

What is a good life?

Today and tomorrow

A youth exchange



PUNE



BREMEN



Profiles of the three publishers

The Bremen Information Center for Human Rights and Development (biz) does informational and educational work since 1979. It has a library with literature, media and materials about sustainable development, human rights and globalization as well as theme-suitcases (*Topic To Go* – one topic packed in one suitcase). All material can be borrowed.

A team of employees, project workers, volunteers, interns and a honorary board of directors is organizing, coordinating and arranging events, lectures, exhibitions and acquires projects. The core priorities of the Bremen Information Center for Human Rights and Development are: Sustainable Consumption, Fair Trade, Clean Clothes Campaign and Water. In the sense of an Education for Sustainable Development the biz is providing assistance for teachers, students and the citizens of Bremen.

Furthermore, the work with and for schools contains educational offers and material, experts who go into schools, continuing education of teachers and references for extracurricular learning centers.



Our school is **Oberschule am Leibnizplatz**. It is located close to the city center of Bremen and easily reachable by public transport.

We have three buildings, one for the comprehensive school which includes grade 5-10, another one for grade 11-13 that is shown in the photo. Furthermore there is a canteen where we can have lunch or spend our free periods. All in all we are about 900 students at our school.

We are the English class of the 13th grade and we will finish school in June 2015. Our class has 24 members, 12 male and 12 female. In general we have five English lessons per week since English is our advanced course. Altogether we have about 33 lessons per week.



ARBUTUS is a no-profit Non Governmental Organization (NGO), and is registered as a Public Charitable Trust. It was started in 1976 in Pune, India. Its main thrust is on Awareness, Education, Research, Training, and Networking for sustainable development. It is listed in the Directory of NGOs in Environment, published by the Department of Environment, Government of India in 1984. Originally started for the all-round personality development of normal, intelligent, enthusiastic children and the youth, over the years it has considerably expanded its field of work. In addition to working with school-children and graduate and post graduate students, it organizes special orientation programmes for parents, teachers, lecturers, teacher-trainees, NGO workers, Management-trainees, and so on. The core priorities of Arbutus are: Production of education support material, Information Dissemination, Community Development, working in networks and in the field of Education for Sustainable Development.

Links: Right from 1984, Arbutus built up strong links with several persons and institutions in Germany, particularly Bremen. Arbutus has also been participating in several international conferences on Environment and Development. It has contributed in three International Conferences in 1991, one in Geneva, Switzerland, and two in the US which were preparatory to the Earth Summit (UNCED) in 1992. Since then Arbutus has been taking an active part in the Agenda 21 process.



BREMEN / Germany

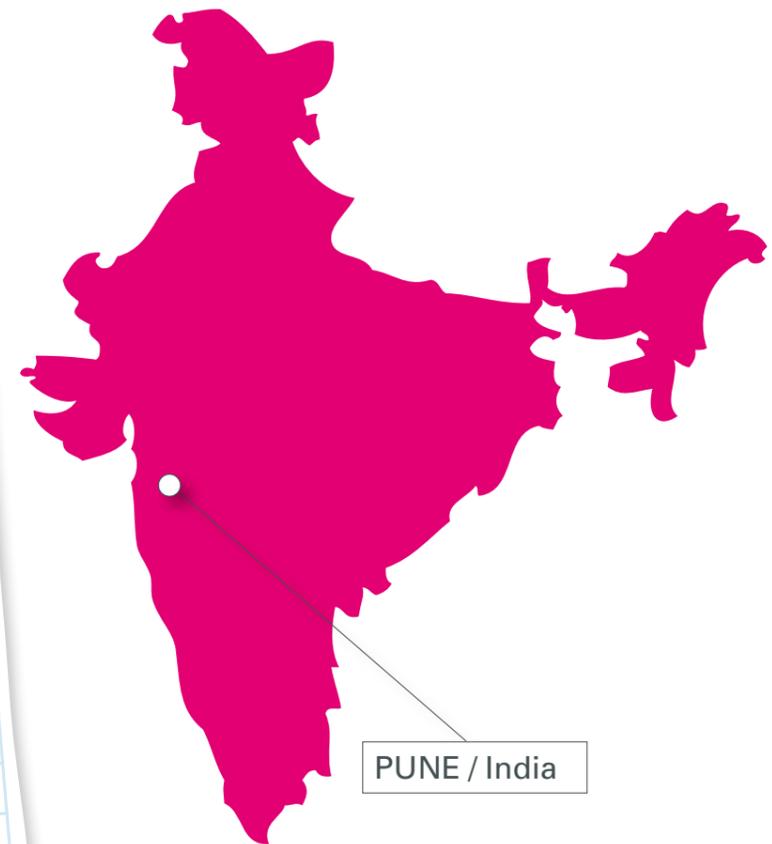


Pushkar Baradia and Vash Oza from Pune: Many foreign languages are taught here in our schools and colleges. In fact, this year we have been celebrating 100 years of the teaching of German language in India. Incidentally, this teaching of German language started in Pune in India. Is Hindi taught in Bremen, is it popular?

Students from Bremen: We didn't know if you can learn Hindi in Bremen, that's why we looked it up and found out that there is a Hindi course at the University of Bremen.

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PUNE / India

Preface from Bremen/Germany



What is a good life? Today and tomorrow.

