participants that they can decide for themselves how much they wish to share about themselves. Encourage them to be mindful of their own boundaries. Sometimes participants may feel uncomfortable afterwards about having shared very personal experiences.

Dealing with emotions: It is particularly important to ensure a comfortable group atmosphere beforehand, especially for exercises involving (self-)reflection, emotional awareness and theatre-based methods. People should be given the opportunity to prepare themselves for emotionally challenging exercises. It is advisable for the group to discuss in advance how they wish to handle situations where someone withdraws from an exercise. What support should and can be offered by other participants and facilitators? Particularly for programmes lasting several days, an awareness plan should be discussed with the group and, for example, an awareness team established.

Dealing with different positions and perspectives: In workshops on anti-discrimination, it is important to bear in mind that people bring with them different experiences of discrimination and privilege. These experiences have a profound influence on our perspectives and actions. As a result, privileged perspectives often remain invisible and unacknowledged, as they are taken for granted. To counteract this invisibility, strengthen one's own process of reflection and encourage others to do the same, it can be helpful to make one's own position transparent. A person's position describes the ways in which they experience negative effects of discrimination or hold privileges. However, this is only ever possible to a limited extent. There are many different forms of discrimination and various ways of being privileged and/or discriminated against in relation to a particular form of discrimination. For example, regarding classism, I may have grown up in a working-class family and have experienced either financial hardship or financial stability. Experiences within the education system can also vary greatly from person to person. Furthermore, other experiences of discrimination, such as sexism or racism, shape my experiences of classism. So, when we position ourselves, we can only ever describe fragments.

Whilst naming one's position can be a practice that highlights and challenges norms, we should also bear in mind that people may deal with similar experiences of discrimination and privilege in very different ways. It is therefore important not to draw generalised conclusions from someone's position, nor to reduce people to it.

For one-day workshops and shorter events, we recommend that, as facilitators, you provide an insight into your own positioning at the outset, particularly with regard to classism, without asking participants to do the same (unless the focus of the workshop is on the topic of (self-)reflection on one's own class position). For various reasons, it may be uncomfortable or challenging for people to share their positioning right at the start. Nevertheless, participants can be invited to reflect on their own positioning, for example in smaller groups. In multi-day workshops, participants can share insights into their individual experiences of classism with one another throughout the course of the event. This can be important for mutual understanding and trust. Similarly, it may in some circumstances be appropriate to offer seminars or workshops exclusively for people with a specific position, for example to create a safer space for exchange for those with experiences of classism.

As well as reflecting on our own position, it is important to focus on how people can show solidarity with one another and act accordingly. For us, this involves learning together, gently pointing out discriminatory behaviour to others, being open to criticism, and taking responsibility for our own discriminatory actions.

Understanding and Contextualising

- Who wins? Who pays?
A poster quiz on social class and climate (in)justice
- Classism in the Climate Crisis
A World Café about the connections
- When was Class?
A picture and quote guessing quiz on the intersectional history of classism and capitalism
- Dirty resources, clean energy?
A problem tree on the Congo, climate change and global inequality
- Silent Critique
A silent discussion on critiques of the concept of classism and class relations in the climate crisis

Who wins? Who pays?

A poster quiz on social class and climate (in)justice

Learning objectives: This method offers a playful introduction to the topic of climate justice and class relations. Participants activate their prior knowledge and gain an impression of the scale of socio-economic inequality, including in relation to the causes and impacts of the climate crisis. The posters address economic inequality more broadly while also showing how class relations shape the climate crisis, including who contributes most to it and who is most affected by its consequences.

Room Requirements: Place to hang up posters with enough space for small groups standing around them

Materials: A selection of posters with quiz questions; Correct answers written on moderation cards; optional: a document with solutions and background information

Group size: The method works with variable group sizes. With larger groups, more posters can be displayed. In that case, the discussion of the solutions should take place in a circle of chairs and, if necessary, with a projector.

Duration: 60 minutes

Procedure

Preparation

- The posters are placed or hung around the room. It is recommended to choose a selection of posters (maximum of seven).
- The facilitator can familiarize themselves with the topic beforehand using the solutions and suggested further reading.

Part 1: Filling in the posters (20 minutes)

At the beginning of the activity, the facilitator explains the task and briefly introduces the topic. This can also include a short explanation of the concept of class and the aim of the exercise.

Participants then move freely around the room and write their answers to the quiz questions directly on the posters. While doing so, they may talk with other participants they meet at the posters and exchange ideas about the questions. It is not necessary for everyone to answer every question.

Part 2: Revealing the answers (20 minutes)

Afterwards, the group moves together from poster to poster. The facilitator briefly summarizes the answers that participants have written on each poster and then reveals the correct answer. The solutions can be written on moderation cards and attached to the posters so that they remain visible for the group.

Part 3: Debriefing in plenary (15 minutes)

Afterwards, the group reflects together on the posters and the results. The following guiding questions can be used:

- What surprised you? What was new to you?
- How difficult was it to answer the questions? What might be the reasons for this?
- What feelings did the questions and topics evoke?
- What does class mean, and where do class differences become visible?
- What role does class play in the climate crisis?

Barriers and accessibility

Themes such as poverty, exploitation and violence can evoke strong emotions, especially for participants with personal experiences. Make sure the posters are printed big enough so its more accesible for people to read it.

Using statistics numbers in a quiz can give the impression that prior knowledge is needed. We therefore recommend clearly explaining that the goal is not to know the “correct” answer, but to guess spontaneously. Gaps in knowledge should be understood as reflecting broader societal gaps in knowledge and education, rather than individual shortcomings.

Additional Notes

After this activity, it can be helpful to continue with a method that explores the structural causes and connections between climate and class relations in more depth, for example the method “Dirty Resources, Clean Energy?”.

Classism in the Climate Crisis

A World Café about the connections

Learning objectives: Participants are introduced to the concept of classism and explore how social class relates to the climate crisis. By discussing statistics, graphics, and examples together, they reflect on inequalities connected to climate change and exchange perspectives and experiences with others.

Target group: People interested in discussing social inequality and climate justice. A short introductory input on the concept of classism beforehand is recommended.

Room requirements: Several tables distributed around the room for group discussions

Materials: Flipchart paper; Pens (ideally flipchart markers); Printed graphics, statistics, or images for the different stations (see additional materials)

Group size: At least 10 participants

Duration: About 45 minutes

Procedure

Preparation

Prepare several discussion stations around the room. Each table should have:

- a flipchart sheet with a question, graphic, statistic, or image related to climate and class
- pens for participants to write on the flipchart
- The number of stations should allow participants to work in small groups of 3–6 people.

Part 1 Introduction and explanation of the method

Explain the World Café process to the participants: Participants work in small groups at different tables. At each table, they discuss the question, graphic, or statistic placed there. They write down their key ideas, questions, and conclusions directly on the flipchart paper. After about 10–15 minutes, all groups move to the next table. They read the notes from the previous group and continue the discussion by adding their own thoughts and reflections.

Part 2: Discussion rounds at the stations

Each group starts at one table and discusses the material presented there. Possible materials include:

- statistics about climate inequality
- graphics about emissions and wealth
- questions about class and climate justice
- photos or examples illustrating class-related environmental issues

Participants write their most important ideas, questions, and comments on the flipchart paper. After each round, groups rotate to the next table until every group has discussed all stations.

Part 3: Plenary discussion and reflection

After all groups have visited every station, everyone comes back together in a plenary session. The last group at each table (or the table host) briefly presents the main discussion points from that station. Possible reflection questions include:

- What was new for you? What surprised you?
- What did you learn?
- Which topics would you like to discuss further?
- How could we continue working with the results of this discussion?

Barriers and accessibility

Working in small groups can make it easier for participants to share their thoughts and ideas. At the same time, statistics and graphics can be difficult to understand for some people and can reflect a very academic way of communicating knowledge.

When using this method, consider the following points:

- Explain graphics and statistics clearly.
- Summarize the key message of each graphic in one simple sentence.
- Avoid topics that are too technical or overly complex.
- Ensure that everyone can participate in the discussion and that participants communicate respectfully with each other.
- Plan enough time for discussions at all stations.
- The final plenary discussion can feel overwhelming for some participants. It can help to first let participants briefly discuss their reflections with a neighbour before sharing them with the whole group.
- Provide a short introduction to the concept of classism before starting the activity.

When was Class?