Young people from the Indian city of Pune and the German city of Bremen considered the question »What is a good life? Today and tomorrow.« The long cooperation between those two cities made this project possible.

Students in the age of 16 to 18 years had the possibility to deal with the questions:

- How do I imagine the future?
- What is important for me?
- What do I like to know about the partners?
- What appears different, what do we have in common?

The project started with a common kick-off-workshop of the Leistungskurs Englisch (Q1/2) (intensive course English) of the Oberschule Am Leibnizplatz (secondary school). In Bremen Gunther Hilliges acquaint the students with the objective of the »Bremen – Pune City Solidarity Forum«. A Skype-exchange enables the students from Bremen to establish contact to the group of 24 students in Pune. In the following the students chose a subject area on which small groups were working subsequently. After the scripts were written the students discussed those and asked questions regarding the different topics. This exchange finalized the project.

The brochure shows the results and provides a good insight into the topics which concern young people. The chosen topics contain a wide range from environmental topics, social topics like educational systems, sports and culture, styles of living to alternative concepts of economy.

We would like to thank all participants for their contributions to this project. You made it possible: Dr. Meera Bondre and Arwind Bondre (Founder Trustees of ARBUTUS), Gunther Hilliges (Chairperson of Bremen – Pune City Solidarity Forum) and Kerstin Dahlberg (Consultant of the Under-Secretary of State, Free Hanseatic City of Bremen). But especially we would like to thank the young people from Pune and Bremen.

Hanna Tuitjer
Oberschule am Leibnizplatz

Randy Haubner und Angelika Krenzer-Bass
Bremer Informationszentrum für Menschenrechte und Entwicklung (biz)



Preface from Pune/India



Arbutus, whose focus is on Environment Conservation and Sustainable Development, is one of the oldest and most active partners in the Pune – Bremen city to city cooperation. Over the past few years several new dimensions have been added to the Cooperation and the field of Education for Sustainable Development (ESD) has broadened. Thus a new project involving youth, to be jointly conducted with Bremer Informationszentrum für Menschenrechte und Entwicklung (biz) was identified, a need was felt to have a detailed and personal discussions. So, the trustees of Arbutus were invited to Bremen by Ms Kerstin Dahlberg from the Department of European Affairs and Development Cooperation, Bremen, Germany, and Mr Gunther Hilliges, the President of the Bremen –Pune City Solidarity forum in August 2013.

On 14th August 2013 we had a meeting with Angelika Krenzer and Randy Haubner, the officers of biz, to finalize the detailed structure of the project, titled »What is a good life? Today and tomorrow.« Mr Hilliges and Ms Dahlberg were also present to give their valuable suggestions.

On returning from Bremen, we conducted an introductory workshop on the premises of Bharat Scouts and Guides for students coming from different schools and junior colleges in Pune. Mr Arwind Bondre and Dr Meera Bondre gave the overall background of this new project Arbutus was venturing to take up and explained the benefits of being a part of it. The students were told how they would get to know the world of young students in Bremen in particular and Germany in general and broaden their horizons.

On the same day, the students interested in taking part of this project were identified, and also the topics they would like to take up for exchange were discussed. Soon the working groups were formed and they started collecting information on topics of their choices.

On 28th January 2014 a SKYPE meeting was organized and the students of Pune could see and talk a little bit with the German students. We from here could say Hi to Ms Angelika Krenzer and Ms R Haubner of the biz and the project took off. The students discussed many topics but finalized five which were sent to Bremen.

Dr. Meera Bondre and Arwind Bondre
Arbutus



Arwind Bondre, Dr Meera Bondre
(Founder Trustee Arbutus)



Education in Maharashtra

Anuja, Amod, Shreyya, Yash, Namrata from Pune



Education has been held with respect in Maharashtra. Literacy rate of the state is perhaps the second highest in the country and more than the literacy average in the country, according to 2011 census. Rate of literacy among males is about 90% while more than 75% is the rate of literacy in females.

Gap in literacy rate between the genders is also going down. In the years 2001 and 2010, there has been an increase in the enrolment of students, in educational institutions, and the number of teachers. The difference between the school children enrolment in terms of gender is lower than 6%, but goes to 15% when it comes to the levels of higher secondary and secondary schools.

The degree education is of 10+2+3 pattern, of which the school education lasts 10 years, broken into primary level for 4 years, upper primary level for 3 years, and high school of 3 years. Examinations are held at the end of the 10th, and the 12th standards, and represent the secondary and then the higher secondary education followed by board examination.

Maharashtra is one of the top destinations for Education in India. With numerous schools, colleges, and other educational institutions operating in the state, Maharashtra is flocked by students from all over the country for pursuing a career in their own chosen field.

Primary education in Maharashtra

A child is eligible to attend school at the age of 5 years. Schools in Maharashtra are affiliated to Indian School Certificate Examination, Central Board of Secondary Education, or Maharashtra State Secondary Board. Some of the schools in the state are also managed by the Municipal Corporation

Sarva Shiksha Abhiyan (Education for all) in Maharashtra:

After the introduction of Sarva Shiksha Abhiyan, the flagship programme of the Government of India, primary education in Maharashtra has taken a giant leap forward.