A picture and quote guessing quiz on the intersectional history of classism and capitalism

Learning objectives: To highlight different perspectives on social class and classism; to reflect on the origins and changeability of discriminatory and oppressive structures, particularly capitalism and classism in the past and present; learning about resistance

Target group: Little background knowledge required

room requirements: A room large enough for small groups to spread out and minimise acoustic disturbance to one another

Materials: Printed images/quotes (see resources); dates written on flipchart cards for reference; tape; possibly a prepared presentation with background information

Group size: 10–30 People

Duration: Minimum 75 minutes

Procedure

Preparation

Print out the materials; create a timeline as a chronological line using tape on the floor or wall; arrange chairs in a circle.

Part 1: Intro and Group Work

Divide the group into smaller groups. During the group work, each group receives two materials one after the other that relate to the same topic. These materials can be images or texts, such as quotes or descriptions of a historical event. All materials relate to social class, classism, and their connections to climate and the environment. The materials are presented without dates or context.

The participants' task is to reflect on their associations and impressions of the images and texts and how they are connected to the topic of climate and class(ism). They also consider when in history they would place the material. Usually, groups first receive the image and, after about 5 minutes, the text, which provides additional hints about the topic (sometimes the order is reversed).

Part 2: Plenary Exchange

After approximately 10–15 minutes, each group briefly shares their thoughts about their materials in the plenary. After each presentation, provide the resolution: explain the context of the material, when the event took place, and how it relates to classism (and climate). Then place the materials on the timeline.

It can be helpful to have participants switch seats after each group presentation to maintain focus and energy in the plenary.

Once all materials have been presented, facilitate a short reflection in the plenary using questions such as:

- What surprised you?
- What do you think now when you look at the timeline?
- Where do you see similarities or differences between the materials?

To conclude, offer a few summarizing remarks on the history of classism, capitalism, and the climate crisis.

Variations

It is also possible to use only the images or only the texts. The method can also be adapted to focus on specific topics, such as resistance, class and gender, the origins of the term “classism,” etc.

Barriers and Access

Making connections often requires prior knowledge. We therefore recommend clearly explaining that the goal is not to find the “correct” answer, but to share spontaneous thoughts and associations about the images. Gaps in knowledge should be understood as reflecting broader societal gaps in knowledge and education, rather than individual shortcomings.

Additional Notes

The content of this method depends heavily on the selected materials. You can use well-known historical images that illustrate classist structures over centuries or choose less prominent events to highlight the perspectives of oppressed groups. We recommend using a diverse selection of materials and trying to centre marginalized and underrepresented perspectives.

Dirty resources, clean energy?

A problem tree on green energy, climate change and global inequality

Learning objectives: Using the example of resource extraction in the Democratic Republic of Congo, participants explore how electrical devices and the energy transition in Europe (e.g. smartphones and electric cars) are connected to global classism, racialized power relations, and environmental destruction. Participants also develop their own ideas for actions that could contribute to a globally just energy transition.

Materials: Flipchart with a drawing of a problem tree; Post-it notes in four different colours; Pens for all participants; Projector and laptop for film screening; Poster with definitions of extractivism and racialized capitalism

Group size: 8–20 participants

Duration: 110 minutes

Procedure

Preparation

Prepare the laptop and films on a projector and hang up the flipchart with the problem tree.

Part 1: Introduction and framing (10 minutes)

The facilitator gives a short introduction to the topic: “The energy transition is urgently needed because the climate crisis threatens our planet and our livelihoods. A common proposed solution is “green growth”—the idea that we can continue economic growth by simply switching to renewable resources.

Many of the raw materials needed for the energy transition (for example in batteries for electric cars) and for smartphones—such as cobalt, coltan, copper and lithium—are mined in the Global South. The Democratic Republic of Congo e.g. has enormous natural resource deposits and is considered one of the most resource-rich countries in the world. However, most people living there benefit very little from these resources. The

so-called “green” transition in Europe still relies on the exploitation of people and nature in the Global South, in the Congo but also in other regions in Africa, Asia and South- and Central America.”

The facilitator then introduces the problem tree on the flipchart. The problem tree has four parts:

- The trunk represents the central problem (resource extraction in the global south).
- The roots represent the causes of the problem.
- The branches represent the consequences and impacts.
- The crown collects our feelings and emotional reactions.

Part 2: Watching the input videos (20 minutes)

Participants watch the films (in small groups). The facilitator asks them to take notes during the videos if they notice aspects that could fit into the roots or branches of the problem tree.

Part 3: Small group work (15 minutes)

Participants are divided into small groups. Each group receives post-its in three different colors (one colour each for crown, branches and roots). They brainstorm ideas for the three levels of the tree. Each idea should be written on a separate post-it.

Crown (Feelings):

- What feelings come up for you when thinking about this issue?
- How does this situation make you feel?

Branches (Consequences):

- Who suffers and who benefits in this situation?
- What effects does this situation have on your own life?

Roots (Causes):

- Why do many people suffer while only a few benefits?
- What are the structural causes of the problem?

Part 4: Collecting the results (20 minutes)

The results are collected in the plenary and placed on the problem tree. If important points are not mentioned by the participants, the facilitator can add additional examples.

Possible branches (consequences):

- Poor working conditions for people in Congo (low wages, dangerous and unhealthy work)
- Health damage due to heavy metal pollution in mining areas and low life expectancy
- Environmental destruction such as contaminated groundwater and degraded soil
- Child labour and lack of access to education
- Communities being displaced because of mining projects
- Profits flowing to international corporations rather than local communities
- Economic dependence on raw material exports with little development of other sectors
- Political instability due to the “resource curse”
- Profit growth in the Global North (cheap raw materials for corporations and technological innovation)

Possible roots (causes):

- Historical exploitation through colonialism (e.g. Belgian colonial rule in Congo)
- Neocolonial trade structures such as unequal contracts and global market prices
- Power of multinational corporations combined with weak state regulation
- Corruption, political instability and the resource curse
- Growing demand for “clean technologies” in the Global North
- Lack of international labour protections and controls in mining

- Global inequalities shaped by the world trade system, the World Bank and the IMF
- Greenwashing: the energy transition is presented as clean while global consequences remain invisible
- Structural racism in global trade, where lives in the Global South are valued less

Part 5: Concept input: Extractivism and Racialized Capitalism (20 minutes)

The facilitator introduces two key concepts using a poster.

Extractivism

Extractivism describes an economic model based on the large-scale extraction and export of raw materials, often without regard for environmental protection or local communities. In this system, resources are not primarily used to improve life for local populations but are extracted cheaply for export to other countries or corporations. This often leads to environmental destruction, exploitation and economic dependence.

Example:

Cobalt is mined in Congo for batteries used in electric cars in Europe, while safe jobs and infrastructure remain limited in Congo itself.

Racialized capitalism

Racialized capitalism describes an economic system in which inequality based on racialization or origin is constructed and used to justify exploitation and secure profits. Since colonial times, people in the Global South and people of colour have systematically been assigned less value than white Europeans. This made it possible to exploit their labour and resources cheaply. These structures still shape global capitalism today.

Example:

Cheap labour and raw materials from Africa or Asia are considered normal, while work and lives in Europe or North America are paid and protected much more highly.

Part 6: Solutions and possibilities for action (15 minutes)

Participants brainstorm together:

- What societal solutions could improve the situation for people in Congo while still advancing a climate-friendly energy transition in Europe?
- What actions could you personally take?

Part 7: Collecting action ideas and closing (10 minutes)

Personal actions (for example education work, political engagement or consumption choices) are placed inside the crown using a new colour of post-its. Structural or political solutions that participants cannot directly influence are placed outside the crown.

Final reflection questions:

- How do you feel after this workshop?
- What questions remain open?

Barriers and accessibility

Themes such as poverty, exploitation and violence can evoke strong emotions, especially for participants with personal experiences. You can provide content warnings in advance, that allows participants to decide how they want to engage with the topic. Make sure the videos have subtitles or to make a break every 2 minutes and summarize the content so also people with less English skills can follow the content. It is also possible to replace the videos with similar videos in the native language of the participants.

Silent Critique?

A silent discussion on critiques of the concept of classism and class relations in the climate crisis

Learning objectives: Participants engage with common critiques of the concept of classism and with debates about the relationship between climate struggles and class struggles. Through written dialogue and reflection, they develop their own positions and become more confident discussing these debates.

Target group: People who are already familiar with the concept of classism and are interested in critically engaging with it. Depending on the participants' prior knowledge and the focus of the group, different discussion statements can be used. Some statements work best if participants already have some familiarity with Marx's concept of class and strategies of the climate movement.

room requirements: A room where flipcharts can be placed around the space (placing them on tables rather than on the floor can make the activity more accessible)

Materials: Flipchart sheets with discussion statements or quotes; Pens or markers for participants;
Optional: quiet background music

Group size: 5-20 people

Duration: About 45 minutes

Procedure

Preparation

Prepare several flipchart sheets with provocative statements or quotes, inspired by debates about classism in social media and left-wing political discussions.

Place the flipcharts around the room and leave enough space on each sheet for participants to write comments and responses. The statements can be adapted depending on the participants' background and the context of the workshop.

Part 1 Silent discussion (25 minutes)

Participants move freely around the room, reading the statements on the flipcharts and responding in writing. They can write comments, questions, agreements, or disagreements directly on the posters. Participants are also encouraged to respond to each other's written comments.

Playing quiet instrumental music in the background can help participants focus on the written exchange and avoid speaking during this phase.

To introduce the activity, you can frame it like this: "When browsing social media, you might come across the following critiques of the concept of classism or of attempts to connect climate justice and anti-classism. How do you understand these statements? What is unclear to you? What would you comment on them? Where would you disagree or agree? Feel free to respond creatively—emojis are also welcome."

Example discussion statements

The following examples are inspired by debates in social media and activist spaces:

- **@1.Ma!1sMuss:**
"Classism is used as a purely identity-political category that focuses only on recognition instead of power relations. Instead of demanding better pay and working conditions, people only call for more 'kindness' toward precariously employed or unemployed people."

- **@RebelRosaaa:**
“Anti-classism uses a vague concept of class. Which class is actually affected by classism? People with little money, or everyone who must work for a wage? And what role do education and social status play? Class relations are about exploitation—but that seems to be forgotten here.”
- **@Marxbro:**
“The concept of classism divides class struggles! The enemy is located within one’s own class instead of targeting the capitalist class.”
- **@WokeWalter:**
“Class isn’t that important anymore today. We have much more wealth than at the beginning of industrialization. Back then people worked in terrible factory conditions, but those kinds of workers don’t really exist anymore. And the climate crisis will affect all of us eventually anyway—money won’t protect anyone from it.”
- **@Subversive_Sylv!a:**
“Workers in Europe are highly privileged compared to the global South. They benefit from environmental destruction and exploitation elsewhere. That’s why they won’t support a global anti-classist socio-ecological transformation.”
- **@Pilzlover100:**
“Effective climate protection in Europe would mean shrinking industry and losing many jobs. Especially for people with lower levels of formal education, climate policy can lead to social decline—so climate protection and anti-classism are incompatible.”

Part 2: Reflection and evaluation

At the end of the silent discussion, participants put down their pens and take a few minutes to walk around and read the posters again, including the written exchanges.

Afterwards, the group gathers in a plenary discussion to reflect on the activity.

Possible guiding questions:

- How do you interpret the statements and terms used (for example identity politics, exploitation, or power relations)?
- Were there parts you did not fully understand?
- What was new for you? Did anything trigger strong emotions?
- Have you encountered these critiques before?
- Which critiques or perspectives were missing?
- Did the discussion change or influence your own position?

If the group strongly agrees with the critiques—or strongly rejects them—the facilitator can introduce arguments from the opposite perspective to encourage a more balanced discussion.

Barriers and accessibility

- Some people find it easier to express their thoughts in writing, while others prefer speaking. Silent discussions can create space for participants who need more time to formulate their thoughts and who may speak less in large group discussions.
- Understanding some of the critiques may require basic knowledge of Marx’s concept of class. If necessary, briefly explain the basic idea: the conflict between those who own the means of production (capitalists) and those who must sell their labour power (workers).
- Discussions about class theory often involve academic language. Try to explain key terms clearly and encourage participants to ask questions if something is unclear.

- Debates about class can sometimes reproduce classist stereotypes or invalidate experiences of classism. Remind participants to engage respectfully and clarify that the quotes are provocative discussion prompts, not statements endorsed by the facilitators. Participants should also feel free to step out of the discussion if they feel uncomfortable.

Additional note

The critical statements used in this activity do not necessarily reflect the views of the authors. They represent common arguments that appear in debates about classism and climate politics. Engaging with them can help participants sharpen their understanding of the topic and develop their own well-reflected positions.

Reflecting and Empowering

- (Self-)Reflection on Classism
Creating a tree of life and reflecting the own position
- (Self-)Reflection on Classism in the Climate Crisis
A guided reflection discussion on how classism is active in times of climate crisis
- Our Anger is political
Exploring Anger and Hate in the Face of Classism
- Places of Hope
Exploring Hope as a Resource for Justice

(Self-)Reflection on Classism

Creating a tree of life and reflecting the own position

Learning Objectives: Participants will understand how their personal biography connects to **classism** and be able to relate this to broader societal structures.

Target Group: This method works best for groups that already know each other or spend enough time together to develop a familiar and trusting atmosphere. Alternatively, it helps if each participant knows at least one other person in the group. No specific prior knowledge is required.

Room Requirements: Space for a circle of chairs, as well as enough room for participants to move around. Tables are also needed for creating the Tree of Life.

Materials: Worksheet: Tree of Life for everyone; Worksheet: Classism reflection for at least half of the participants (see supporting materials). Various art supplies, A3/A4 paper for all participants.

Group Size: 6–24 participants

Duration: 3–3.5 hours

Procedure

Preparation

Before facilitating this method, please read the chapter “Working with Methods”. It contains important guidance for handling emotionally challenging exercises with care and sensitivity.

Print the two worksheets in advance. Arrange the necessary materials (like art supplies and worksheets) on a table for the participants. It is also recommended to have a Tree of Life template ready on a flipchart.

Part 1: Tree of Life (approx. 90 minutes)

In the first part, participants focus on their personal biography by creating a Tree of Life. Distribute the template and instructions to everyone. Participants have 45 minutes to complete their drawing. Emphasise that it is okay not to answer all questions but to focus on areas that feel most relevant.

Participants then spread out in the room with their materials and work individually on their Tree of Life.

After 30 minutes, check in with participants and remind them that they still have 15 minutes left. You can also repeat that it is perfectly fine not to answer every question, and that participants are free to focus on the parts that feel most meaningful to them.

After the individual work, participants come back together and form pairs with someone they feel comfortable with. In these pairs, they spend 20–30 minutes discussing the following:

- How did it feel to draw your Tree of Life?
- Which parts were easy? Which were challenging?
- Which parts of your tree would you like to share with others?

It is recommended to schedule a 15–30 minutes break after this part, allowing participants to rest, get some fresh air, or have some quiet time.

Break (15-30 minutes)

Part 2: Reflection on Classism

In the second part, participants explore their personal reflection on classism more deeply, considering its role in their lives both in the past and the present. Participants form pairs again with someone they feel comfortable with. If possible, it is recommended to pair with a different person than in Part 1.

Participants can choose whether they would like to go for a walk or sit together in a comfortable space. They have 60 minutes to work with a worksheet containing instructions and a set of guiding questions (see supporting materials).

Afterward, the group comes back together to conclude the reflection. If the group is large, it may be helpful to split into two subgroups to ensure everyone has a chance to speak and to create a more familiar atmosphere.

Plenary discussion questions:

- What became clear to you about how classism is present in your life?
- What is on your mind right now? Which thoughts or feelings stood out most for you?
- Where do you see intersections with other forms of discrimination?
- Do you see any connections to the climate crisis?

Variants: The reflection can also be conducted in separate groups. For example, three subgroups could be formed:

1. Participants who feel strongly affected by classism,
2. Participants who do not feel affected by classism, and
3. If needed, participants who feel in between the two groups.

It is important that each subgroup is facilitated by a person whose personal position aligns with the subgroup.

Barriers and Accessibility:

- This method can affect participants emotionally in different ways. Emphasise that it is perfectly fine if many or few emotions are experienced during this exercise.
- The group may find it useful to talk about ways to support each other if anyone feels the need to take a break, and who they can approach for emotional support.
- For some participants, an artistic approach to their personal biography may be difficult. Make it clear that they can also answer the questions in writing or in their minds if they prefer.