Sarva Shiksha Abhiyan ensures elementary education of all. According to the programme, elementary education in India is free for students in the age group of 6-14. **Primary education in India is the fundamental right of every child.**

Education in Pune

Pune has been called 'The Oxford of the East'. It is no wonder, therefore, that Pune attracts students from all over the world.

Schools in Pune are either run by the Pune Municipal Corporation, in which case they are called public schools, or privately by trusts and individuals. Private schools have been preferred by a majority of city residents because of better facilities, and in some cases, for the use of English language as the medium of instruction. A number of Marathi medium schools are more than a century old, notable among them include Huzurpaga girls' school and New English School, which was started by Bal Gangadhar Tilak. All schools are affiliated either to the Maharashtra state SSC board or the Indian Certificate Secondary Education (ICSE), the Central Board of Secondary Education (CBSE), or NIOS (The National Institute of Open Schooling or the Rashtriya Mukta Vidyalayee Shiksha Sansthan). It is the Board of Education of the Government of India to provide education inexpensively to remote areas. Distance education, under the Union Government of India was started by the Ministry of Human Resource Development. There are several International Schools functioning in Pune.

Along with Marathi, the regional language, and Hindi, many other languages, both Indian and foreign can be learnt in Pune. The Indian languages include Gujarati, Punjabi, Kannada, Telugu, and Tamil while the foreign languages are French, German, Italian, Spanish, Chinese, and Japanese. The University of Pune and a large number of colleges in the City offer courses in a number of disciplines like Physics, Chemistry, Zoology, Botany, Mathematics, Statistics, Electronics, Geography and Geology as well as Psychology, Sociology, English, History, and Journalism among others. Courses in Anthropology and Archeology are also available. The city also has several Engineering, Medical and Architecture colleges, as well as well-known Business schools. In addition there are vocational and teacher training institutes.

In short, the city of Pune offers tremendous opportunities of education to anyone who has an urge for learning.



The University of Pune

*Students from Bremen:
Education is the key to a good life today and tomorrow*

picture: Shreesh Kawthekar – Wikimedia Commons

Pune – The city I love

Siddharth, Soham, Vinay, Aditya from Pune



Pune is one of the most famous cities of India, the eighth largest metropolis in India, and the second largest in the state of Maharashtra. In the olden times it was known as Punyanagari, and till recently as Poona. It lies on the Deccan plateau at the convergence of the Mula and Mutha rivers. This beautiful city was once well known as the centre of power of the Maratha Empire and is located at the height of 560 meters above sea level on the Deccan plateau. It is the administrative headquarters of the Pune District.

The early history of Pune starts in the sixth century and is closely linked to the history of Shivaji, the founder of the Maratha Kingdom and later to the Peshwas, the ministers of the Maratha Empire. All along, the city has been the birthplace of social reform movements like, for example, women's education and the home-ground of many well-known reformers like Gopal Ganesh Agarkar, Mahatma Jyotirao Phule, Justice Ranade, Maharshi Vitthal Ramji Shinde etc. It was also an important centre of the Freedom movement. The most important political reformer of this era was Lokmanya Tilak, who dominated the Indian political scene for six decades. Pune has emerged as an educational hub of the country, as many renowned institutions have opened their branches here. It is no wonder that it is fondly referred to as **‘The Oxford of the East’**.

The University of Pune, (just recently renamed as the Savitribai Phule University), is one of India's premier universities. Spread over a 411 acres (1.66 km²) campus, the university is home to 46 academic departments. The university has been given the highest 'A' rating by the National Assessment and Accreditation Council for its overall performance.

Moreover, this beautiful city is also called the cultural capital of Maharashtra, as it is renowned for its cultural activities such as classical music, theatre, sports, and literature.

After Indian Independence, Pune saw a lot of development, such as the establishment of the National Defence Academy at Khadakwasla, National Chemi-

cal Laboratory at Pashan. Pune also serves as the headquarters of the Southern Command of the Indian Army.

After 1970, Pune emerged as the leading industrial city of the country with many world-renowned companies having their factories here. Now the city is also known as an important hub of Information Technology.

The Shaniwar Wada

An 18th century fort in the city of Pune, built in 1746, it was the seat of the Peshwa rulers of the Maratha Empire until 1818 when the Peshwas lost control to the British East India Company.

The Parvati Temple

Parvati Hill is a hillock in Pune. It rises to 2,100 feet (640 m) above sea level. Atop the hillock is the Parvati Temple, one of the most scenic locations in Pune. The temple is the oldest heritage structure in Pune and was built during the rule of the Peshwa dynasty.

The Chaturshringi Temple

The Chaturshringi Temple is a Hindu temple in the city. The temple is located on the slope of a hill. It is said to have been built during the reign of the Maratha king Chhatrapati Shivaji

The Khadakwasla Dam

Khadakwasla is a dam situated 20 km from the City. This dam is one of the main sources of water for Pune. In the vicinity of the dam, there is the well-known National Defence Academy and the Central Water & Power Research Station.



The Chaturshringi Temple



The Shaniwar Wada



The Parvati Temple

*Students from Bremen:
For us Pune seems to be a shining metropolis on the Deccan plateau that shines over the surrounding areas with its university, the national defence academy and many other great buildings.*

Indian sports and games

Shubham, Nitin, Kirti, Akshay, Abhi from Pune

The common thread running through all traditional Indian sports is that they are simple, inexpensive, do not require elaborate equipment, and at the same time, are immensely enjoyable to both, players and spectators. They do, however, demand a fair amount of physical fitness, strength, speed, agility, stamina, and team-spirit.