(Self-)Reflection on Classism in the climate crisis

A guided reflection discussion on how classism is active in times of climate crisis

Learning objectives: Participants understand how their own biography intersects with climate issues and classism and can make connections to broader societal structures.

Target Group: This method works best for groups that already know each other or spend enough time together to develop a familiar and trusting atmosphere. Alternatively, it helps if each participant knows at least one other person in the group. No specific prior knowledge is required.

Room Requirements: Space for a circle of chairs, as well as enough room for participants to move around.

Materials: Worksheet: Reflection on Climate and Classism (for at least half of the participants; see supporting materials).

Group Size: 6–24 participants

Duration: 90 minutes

Procedure

Preparation

Before facilitating this activity, please read the chapter “*Working with Methods*”. It contains important guidance for handling emotionally challenging exercises with care and sensitivity.

Print the worksheet in advance.

Part 1: Reflection on Classism in the Climate Crisis (approx. 60 minutes)

Participants explore how classism specifically appears in the climate crisis and what connections exist to their own lives.

Form groups of 2–3 participants with people they feel comfortable with. Participants can choose whether to go for a walk or sit together in a comfortable space.

Distribute the worksheet, which includes instructions and a set of guiding questions, and allow 60 minutes for participants to work through it.

Break (15 minutes)

Part 2: Reflection on Classism (approx. 30 minutes)

After the reflection, the group comes back together to conclude the exercise. If the group is large, it may be helpful to split into two subgroups to ensure everyone has a chance to speak and to create a more familiar atmosphere.

Questions for plenary discussion:

- What became clear to you about how classism is present in climate-related issues?
- What is on your mind right now? Which thoughts or feelings came up most strongly?
- Do you see connections to current challenges in climate policy?

Barriers and Accessibility

- This method can affect participants emotionally in different ways. Emphasise that it is perfectly fine if many or few emotions are experienced during this exercise.
- The group may find it useful to talk about ways to support each other if anyone feels the need to take a break, and who they can approach for emotional support.

Our Anger is Political

Exploring Anger and Hate in the Face of Classism

Learning objectives: This workshop invites participants to explore emotions such as anger and hate as social and political phenomena rather than purely individual feelings. Participants reflect on how classism shapes emotional expression, discuss who is allowed to express anger or hate in public, and examine how these emotions can function as forms of resistance. Through reflection, creative expression, and collective exchange, the workshop also aims to create a space of care, empowerment, and solidarity among people who have experienced classism.

Target group: People who have personally experienced classism, for example through a working-class background, experiences of poverty, or educational exclusion.

Materials: Flipcharts and markers; paper and pens; magazines, scissors, glue, and paper for collage work; audio device or speakers for playing music clips; printed materials for the silent exhibition (quotes, images, texts, song lyrics, QR codes or audio links)

Group size: 8-20 participants

Duration: 160 minutes

Procedure

Part 1: Anger Map (20 minutes)

At the beginning of the workshop, participants are invited to reflect on their associations with anger. Each participant writes down a short word or phrase that comes to mind when they think about anger. These notes are collected and placed together so that the group can look at them collectively. Together, the group clusters the words and identifies connections between them.

In the discussion that follows, the group reflects on which words cluster together and what patterns become visible. Participants can also discuss how anger and hate are talked about in their social environment and how these emotions are perceived or judged in different contexts.

Part 2: Mini lecture – Political emotions and classism (20 minutes)

The facilitators give a short input on political emotions and their relationship to classism. The input introduces the idea that emotions are not only individual but also shaped by social structures and political contexts. It can also explore how classism influences which emotions are considered acceptable, and which are discouraged or punished.

Participants are then invited to briefly discuss the input with the person next to them in a whisper discussion. Possible reflection questions:

- Which emotions are considered acceptable in public spaces?
- Whose anger is perceived as justified while other forms of anger are framed as dangerous or inappropriate?

- Who is allowed to hate and who is punished for expressing such emotions.

Part 3: Silent exhibition (45 minutes)

Participants move through a silent exhibition that presents different artistic and political perspectives on anger, resistance, and injustice. Facilitators can select a variety of materials for the exhibition depending on the context of the workshop. These may include quotes, images, short texts, poetry, song lyrics, or audio clips. Music, spoken word, or speeches that express anger, resistance, or critique of injustice can also be included.

Possible quotes might include excerpts from authors such as Audre Lorde, bell hooks, Frantz Fanon, Gloria Anzaldúa, or Şeyda Kurt, among others.

- Audre Lorde, "The Uses of Anger"
"My anger has meant pain to me but it has also meant survival, and before I give it up I'm going to be sure that there is something at least as powerful to replace it."
- Şeyda Kurt, Hass (p. 58)
"The fear of hate is often a fear of a truth that doesn't fit into the norm."
- Bell hooks, "Killing Rage: Ending Racism"
"There can be no love without justice. And there can be no justice without rage."
- Frantz Fanon – Black Skin, White Masks
"When we revolt, it's not for a particular culture. We revolt simply because, for many reasons, we can no longer breathe."
- Gloria Anzaldúa – Borderlands / La Frontera
"The anger of the oppressed is a response to being made voiceless."

Participants move freely through the room and engage with the materials at their own pace. Flipcharts placed around the room invite participants to write down reflections. Possible reflection questions:

- Have you ever felt or wanted to express anger in similar way?
- What does this anger express about injustice or classism?

Participants may also write down which words, images, or phrases stayed with them.

Afterwards, the group gathers in plenary to share impressions from the exhibition. Participants can reflect on how the materials made them feel, which part of the exhibition affected them most, and whether something they saw or heard reflected their own experiences.

Part 4: Creative Method (60 minutes)

Participants are invited to explore their own emotions through creative expression. They can choose between two options.

In the first option, participants engage in a short writing exercise. They write about a situation in which they experienced anger or hatred in the context of unequal treatment or classism. Participants can keep the text for themselves, share it in pairs, or read parts of it aloud if they wish.

In the second option, participants create an anger collage. Using magazines, images, words, and colours, they create a visual representation of their feelings about anger, hate, and classism. After the creative phase, participants are invited to share their work if they wish. Sharing is voluntary, and all forms of expression are treated as valid. Reflection questions for this phase may include which aspect of their anger they wanted to show and whether the creative process changed how they feel about their anger or hatred.

Part 5: Closing and debriefing (15 minutes)

At the end of the workshop, the group gathers for a final reflection. Participants can share what they are taking away from the workshop, what felt important or meaningful, and whether the workshop changed how they think about anger, hate, or political emotions.

The closing round also offers space to acknowledge emotions that may have emerged during the workshop and to end the session collectively.

Barriers and accessibility

Accessing emotions can be challenging, especially in group settings. The workshop therefore offers multiple ways of engagement, including discussion, listening, writing, and creative expression. Participants can choose the approach that feels most comfortable for them.

Consent is central to the workshop. Sharing personal experiences is always optional, and participants are free to engage with the activities in the way that feels right for them.

Facilitators should consider accessibility when planning the workshop. This may include providing clear explanations of activities, offering materials in accessible formats, and ensuring that the space allows for different forms of participation. If audio materials are used, written versions of quotes or lyrics can also be provided. It can also be helpful to allow breaks, provide quiet spaces, and acknowledge that participants may engage with emotional topics in different ways.

The workshop should aim to create a supportive and respectful environment in which participants feel safe to reflect, express themselves, and listen to others.

Places of Hope

Exploring Hope as a Resource for Justice

Learning objectives: This method invites participants to explore hope as a collective and political resource in the face of social and ecological crises. Participants reflect on what sustains their hope, where it comes from, and how it can support long-term engagement for justice. Through creative and reflective exercises, the method creates space for connection, exchange, and empowerment, helping participants recognize both individual and shared sources of hope.

Room requirements: If possible, the method takes place outdoors in nature, such as in a park, forest, or garden. A quiet and comfortable indoor space can also be used.

Materials: Natural materials such as leaves, stones, branches, or flowers (if outdoors); Large sheet of paper and markers; Small cards or paper for writing; Pens

Group size: 8-20 participants

Duration: 60 minutes

Procedure

Part 1: Visualizing hope (20 minutes)

Participants begin by creating a collective image of hope. If the workshop takes place outdoors, they use natural materials found in the environment to build a shared “hope landscape” or symbolic image on the ground. If indoors, participants can draw together on a large sheet of paper.

During the process, participants are invited to reflect on the following questions:

- What does your hope look like?
- Where does it come from?
- What helps you keep it alive?