Three of the most popular traditional Indian sports are described here:

Kabaddi

The origin of Kabaddi can be traced to pre-historic times when men learned how to defend themselves in groups, against wild animals. The game is over 4,000 years old.

Two teams, each having 7 players, compete with each other to get higher scores. Individual excellence is exhibited when a player raids the opponent's court. The team spirit, the team togetherness, and team strategy come into play, when an opponent raider enters your court. The most important requirement is stamina and lungpower. You should be able to keep your breath for a long time, without any break in between.

What is a raid?

From your team you have to send, one player to the other team's court to raid. The raider starts from the centre-line saying aloud, »Kabaddi, Kabaddi, Kabaddi ...« without any break. He would be actually running from one side of the opponent's court to the other, trying to touch an opponent either with his hand or leg. Once he touches an opponent, he will, without breaking the »Kabaddi, Kabaddi...« rhythm, come back to his own court crossing the centre-line. The number of the players of the opposite team he touched denotes the points scored by his team. If he touched one player, it is 1 point, and if he touched three players, it is 3 points to his team.

Defending and holding the raider:

The objective of your opponent, when your player is

raiding them, is different. They, as a team, would like to thwart the raider's effort to score by touching any member of the opponent's team, and devise ways to trap and catch him without allowing him to get back to the centre-line and thence to his court. If the raider is caught and loses his breath while chanting »...Kabaddi, Kabaddi, Ka...« he is considered out. The team getting more points is the winner.

Kho Kho

Kho-Kho ranks as one of the most popular traditional sports in India. Its origin is difficult to trace, but many historians believe that it is a modified form of »Run Chase«, which in its simplest form involves chasing and touching a person. It has its origins in Maharashtra.

Dodging, feinting, and bursts of controlled speed make this game quite thrilling. To catch by pursuit – to chase, rather than just run – is the capstone of Kho-Kho. The game develops qualities such as discipline, sportsmanship, and loyalty among team members.

It is played between two teams of 12 each, in a field that measures 27 m by 15 m, but only nine players take the field for a game or contest. Three players in each team are kept in reserve. The match consists of two innings. Each side alternates between chasing and defense. The objective is to tag all the opponents in the shortest time possible; the quickest team wins. The game requires a very small piece of evenly surfaced ground, rectangular in shape measuring 27m by 15m. Two poles, one at each end, is the only equipment required. The game lasts not more than 37 minutes.

The rules of the game were framed at the beginning of the 20th century. At Gymkhana Poona (now Pune), a committee was formed in 1914, to frame its rules. The first ever rules on Kho-Kho were published from Gymkhana Baroda in Gujarat, in 1924. In 1959-60, the first national Kho-Kho championship was organised in Vijayawada (Andhra Pradesh). The Government has initiated the following awards for the game:

*Students from Bremen:
In comparison to India the most popular sport in Germany is soccer. Basketball, handball and rowing are also very popular but you have a lot of other possibilities to do sports. Mallakhamb is known in Germany too but here we call it "Chinese Pole". We think it's really interesting that you have such traditional sports for so long! Is there a connection to "What is a good life - Today and tomorrow?" in terms of keeping traditions etc.?*

Answer from Pune:

Yes, there is definitely a connection of this with our project. India is a country which is becoming modern, making use of Modern technology, while keeping all its good traditions alive. They can be practiced in urban as well as rural areas by people from all financial and social backgrounds.



Arjuna Award, Eklavya Award for men, Rani Laxmi Bai award for women, Veer Abhimanyu award for boys under 18, and Janaki award for girls under 16. Kho-Kho is one of the most popular sports in India, and can be played by men, women, and even children.

Mallakhamb

Mallakhamb is an ancient Indian sport. »Malla« means gymnast, and »khamb« means pole. Thus, the name »Mallakhamb« stands for »a gymnast's pole«. The origin of Mallakhamb can be traced to the 12th century, where it was mentioned by Chalukya in 1135 A.D. The performer is required to turn, twist, stretch, and balance on the pole. It is this consummate grace, this agility, dexterity, and suppleness of the body, combined with quick reflexes, muscle coordination, and sense of timing, that single out this game as special.

At present, the following forms of Mallakhamb are prevalent:

Plain Mallakhamb – fixed on the ground. In this, a vertical wooden pole is fixed in the ground. The wood used is usually teakwood, preferred because of its twin characteristics of toughness and smoothness. The pole stands 225 cm above ground level. It has a circumference of 55 cm at its lower end, 45 cm in the middle, and 30 cm at the upper end. The height of the neck is 20 cm, and its circumference is 15 cm, and radius of the upper knob is 13 cm.

Hanging Mallakhamb

A smaller version of the fixed Mallakhamb, it is suspended with the aid of hooks and chains. The swinging and revolving motion of this type of Mallakhamb renders the exercises quite difficult and exacting.

Cane or Rope Mallakhamb

Here, a cotton rope which is 2.5 cm thick, replaces the wooden pole. The performers are expected to strike various yogic poses, without knotting the rope in any way.

Revolving Bottle Mallakhamb

This is a recent innovation, and consists of 32 glass bottles placed on a wooden platform, with the Mallakhamb balanced on top.

Mallakhamb exercises make the body light and strong. These exercises are most beneficial for the stomach, back, arms and thighs, and have been found useful to achieve efficiency in a number of other games and sports like gymnastics and wrestling. The Mallakhamb develops energy, and increases longevity, and is the only exercise in which all big and small organs of the body are active.

These are some of the traditional sports, which are as popular today as they were thousands of years ago. In addition to these Indian sports, Cricket, Hockey, Football, Volleyball, Basketball, Lawn-Tennis, Badminton, and Golf are also very popular sports in the present-day India, making up a happy and welcome blend of tradition and modernism!

Our festivals

Ritesh, Ketaki, Bhushan, Poornima, Pushkar from Pune



Namaste is the common greeting in India similar to Hallo or Guten Tag. It expresses great respect and literally means »I bow to you.« Indian culture is varied, rich and diversified with its own uniqueness, and represents a colourful mosaic of diverse people with their own culture, traditions, customs, values, languages, religious beliefs, and cuisines. It is a melting pot of different cultures and the concoction produced, is more beautiful than the individual cultural ingredients.

Here is some information about two important aspects of the Indian culture – Indian festivals and her performing arts.

Festivals

India is a multilingual, multicultural country, and is the birthplace of famous religions like Hinduism, Buddhism, Jainism and Sikhism. Naturally, festivals of many religions are celebrated in the country. Some of the important Hindu festivals are Holi, Ganesh-Chaturthi, Navratri, and Diwali. In addition common festivals like Buddh-Purnima, Baisakhi, Ramazan-lid and Christmas are also celebrated in India with great enthusiasm.

Holi

The festival of colours, Holi, is one of the most important festivals of India. It is celebrated on the full moon day of Phalgun in the Indian calendar (generally in March). Entire country wears a festive look when it is time for Holi. But what makes Holi special is that its spirit remains the same throughout the country and even across the globe wherever it is celebrated.

The Ganesh Festival

It is the annual Hindu festival in honour of Ganesh or Ganapati, the elephant-headed deity, who is known as the remover of obstacles, and the god of wisdom and auspiciousness. It has been observed for at least 250 years, and perhaps at least since the twelfth century. It is celebrated in the Hindu calendar month of Bhaadrapada, (in August-September) and lasts for ten days.

Navratri

Navratri literally means »nine nights« in Sanskrit, and symbolizes the victory of the good over the evil. During these nine nights and ten days, the three forms of the goddess – Durga, Lakshmi, and Saraswati – are invoked.

Diwali

Diwali or Deepawali is certainly the biggest and brightest of the Hindu festivals. It is the festivals of lights that is marked by four days of celebration. It virtually illumines the entire country with its brilliance and fills all with joy.

Buddha Poornima

also known as Buddha Jayanti, is the most sacred festival of the Buddhists. Buddha Poornima is celebrated to remember Lord Buddha. It falls on the full moon night in Vaisakha (according to the Hindu calendar that usually falls in April or May). Lord Buddha was the founder of the Buddhist religion.

Baisakhi

is celebrated on first day of Vaisakh month (April-May). It is also called Vaisakhi, and marks the beginning of the new spring year. The festival is celebrated with lot of enthusiasm in agriculture-dominated states of Punjab and Haryana.

Christmas and Ramzan Eid

are also celebrated in India with great enthusiasm. In short, the sheer variety of the Indian festivals really tells volumes about the well-woven multi-religious, multi-lingual, and multi-cultural fabric that is the hallmark of the Indian society!



Holi



Diwali

*Students from Bremen:
It's interesting that you have so many different religions.
Is there a big difference between them?*

*Answer from Pune:
Each religion is different, has its own sets of practices, but Indian people respect all religions, as the human values are the same in any religion.*

*Students from Bremen:
The Festival of colours, the Holi is also celebrated in Bremen.
How do you manage to party ten days in a row?*

*Answer from Pune:
Only Ganesh Festival is celebrated for 10 days, but it is not just partying. Cultural programmes are arranged during this time. In the same way as Germans celebrate Christmas, or enjoy the summer vacation.*

pictures: Narender, Ashish Kanitkar – Wikimedia Commons

Performing arts of India

Harshada, Nikhil, Anay, Purushottam, Mayuresh from Pune



Dance

The Indian Dances are broadly divided into Classical dances and folk dances. The Classical dances of India are usually spiritual in content. Like the Indian culture, Indian classical dances are equally diverse in nature. There are numerous classical dance forms in India and innumerable folk dances. Each dance form can be traced to different parts of the country. Each form represents the culture and ethos of a particular region or group of people.

The most popular classical dance styles of India are Bharatanatyam of Tamil Nadu, Kathakali of Kerala, Kuchipudi of Andhra Pradesh, Odissi of Orissa, Kathak of Uttar Pradesh and Manipuri of Manipur.

A short description of each of this follows:

Bharatanatyam

It is one of the most popular classical Indian dances. Bharatanatyam is more popular in south Indian States of Tamil Nadu and Karnataka and is almost 2,000 years old.

Kathakali

Kathakali is the classical dance form of Kerala. The word Kathakali literally means 'Story-Play'. It presents themes derived from the Ramayana, the Mahabharata and other Hindu epics, mythologies and legends.