Part 2: Places of hope (20 minutes)

Participants are guided through a short meditation. They are invited to recall moments, places, or experiences in which they felt hope, strength, or connection. After the meditation, participants write down five to ten sources of hope on small cards. These can include places, people, memories, practices, or utopias for the future. Participants then form pairs, ideally with someone whose cards seem different from their own. In pairs, they share their sources of hope and reflect on similarities and differences. They can also take notes on what they discover.

After the exchange, the group comes back together for a short collective reflection. Participants can share what connections they discovered and how their understanding of hope may have expanded through the conversation.

Part 3: Letter of hope (15 minutes)

To close the method, participants write a short “letter of hope” to themselves. They are invited to imagine themselves in the future and to write from that perspective, offering encouragement, recognition, and trust in what has already been achieved. Participants can decide whether they want to keep their letter private or share it with the group. If they wish, the letters can be collected and displayed together in the space as a collective expression of hope.

The method ends with a short moment of reflection, allowing participants to connect with the feeling of hope and carry it with them beyond the workshop.

Barriers and accessibility

- Hope can feel abstract or difficult to access, especially in times of crisis. This method offers different entry points through creative, reflective, and relational exercises so that participants can engage in ways that feel comfortable to them.
- Being in nature can support grounding and connection, but facilitators should also ensure that the space is accessible to all participants. If needed, the method can be fully adapted to indoor settings.
- Participation in sharing is always voluntary. Facilitators should create a supportive and respectful atmosphere in which different experiences and expressions of hope are welcome.

Acting and Creating Change

- **Shaking the System?**
A group activity to change pillars of power in society
- **Climate protection & class struggle**
Group work on initiatives that build alliances against classism & the climate crisis
- **Voices of Resistance**
A Silent Exhibition with voices from activists in Brazil, Indonesia & the Philippines
- **Public luxury instead of the privilege of the rich**
Dream journey into a completely different society and discussion of real examples of socializing public goods

Shaking the System?

A group activity to change pillars of power in society

Learning objectives: Participants explore different ways a classist system could be challenged or transformed. Through a playful group task, they experience the tensions, strategies, and power dynamics involved in social change and reflect on where power in a system actually lies.

Target group: Participants with a basic awareness of classism can benefit most from this activity, but prior knowledge is not strictly necessary.

Room requirements: Chairs arranged in a circle with enough space in the middle

Materials: 3–4 objects representing the pillars of the system (for example books, wooden blocks, or bottles); A platform placed on top of the pillars (for example a wooden board, tray, or bench); Optional: additional objects or small figures placed on or around the platform to make the “system” more complex)

Group size: 5-25 people

Duration: 30-45 minutes

Procedure

Preparation

Before participants arrive, build a simple structure in the middle of the circle. The structure should consist of several “pillars” supporting a platform. This construction represents the existing social system.

Part 1: Introduction to the activity

Explain to the group that the structure in the middle represents the current classist system, which contributes to the climate crisis and the injustices connected to it.

The platform stands because it is supported by several pillars. Like any system, it appears stable—but it can also be changed.

The group’s task is to transform the system together in any way they consider meaningful. This could include modifying, rebuilding, or even toppling the structure.

Participants have 15 minutes to work on this task.

No further instructions are given so that the group can decide collectively how to proceed.

If the task feels too open-ended for the group, you can offer a small guideline: encourage participants to discuss ideas first and agree on a plan before making changes to the structure.

Part 2: Group activity

Participants begin working together to change the structure. They may:

- move the pillars
- rebuild the structure differently
- remove elements
- create an entirely new structure

The goal is not a “correct” solution, but to explore different approaches to changing a system.

Part 3: Reflection and evaluation

After the activity, gather the group and discuss their experiences.

Possible reflection questions:

- What did you experience during the activity? How did it feel?
- How did you approach the task as a group? Where did you agree or disagree, and why?
- Are you satisfied with the process or the outcome? Why or why not?
- What different strategies for changing a system did you observe?
- What makes it difficult to change such a system?
- What might have happened if one person had acted alone?
- What role do the supporting pillars play? What could they represent in relation to classism?
- Could something new be built from parts of the “old system”?

Input: The “Pillars of Power” model

If time allows, introduce the “Pillars of Power” model developed by Gene Sharp and Robert Helvey.

This model suggests that the power of an unjust system rests on several supporting social institutions or structures—such as:

- the education system
- economic structures and the distribution of capital
- the media landscape
- political institutions or electoral systems

These pillars stabilize the system and keep it functioning. At the same time, they are also the places where change can happen. In this model, power does not simply flow from the top down like in a pyramid. Instead, systems rely on the consent and cooperation of many people. When people organize collectively and withdraw their support from key pillars, they can challenge and transform the system. This idea is often described as “people power.”

If there is more time, the group can discuss:

- whether this understanding of power feels realistic
- which institutions or areas of life particularly reinforce classism

Barriers and accessibility

- The activity is quite open-ended and may feel overwhelming for some participants, as the group must organize itself without clear instructions.
- Working with physical objects and using a playful approach can help participants engage with complex political ideas in a more intuitive way than through purely theoretical discussions.

Sources

- Explanation of the “Pillars of Power” model:
weltveraendern.org/files/2024/03/Arbeitsblatt-Pillars-of-Power.pdf
- Phase5 Collective method on pillars of power:
phase5-kollektiv.org/wp-content/uploads/2019/12/5-Pillars-of-Power-Interventionpunkte.pdf
- Gene Sharp (1993): *From Dictatorship to Democracy*.
www.nonviolent-conflict.org/wp-content/uploads/2008/01/From-Dictatorship-to-Democracy-German-1.pdf

Climate protection & class struggle

A Group work on initiatives that build alliances against classism & the climate crisis

Learning objectives: Participants explore concrete examples of alliances between people from poor and working-class backgrounds and the climate movement. They reflect on strategies, approaches, and experiences from these initiatives to gain inspiration for their own political or community engagement.

Target group: People who are active in political groups or interested in becoming politically active.

Room requirements: A room where participants can sit in a semicircle; Ideally, space for small groups to work separately (either in different corners of the room or in additional rooms)

Materials: Printed texts (see working materials); Flipchart paper or moderation cards

Group size: 10-30 people

Duration: 45-60 minutes

Procedure

Preparation

Print the example texts. It is helpful to have several copies of each text so that only one or two participants need to share a copy.

Part 1: Introduction and forming groups (5 minutes)

At the beginning, briefly introduce several examples of protests, alliances, or initiatives that connect climate and environmental issues with action against classism and social injustice.

Participants then form a group for each example. They can choose which example they want to work on, but the groups should be roughly equal in size.

Part 2: Group work phase (25 minutes)

Each group receives the text describing their example. Afterwards, they discuss the following questions:

- What inspires you about this example?
- What lessons or ideas could you take from it for your own engagement?

Groups can summarize the most important points from their discussion on flipchart paper or moderation cards. Remind them that they will present their results to the whole group afterwards.

During the group work phase, it is helpful for the facilitator to check in with the groups occasionally to answer questions or offer support. Announce the last five minutes so participants can prepare their presentation.

Part 3: Sharing and concluding discussion (15 minutes)

After the group work phase, everyone comes back together. Each group presents their example and the key points from their discussion. Clarify any questions of understanding after each presentation.

Once all groups have presented, open a joint discussion. The following questions can help start the conversation about alliances between climate struggles and class struggles:

- Which strategies do you find particularly promising?
- Which ideas, methods and approaches have inspired you?
- What role do different class positions play in the alliances and how are they addressed?

- What political opportunities can emerge from such alliances?
- What experiences have you had yourself?
- What would you like to try out and apply in your own context?

Barriers and accessibility

- Not everyone feels equally comfortable with reading (longer) texts, especially if they do not do it regularly. Allow enough time for the reading phase and explicitly invite participants to ask the facilitator for support if needed.
- This method works particularly well with participants who already have some experience in political organizing, as they can connect the examples to their own practice.

Voices of Resistance

A Silent Exhibition with voices from activists in Brazil, Indonesia & the Philippines

Learning objectives: Participants engage with perspectives from workers and activists from the Global South and reflect on their experiences and analyses. Through this process, they develop a deeper understanding of the connections between the climate crisis, classism and global inequality, while critically reflecting on their own social position in the global struggle against exploitation and exploring concrete ways to practice solidarity and political engagement.