Kuchipudi

It is one of the classical dance forms of South India. Kuchipudi derives its name from the Kuchipudi village of Andhra Pradesh. Like other classical dances, Kuchipudi also comprises pure dance, mime and histrionics but it is the use of speech that distinguishes Kuchipudi's presentation as dance drama.

Odissi

It is the Indian classical dance from the Eastern state of Orissa and like other forms of Indian classical dance, the Odissi style traces its origins back to antiquity.

Kathak

Kathak is one of the most important classical dances of India. Kathak is said to be derived from the word katha, meaning „the art of storytelling.“ The Kathak dance form originated in north India. In ancient India, there were Kathakars or bards who used to recite religious and mythological tales to the accompaniment of music, mime and dance.

Manipuri

Manipuri dance is indigenous to Manipur, the North-Eastern state of India. The Manipuri dance style is inextricably woven into the life pattern of Manipuri people. The most striking part of Manipuri dance is its colourful decoration, lightness of dancing foot, delicacy of abhinaya (drama), lilting music, and poetic charm. The Manipuri dance form draws heavily from the rich culture of the state of Manipur.

Drama (The Theatre)

India has the longest and richest tradition in theatre going back to 5,000 years. The origin of the Indian theatre is closely related to ancient rituals, and seasonal festivities of the country. Roughly, the Indian theatre is divided into three kinds – the classical or the Sanskrit theatre, the Traditional or the Folk theatre, and the Modern theatre.



Bharatanatyam

Music

Music, both vocal and instrumental, has always been an important part of Indian life. In India, there is a vast profusion of folk music which varies according to locality. Though folk songs also follow the same base, classical music requires immense training and practice. In Indian music, musical sound is called nada, and nada is considered as Brahma or Divine Reality itself.

Classical Indian music can be classified into two distinct categories, the North Indian or Hindustani and the South Indian or Carnatic music. The essential features and basis of both the styles are the same, in the sense that both are spiritualistic in nature. There has been a constant intermingling and the styles that have evolved are the products of these various currents. Carnatic music is predominantly popular in Southern India, whereas Hindustani music is found in northern and central India.

Apart from these two main branches there are various forms of Indian folk music. Each folk form has evolved in a particular region of India. Prominent among Indian folk forms are: Bhangra (Punjab), Lavani (Maharashtra), Dandiya (Gujarat), Qawwali (Sufi form of devotional music), and Bauls (Bengal).



Kathak



Manipuri



The Veena



The Tabla

pictures: Meenakshi Payal, Jean-Pierre Dalbéra, Matsuki – Wikimedia Commons

Renewable energies in Germany

Clara, Erik, Tania from Bremen



When we asked ourselves what a good life today and tomorrow is, we thought of things which are important for us like friends, happiness and equality. But to keep these things, we have to save our planet. So we wondered: What could destroy the planet? One of the biggest mistakes (in our centuries) we thought of, was the climate change with its dramatic consequences. That's why we wanted to write about something that maybe could stop the climate change. In fact we wanted to analyze, if renewable energies are really necessary for a better future in Germany.

Finally we decided to focus on three aspects: wind energy in Germany, solar energy in Germany and the political aspects regarding Germany. In the following we will summarize our findings about these three aspects.

Firstly, we found out that using solar energy efficiently would be possible all over Germany. But there are places which are more suitable than others. This goes together with different conditions, like daily sun hours, the outside temperature and smog in urban areas. That leads us to a perfect place for using solar energy efficiently, these places would be in the Alpine foothill in southern Bavaria.

Looking at the pros and cons of using solar energy, we found out that the pros outweigh.

Especially because the cons are often compensated by longtime effects of the pros. All in all you can say that we already need photovoltaic and will need it even more in our future.

But not only solar energy gets more importance in Germany. **Wind power is one of the leading renewable energies in Germany.** Wind energy only makes sense in areas having high average wind speeds and constant wind conditions. Because of this, the north of Germany fits very well. Now we can see the first problems. There are wires needed to supply the south of Germany with current, which is a big negative aspect on wind power in Germany, for example Baden Württemberg, obtains conventional powers from France instead of green energies from Germany. Unfortunately that's not the only negative aspect, wind power is still not eco-friendly yet. While installing and operating the plants they produce underwater noise which harm the environment, moreover the generated current needs to be brought to land from offshore by ocean wire running directly through nature conservation areas near the coast.

In the end we can say, **we have to do a lot more than just building up wind farms and plants on land to reduce our emissions and to stop the climate change.** We need to improve them as much as possible to save the surrounding nature, the environment and the only earth we have, too.



Wind energy



Solar energy

Students from Pune:
We really liked that you have thought about the political aspect. After all, the people in the government have all the power and resources to bring about a change and tackle the problem of climate change.

pictures: Rainer Sturm, Uwe Schlick – pixelio.de

Petroleum

Mücahit from Bremen



We got the topic ›What is a good life – Today and tomorrow?‹ My first thoughts were about the petroleum resources. I have always been interested in this case and gave already a presentation about petroleum in economy class.

Looking at the fuel prices which are always in movement, going up and down, I started to make some serious thoughts about the future. How expensive will it be when our generation grows up? Actually, this isn't the only reason for me to deal with this topic. I am also afraid of the problems our following generations will get because of our failings. It would be horrible when we wasted all of our petroleum resources too fast. »Who will be able to make use of the petroleum in the future?«, is the question I asked myself when I began to think about what I wanted to find out. Nobody exactly knows who may make use of it in future, but maybe estimates what can happen.

Petroleum has a huge impact on our daily life. We need it for many things. Almost everything consists of it. A couch contains of about 60 litres. **Germans use about 5,2 billion polyethylene bags. That equals about 260 million litres of petrol each year.** Everyday 14 billion litres of petroleum are used. All these points mentioned, are only about 10% of all consumption. The other 90% are wasted for industrial factories, fuel for cars or other transport objects like ships or aeroplanes. As you can see, our life depends too much on petrol, we cannot just change its position in our life from today to tomorrow. It will be a long, but constant process, to get rid of this obligation to use it for so many things.

Our planet has about 217 billion tons of petrol reserves, but more than 410 billion tons as resources. What is the difference between resources and reserves? Resources aren't proven. So you cannot be sure, if there is any oil. When geologists are sure about the presence of it and you are able to have a direct access to it, you call it reserves. **The highest petroleum producing country is Saudi Arabia, followed by Russia and the USA.** In the year 2012, these three countries together produced more than approximately 1,497 billion tons of petrol. Saudi Arabia is part of the OPEC-countries (Organization of the Petroleum Exporting Countries) which contain together about 40% of all petroleum of the entire world. This union is able to change the global price by speculating about their oil resources. If they act like ›we are running out of our reserves‹, the global price can increase extremely. Booming emerging markets as in South America, India or China, which cannot stop their thirst of consuming oil, have an influence on the world wide market price of oil. That is an important point, but why does the oil price not explode because of the immense demand? Easy to answer - every new drill which ends successfully, leads to the point that the price may fall. Now, if the demand and supply increase constantly, the price stays stable. The oil price had its highest level in 2008 with about 147\$ per barrel. »If we carry on at this rate without any increase for our growing population or aspirations, our known oil deposits will be gone by 2052.«(www.ecotricity.co.uk)

That means, without changing our oil consumption, our resources will end in 38 years. Now that we know that the petroleum on our earth is limited oil will become a luxury in the future. Without oil, our industrial system won't function. Without petroleum, the oil intensive industries leading the global economy system, will surely shut down. So what is the matter for us?

Knowing, that 90% of all oil gets used for the industrial requirement, fuel for transporting items and heating, I think that the world government will block our access to oil. Their goal would be to safe the industry, but it won't work, because without oil, the basics of life would just disappear. Probably only wealthy persons who will have enough money to buy oil will experience the benefit from it. In my opinion, the normal population won't have any access to it or only get from the government provided reserves. **This leads to my conclusion, that we have to reduce the global oil consumption and change to alternative energies.** We cannot just turn the oil consumption off. Over time, the use of it will decrease and one day, our technology will be effective and good enough to give it up. Solar energy is able to dominate our demand on energy. Furthermore, we have hydro- and windpower, so we can handle our energy problems without using that amount of oil we do nowadays. To sum up my opinion, if we continued this way of life, someday nobody would be able to make use of oil. Our access would be denied.



Drilling rig



Petroleum production

Students from Pune:
A majority of the workers in Pune commute to their respective working places in their industrial units which are between 20 to 30 kilometers away. Thus, everyday they cover almost 60 kilometers on their bicycles. Their environment friendly lifestyle helps global sustainability in a big way.

Intensive Animal farming and In Vitro Meat

Finn, Lennart from Bremen



Sustainability is a topic that gets more and more important for mankind. While too many people live in abundance and exploit the earth for economical reasons our planet is going to the wall. Meanwhile people all over the world get suppressed because of religion or racial and ethnic origin.

As we thought about this it came to our mind that there is an equal suppression of animals. The best example is intensive animal farming. As the topic is »What is a good life, today and tomorrow?«, we thought it would be necessary to search for an alternative as well. Therefore we asked ourselves: »Is intensive animal farming morally acceptable and if not, what alternatives can be found?«

In our project we wanted to evaluate certain aspects of intensive animal farming, for example questions of animal rights, animal health, human health and environmental consequences. While talking about racism in our English lessons we sensed a connection between the (former) »white« contempt and arrogance towards people with different skin colours and the ongoing abusive and contemptuous treatment of creatures with furs and feathers by humans.

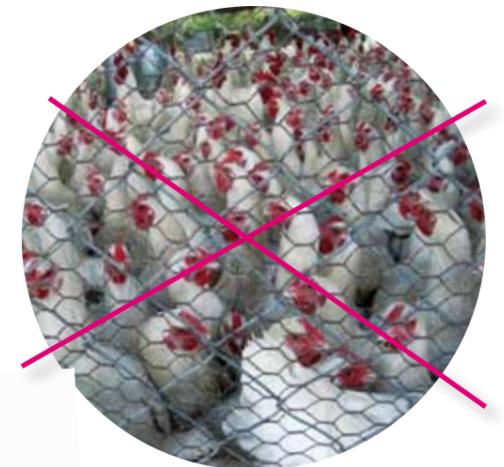
In factory farms typical farm animals are held: cows, hogs, turkeys and chicken. All of these breeds have a long tradition as domestic animals; they have been held by farmers since the earliest settlements. But a dramatic change has occurred in the conditions under which they are kept and consequently in the/ our attitude towards them. For mid-sized farms in Germany it was normal up to the 1970s to put cattle out on pasture during summer but for various reasons this method became increasingly cost intensive in later years.