Room requirements: A room with enough space for the exhibition

Materials: Printed sheets with QR codes linking to interviews, photos from campaigns, and quotes from interviewees; Flipcharts; Headphones, laptops or smartphones (for listening to the interviews)

Group size: 8–20 participants
(Smaller groups allow for more in-depth discussion.)

Duration: 90 minutes

Procedure

Preparation

- Prepare and test the QR codes.
- Distribute printed quotes, photos and QR codes around the room.

Part 1: Introduction and framing (5 minutes)

The facilitator gives a short introduction to the activity and provides context for the interviews. The interviews feature workers and activists from the Global South who speak about their experiences with climate injustice, labour struggles and resistance.

Part 2: Silent exhibition (40 minutes)

In the silent exhibition method, participants move freely through a room designed as an exhibition space.

QR codes and short written quotes from interviews are displayed on the walls. By scanning the QR codes, participants can listen to selected excerpts from the interviews and engage with different perspectives and experiences.

Next to the quotes and QR codes, flipcharts with guiding questions are placed to encourage deeper reflection. Possible questions include:

- What does climate justice mean?
- Which problems and examples are mentioned?
- What forms of activism are described?
- What does solidarity mean?
- What does internationalism mean?
- Which global crises become visible?
- Where do you see connections between the climate crisis and class?

Participants silently write their thoughts, impressions and comments on the flipcharts. They can also respond to the contributions of others.

In this way, a shared written space for reflection emerges. Without spoken discussion, many different voices become visible and enter dialogue with each other.

Afterwards, participants move into a reading phase in pairs. They walk through the room together, read the comments that have been written and exchange their impressions.

Finally, the group gathers in plenary to collect central observations and emotions. Possible guiding questions include:

- What moved you?
- What emotions came up?
- What questions remain open?

Part 3: Small group work: possibilities for action (30 minutes)

Participants form small groups of three to four people to discuss their impressions more deeply. They reflect on how global crises affect people differently in the Global South and in the Global North.

Afterwards, the groups discuss possible ways to make voices from the Global South more visible, strengthen their perspectives and act in solidarity. Possible examples include:

- trade union solidarity actions
- redistributing donations
- media support and amplification
- joint campaigns

The results of the discussions are then shared in plenary and discussed collectively in order to develop shared perspectives for action.

Part 4: Closing round (10 minutes)

At the end of the session, participants come together once more in plenary to reflect on their experiences and insights from the workshop. In this short closing round, they can share personal impressions, emotions and thoughts. Possible guiding questions include:

- What are you taking away from today?
- What made you think or inspired you the most?
- What steps would you like to pursue personally?

Barriers and accessibility

Topics such as poverty, exploitation or violence can evoke strong emotions, especially for participants who have personal experiences connected to these issues. It is helpful to think in advance about how you want to respond to such situations. Providing content warnings beforehand allows participants to decide how and to what extent they want to engage with the material. Make sure the videos have subtitles or to make a

break every 2 minutes and summarize the content so also people with less English skills can follow the content.

Consider your own positionality as facilitators. Which perspectives do you share with the examples discussed, and which experiences do you not have? How do you want to address this?

Include voices from the Global South respectfully: Listen rather than consume: Interviews, quotes and testimonies are not merely “materials”, but expressions of political practice by allies. Engage with them respectfully and seriously. Make sure that voices from the Global South appear as independent political contributions. Understand your work as activists and educators in the Global North as one voice among many, not the center of the movement.

Public luxury instead of the privilege of the rich

A Dream journey into a completely different society and discussion of real examples of socializing public goods

Learning objectives: Participants become familiar with the concept of public luxury and explore how essential goods and services could be organized collectively and accessible to everyone. Through imagination, creative work, and discussion, they develop their own visions of public luxury and reflect on how such approaches could contribute to climate justice and challenge classism.

Target group: The method does not require prior knowledge about public luxury. However, a basic understanding of classism is helpful.

Room requirements: A comfortable space where participants can spread out and relax (for example with mats, cushions, or blankets)

Materials: Printed copies of the dream journey (see working materials); A3 paper; Magazines or newspapers for collages; Coloured pencils or markers; Scissors and glue; Printed cards or texts with real examples of socialized or collectively organized goods

Group size: 5-25 people

Time: 120 - 180 minutes

Procedure

Preparation

Arrange the room so that participants can sit or lie down comfortably for the dream journey (for example with mats, cushions, or blankets). Prepare the creative materials for the later phase.

Part 1: Introduction – What is public luxury and commoning? (10 minutes)

Begin by introducing the idea of public luxury. For example:

We live in a class society with very unequal privileges. A small number of people accumulate private wealth at the expense of others and the environment. The climate crisis clearly shows that private luxury and its status symbols—such as very large homes or cars—are linked to extremely high emissions. This lifestyle

cannot be extended to everyone on the planet. The idea of *public luxury* offers an alternative. “*Public luxury means unconditional access for everyone to essential goods and services—often free of charge and of high quality. These include areas such as housing, energy (electricity and heating), healthcare and care work, education, mobility, food, culture, media, and digital infrastructure. Public luxury means valuing what people truly need for a good life and removing essential parts of everyday life from the logic of the market and profit.*” (communia/BUNDjugend, p. 27).

You can also show a short video explaining the idea of the commons:

<https://www.youtube.com/watch?v=7bQiBcd7mBc>

Part 2: Dream journey into a future of public luxury (30 minutes)

Explain that the group will now explore the idea of public luxury in a more imaginative and playful way: “Instead of thinking about the concept only in theory, we will take an imaginative journey into a possible future of public luxury.”

Invite participants to make themselves comfortable. They may sit or lie down if they wish. Read the dream journey aloud slowly. Plan at least 20 minutes for the reading and include pauses so that participants have time to imagine scenes and develop their own ideas.

Part 3: Creative processing phase (60 minutes)

After the dream journey, participants individually reflect on and creatively express their visions of a society based on public luxury.

Individual creative phase (30 minutes)

Participants can choose how they want to express their ideas, for example by:

- drawing a picture
- writing a short poem or text
- creating a collage with magazines and paper

Emphasize that this is not a competition and that participants do not have to present their work if they do not want to.

Sharing in the group (30 minutes)

Participants who wish to do so can present their drawings, poems, or collages to the group. Create a non-judgmental space where listeners simply share what thoughts or feelings the ideas sparked in them.

Part 4: Debriefing in small groups (30 minutes)

Participants form small groups of 3–4 people to critically reflect on their visions of public luxury, especially in relation to classism.

Possible guiding questions:

- Whose everyday life influenced your vision of public luxury? Are there groups of people who might not be included in this vision?
- How could public luxury change class relations?
- How might public luxury influence the climate crisis?
- Would there still be forms of private luxury in such a future?
- Which privileges would disappear and which might become available to everyone?

Part 5: Alternatives to a growth-orientated economy (45 minutes)

In the final step, participants explore real-world examples of initiatives that experiment with alternatives to a growth-oriented economy and promote global justice. This phase can strengthen participants’ sense of self-efficacy and show possibilities for action.

1. Exhibition walk (15minutes)

Place cards with descriptions of initiatives around the room or hang them up like an exhibition. Participants walk around in pairs, read examples that interest them, and discuss them together.

2. Clarifying questions in the large group (10 minutes)

Afterwards, the group comes back together. Participants can ask questions to clarify their understanding of the examples.

3. Individual reflection (10 minutes)

Participants create their own card answering questions such as:

- What activities in your life would you like to put on a card?
- What gives you the most joy or hope?
- Which of the presented alternatives—or other ideas—would you like to try out?
- These cards serve as a starting point for further exchange.

4. Evaluation and exchange in small groups (10 minutes)

Participants form groups of four and share their cards with each other. They discuss their ideas and reflections during the remaining time.

Barriers and accessibility

Dream journeys can trigger resistance or strong emotional reactions in some participants. Participation should always be voluntary.

Offer alternatives, for example:

- keeping eyes open and focusing on a point in the room
- opening eyes if emotions become overwhelming
- reading the dream journey independently in another room instead of listening to it
- At the same time, dream journeys can open learning channels beyond purely analytical thinking and allow participants to explore ideas through imagination and emotion.

Sources

communia & BUNDjugend (Hrsg.) 2023: Öffentlicher Luxus. Karl Dietz Verlag Berlin. Available online: communia.de/project/offentlicher-luxus/

Additional Materials

Some of the methods in the toolkit require additional resources, such as texts for group work, background information or worksheets to print out. These resources are available as a digital appendix on our website. Here is a list of the resources:

The resources can be found on our website and are updated and expanded from time to time.

Methods for Understanding and Contextualising

Who wins? Who pays?

A poster quiz on social class and climate (in)justice

- Quiz-Posters to print out
- Background Information and solutions

Classism in the Climate Crisis

A World Café about the connections

- Materials for the different topics on the World-Café tables

When was Class?

A picture and quote guessing quiz on the intersectional history of classism and capitalism

- Presentation with Pictures, Quotes and Solutions

Dirty resources, clean energy?

A problem tree on green energy, climate change and global inequality

- Link to Videos and Summaries

Methods for Reflecting and Empowering

(Self-)Reflection on Classism

Creating a tree of life and reflecting the own position

- Worksheet Tree of Life
- Worksheet: Reflection about Classism

(Self-)Reflection on Classism in the Climate Crisis

A guided reflection discussion on how classism is active in times of climate crisis

- Worksheet: Reflection about Climate and Classism

Our Anger is political

Exploring Anger and Hate in the Face of Classism

- Notes for the Input

Methods for Acting and Creating Change

Climate protection & class struggle

A Group work on initiatives that build alliances against classism & the climate crisis

- Example Cards

Voices of Resistance

A Silent Exhibition with voices from activists in Brazil, Indonesia & the Philippines

- Videos with voices from the activist
- Additional images and information about the activists and their groups

Public luxury instead of the privilege of the rich

A Dream journey into a completely different society and discussion of real examples of socializing public goods

- Dream Journey Text

Link to the additional materials



<http://buwa-kollektiv.de/materialien/methoden/climate-beyond-classism-toolkit/>

Glossary

In the glossary, you will find explanations of terms and concepts relating to climate and classism that appear in the toolkit. These terms and their various meanings are constantly evolving during lively discussions. Our explanations provide a brief overview and do not claim to be exhaustive or universally applicable. Many of the terms, for example, are heavily influenced by a US or European perspective, which takes little account of the discussions and terminology used in other regions.

Capital

There are various theories about what capital is. The ones that are important in this toolkit are those of the philosopher and economist Karl Marx and the sociologist Pierre Bourdieu.

For Marx, capital is money and property that is used to generate more money and property. Capital is therefore used to make profits. Capital is owned by the capitalist class, who make profits from it by paying workers only a part of the value they produce as wages. Marx calls this exploitation.

For Bourdieu, capital consists of various forms of resources that provide access to influence and power within society. Economic capital consists of material and financial resources such as property and money. Cultural capital includes socially recognised knowledge and symbolic assets, such as educational qualifications and language skills, books, works of art and musical instruments. Social capital consists of networks and relationships that people have, such as memberships of associations or friendships with doctors, lawyers or politicians.

Capitalism

Capitalism is the term used to describe our current economic system. Capitalism means that the majority of the 'means of production', such as companies and production facilities, are privately owned by capital owners, who decide how and what is produced with them. Those who do not own the means of production are dependent on selling their own labour on the labour market (wage labour) to survive. Capitalism is based on constantly growing and turning capital into even more money, i.e. generating profits. In capitalism, the primary aim of companies is not to satisfy people's needs. Instead, it is about surviving in competition with other firms. Being particularly successful means growing particularly strongly and making particularly high profits. These profits come at the expense of people, our non-human environment and the climate. (See also the chapter "Classism, capitalism and class – what do these terms actually mean?")

Capitalistic Expropriation

Capitalist expropriation refers to processes within a capitalist economic system whereby land, resources or property are transferred from the wider population or communities into the hands of a small number of private capitalists or companies. Examples include the privatisation of water and energy supplies for profit and the removal of land-use rights from indigenous groups (land grabbing).

Care Work

Care work is work that involves looking after and caring for others: for example, looking after children and sick people, cooking, cleaning, and taking out the rubbish. It is often treated as if care work is not work at all. It is often poorly paid or unpaid, and as a result, those who do it are exploited.

Class

The term 'class' refers to different concepts for different people. For Karl Marx, classes are groups of people who differ in terms of their position within a society's relations of production. Under capitalism, there are therefore two main classes: the capitalist class, which owns the means of production (land, factories, capital), and the working class, which owns none and must therefore sell its labour power to earn a living. Feminist interpretations of Marx expand on this understanding. Other theories assume the existence of more classes. Important to the concept of classism is the middle class, which takes a contradictory position. Although it must work to earn a living, it has advantages over the working class: for example, it often possesses greater cultural and economic capital. This enables it, amongst other things, to set socially powerful class norms.

Class-Background

Class background describes the social and economic position into which a person was born (into a family or another context). It shapes access to financial resources, education and networks. As such, it also has a significant influence on one's future class position.

Classism

See the explanation in the chapter "Classism, capitalism and class – what do these terms actually mean?"

Class-Norms

Class norms are socially established ideas associated with social classes. They influence how people in a particular class behave, dress and speak, and what life goals and wishes they pursue. These include, for example, expectations regarding vocational training or higher education, or how people spend their free time and eat. Class norms often lead to exclusion within groups based on class affiliation and class background and are part of classism. Norms attributed to the working class and the poor are particularly devalued in this context.

Class-Position

Class position describes a person's current social and economic standing in society in comparison to others. It is determined by criteria such as income, wealth, education and occupation. A key factor in class position is access to various forms of capital (see above).

Climate Justice

The concept of climate justice has its roots in the environmental justice movement. Its central demand is to recognise and address the unequal distribution of the impacts of climate change and the opportunities to adapt to the climate crisis. The main focus here is on considering the varying levels of responsibility for the climate crisis. A further demand is to change the unequal access to positions of power in climate policy. In doing so, socially unjust aspects of the climate crisis are also considered. This includes, amongst other things, the fact that people and states in the Global South contribute far less to the climate crisis than those in the Global North yet are significantly more affected by the consequences of the climate crisis. Furthermore, FLINTA* people

(i.e. female, lesbian, inter, non-binary, trans and agender people) are more affected than endo cis men. Class is also a key issue: wealthy people contribute particularly heavily to the climate crisis. At the same time, people with little money have significantly fewer resources to adapt to the consequences of the climate crisis.

Colonialism

To expand their power and ensure economic growth, European states conquered other regions of the world from the 15th century onwards. They enslaved or murdered the people living there or exploited their labour. They destroyed local ecosystems and cultures. Colonial power structures persist to this day, for example through racism, the continued existence of European colonies on indigenous land (settler colonialism) or through ongoing political or economic exploitation of historically colonised regions and peoples (neocolonialism).

Discrimination

Discrimination is the unfair treatment of marginalised groups. These groups are grouped together as a supposedly homogeneous unit based on certain characteristics and are thus deprived of their individuality. Discrimination operates at various levels: at the individual and interpersonal level (regardless of how something was intended), as well as at the institutional/structural and ideological/ cultural levels. Furthermore, discrimination and the associated systems of power have developed significantly over history, for example through colonialism or the persecution of witches. People affected by discrimination often experience various forms of violence in their daily lives, such as belittlement and exclusion. As a result, they have less access to resources and opportunities for participation.

Ecosystem

An ecosystem is a community of plants and animals in a specific location. Sometimes humans are part of it too. The location or habitat (biotope) is also part of the ecosystem.

Empowerment

At the heart of empowerment is the idea that people who experience discrimination themselves empower themselves and others to take active steps against it: among other things, to secure greater rights to co-determination and self-determination. The concept has various origins. These include the civil rights movement in the USA, Paulo Freire's pedagogy of the oppressed and various movements for the rights of people with disabilities. Central to empowerment are, for example, self-help groups, self-education and self-empowerment campaigns.

Experience and information-based Knowledge

Experiential knowledge is acquired through direct personal experience and practice. It is based on a person's experiences, observations and active engagement. Information-based knowledge is acquired through access to information, data and theoretical concepts, for example by listening to or reading about certain concepts.

Exploitation	See the explanation in the chapter “Classism, capitalism and class – what do these terms actually mean?”
Gender	<p>The term ‘gender’ describes the assigned and changeable roles and expectations associated with gender in a society. The term gender also partly encompasses gender identity, that is, one’s self-perception of one’s own gender. Biological sex, gender identity and assigned gender may differ from one another. All three aspects may lie within, between or outside the binary categories of male and female.</p> <p>→ buwa-kollektiv.de/materialien/methoden/klimaueerrechtigkeit/</p>
Global South Global North	<p>The Global South refers to those people, groups and regions that have been or are being colonised and/or have been exploited and oppressed by other states. The Global North refers to those who were themselves colonial powers and/or have exploited and oppressed other people, groups and regions. This refers to political power relations and not to the geographical Northern and Southern Hemispheres. The terms are regarded as alternatives to concepts that divide the world in a problematic, hierarchical manner into supposedly more advanced countries/regions and supposedly underdeveloped countries/regions, such as developing countries and industrialised countries.</p>
Hegemony	<p>Hegemony describes the dominant influence and control exercised by a social group, class or nation over others. This dominance is achieved not only through direct power or coercion, but also through cultural, ideological and social norms and practices.</p>
Intersectionality	<p>Intersectionality is a concept that describes the interaction of various mechanisms of oppression. For example, Black women are affected by discrimination differently from white women or Black men. When Black women in particular, who were employed by the American company General Motors (GM), were fired, Emma DeGraffenreid and other Black women sued GM. The case was dismissed on the grounds that the company employed both Black people and women as workers. Therefore, it was argued, neither sexism nor racism was present. Intersectionality shows that this clear separation of different forms of discrimination does not reflect social reality.</p>
Marginalisation	<p>‘Marginalised’ means ‘pushed to the margins’ and is often used to describe groups of people who face severe discrimination. This is because discrimination pushes people and groups who do not fit into society’s dominant norms to the margins of society and often renders them invisible or ensures their voices are not heard. In Europe, this applies, for example, to: BIPOC, TINA*, Jews, Roma and Sinti.</p>
Patriarchy	<p>A patriarchy is a social system in which men and masculinity have privileged access to positions of power. Women and queer people are disadvantaged and oppressed within it.</p>

People of Color

People of Colour, abbreviated to PoC, is a self-identifying term for people who are negatively affected by racism. The abbreviation BIPoC is also frequently used, standing for Black, Indigenous and People of Colour. This abbreviation brings together various groups of people who share the common experience of facing racial discrimination. Both the abbreviation and the individual terms have emerged from the political struggles of these groups and are self-determined alternatives to racist labels imposed by others.

Position of Power

Depending on their experiences of discrimination, people have varying degrees of ability to influence others or to make decisions that affect many people. The term 'position of power' describes a position that is more powerful in relation to another. For example, white people are in a position of power in relation to BIPoC individuals. The same applies in specific contexts, such as a teacher in relation to a student.

Poverty- and Working-Class

See the explanation in the chapter "Classism, capitalism and class – what do these terms actually mean?"

Poverty

Poverty is a condition in which people lack the resources to meet their basic needs, such as food, clothing, housing, education and healthcare. Poverty can be absolute, when people do not have the minimum means necessary for survival, or relative, when they have significantly less than others in their society. Poverty is often structurally generated by precarious working conditions, a large low-wage sector and low social benefits. It is a myth that people living in poverty are themselves to blame.

Precarious

"Precarious" describes living and working conditions that are uncertain, unstable or vulnerable. These include, for example, temporary, poorly paid and insecure jobs with little access to social security provisions such as health insurance and protection against unfair dismissal. Living conditions outside the workplace can also be precarious. Examples include an insecure housing situation, inadequate healthcare and a lack of social support.

Privilege

A privilege is an advantage that a person enjoys because of their assigned group belonging, for which the person themselves is not responsible. For example, cis people have privileges over trans* people because their gender identity is recognised by society and they find it easier to secure housing and jobs. Privileges usually go hand in hand with other people being discriminated against and marginalised.

Racism

Racism describes a system that structurally advantages white people and structurally discriminates against BIPoC people. Racism was reinforced and expanded through European colonialism to legitimise the dehumanisation, enslavement, murder and exploitation of non-European people and cultures by white Europeans. In the process, racism was also justified by the pseudoscientific idea of 'human races', which has now been unequivocally disproved. Through this and through colonialism,

social systems and racist patterns of thinking were created, which still manifest themselves today in various violent and discriminatory ways.

Repressions

In an activist context, repression is often used as an umbrella term for police and legal measures such as searches, arrests and charges, which are frequently characterised by arbitrariness, abuse of power and violence against individuals. People affected by discrimination are often also more vulnerable to repression.

Reproduction

Our society does not simply continue to exist in the same way on its own. Social and economic conditions must be constantly renewed and maintained. This process is called reproduction. In the process, existing injustices such as exploitation, oppression and discrimination are also reproduced. This happens in various ways: in our everyday actions; in institutions such as schools, the police and public authorities; through the way the media reports and the laws that exist. Reproduction also describes the regeneration of labour power in capitalism through activities such as cooking, raising children, caring for the sick and providing emotional support to people.

Social-Ecological Transformation

A transformation is a fundamental change. The socio-ecological transformation refers to a fundamental change in our society that makes it socially just and environmentally sustainable. To achieve this, the economic system and our way of life must change in such a way that the climate and the environment are protected. At the same time, everyone should have a say in the decision-making process and be able to live in safety and fairness.

Transformative Learning

The aim of transformative learning processes and related educational programmes is the collective liberation from social and political structures based on exploitation and oppression. The term is often used synonymously with education for sustainable development or global learning. Transformative learning, however, places a stronger emphasis on structural social change.

Utopias

Utopias are positive visions of society or the future. Utopias first appeared in literature, for example in the works of Thomas More (1516) or in science fiction. Utopian thinking is often used in political movements to make a positive vision of the future seem desirable and achievable, something to work towards. Utopias can be realistic or unrealistic.

Imprint & Credits

Climate beyond Classism

transformative educational resources on classism in the context of the environmental and climate crisis

Bildung für utopischen Wandel e.V. 2026

Authors: Sophie Baumgartner, Lisa Gehlhaar, Sima* Jakob, Nello König, Noah Marschner, Sven-David Pfau, Judith Sander, Thea Stolle, Thomas Schallhart, Mira Weinberger.

Parts of this Toolkit have already been published in German in the toolkit „Kollektiv radix & Bildung für utopischen Wandel e.V. (2024): *Klasse.Macht.Klima. Transformative Bildungsmaterialien zu Klassismus in der Umwelt- und Klimakrise.* (1. Fassung, 07/2024)“

Layout: Sima* Jakob

Illustration Front Cover: Emily Genest

This toolkit is published under the no-commercial-creative-commons [CC BY-NC-SA 4.0 licence](https://creativecommons.org/licenses/by-nc-sa/4.0/).



The toolkit or parts thereof may be modified, reproduced, distributed, published and made available to the public, provided that we are named as the original authors and any changes to the original text are clearly identified as such. Modifications must be published under the same licence.

Suggested citation

Bildung für utopischen Wandel e.V. (2026)

Climate beyond Classism. Transformative educational resources on classism in the context of the environmental and climate crisis (Version 1, March 2026)

Excluded from this licence are materials and content provided by other organisations and accompanied by their own source attribution. The publishers are solely responsible for the content

If you have any questions regarding the licence, please contact info@buwa-kollektiv.de.

This toolkit was created in the ERASMUS+ Project Climate beyond Classism – Reloaded. The following organisations were part of the project and contributed to the discussions, the methods and the content.



Co-funded by the European Union



www.buwa-kollektiv.de



www.kollektiv-radix.at

DEGROWTH
IN ACTION.

[@degrowthaction](https://www.degrowthaction.org)



[@changemultipliers](https://www.changemultipliers.org)



www.pke.gdansk.pl



www.sciaustria.org



www.eapn.nl



www.eapn.lv

The consequences of the climate crisis hit people with little money and those in the Global South particularly hard. At the same time, wealthy individuals and large corporations contribute most to the climate crisis. A climate-just society therefore requires solidarity-based approaches that reduce social inequality and oppose the capitalist exploitation of people and the environment.

The interconnections between ecological and social sustainability are still under-discussed in non-formal education. People with little money or little formal education often experience exclusion – even within the climate movement. Classism refers to this structural discrimination based on class position and class background. It affects people from the working class and those living in poverty. Classism helps determine who feels at home in the climate movement and for whom access is made difficult by travel costs, working hours, scene codes and language barriers.

With this toolkit, we aim to contribute to a more inclusive climate movement and more inclusive non-formal education. To this end, we present educational methods exploring the interconnections between climate, classism, social inequality and capitalism.