It is also interesting to note that at least half of the cruelty laws of the Federal Animal Welfare Act in the US are not applied to farmed animals. This really shows how unimportant good or at least acceptable conditions are for the politics. In Germany as well it seems to be impossible (or unimportant) to control conditions in factory farms and enforce existing laws. All these negative aspects of intensive animal farming make clear that our world needs alternatives. Not just because it is a torture for the animals but because we will not be able to live on this planet if we do not change our way of living. **A very new and forward-looking technique is in vitro meat.** In vitro meat is a technique to grow meat in a Petri dish. All you need are animal cells, a medium in which the meat can develop itself, some sort of scaffold for the meat to grow on and the right conditions for the meat like temperature and even movement.

The first in vitro burger was eaten on a live television show in London on August 5, 2013. According to the test persons the feeling of biting in it was pretty much the same as biting in a »normal« burger. The responsible professor thinks that this is a good start but doesn't believe that in vitro meat will be available for the ordinary consumer soon. **The main reason for that is the current price. The burger cooked in the show cost \$300,000.**

In vitro meat has some significant advantages over conventional meat. The fact that no animals have to die during the production of in vitro meat is a huge plus factor and intensive animal farming produces a lot of greenhouse gas but detractors of in vitro meat claim that the whole development is way too expensive and not necessary. Millions of \$US have to be spent on bringing lab-grown meat in our kitchens. If everyone would become a vegetarian instead it would solve all problems we have with intense animal farming.

We think that producing meat by the cruel way of mass husbandry is not acceptable in any way. **To the question »What is a good life, today and tomorrow?« we can say that a good life for animals can only be guaranteed if we find adequate alternatives to intensive animal farming.** Animals are tortured during the process of intensive animal farming and the consumption of meat shows no signs of improvement. As long as there is no alternative and people consume »this« meat in equal measures the cruelty won't stop. We don't expect that a change in habit is likely to happen. Therefore in vitro could be a solution although the road is long and expensive.



Mass husbandry



Students from Pune:
India is basically a vegetarian country. Of course, there are many non-vegetarian people also and many young people wrongly think that being a non-vegetarian is being fashionable. This is a disturbing trend, and so your article makes an interesting reading. Our food habits have to be sustainable. We hear that many people are learning Yoga and turning vegetarian in Germany.

Architecture

Marlene, Paul from Bremen

We asked ourselves »what do we need for a good life?« and we came to the conclusion, that beside love and passion, the way of living provides one of the most important parts. For our project, we wanted to answer the question »what is a good life – today and tomorrow?« in a graphic way. Therefore, we chose the art class to combine it with English. Thus we saw the possibility to show good examples of modern living in architectural models, which became the products of our work. We divided our work into two subtopics.

For the first topic, we wanted to regard the aspect of sustainability. The intention behind this was, that we have to protect our planet, if we want to maintain our way of living that we have nowadays. The big problem of the present human habitation is that it harms the environment. Because of the usage of ecologically damaging building materials and uneconomic heating, many houses have a big energy loss. **So, we searched for alternative ways to create houses that are environmentally friendly and picturesque at the same time.** At first, we searched for the reasons of the big energy loss and then for ways to eliminate those. Energy mostly leaks due to bad insulation of the walls, windows and the roof, as well as flaws in the ground. It is really impressive, how many ways of generating energy and storing there are, such as photovoltaic installations, heat pumps or wind power plants. Most of them enable the owner to be independent from the local grid, and to save money in the longer term. Also, there are numerous of ecological materials that can be used for building a house. They are often cheaper and healthier. A big argument against sustainable habitation is that the houses don't look luxurious anymore. We wanted to prove that luxury and sustainability can be easily combined. Many of the technologies can be installed invisibly. For showing an example, we made a model out of boxboard that displays an exposed one family house.

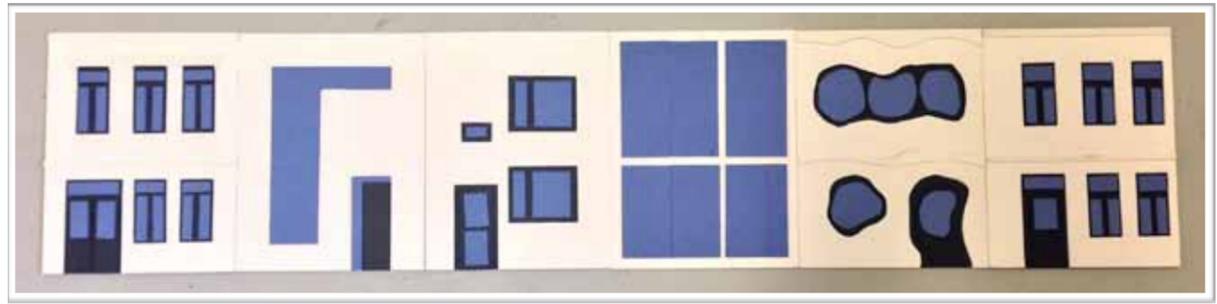
For the second topic, we wanted to regard the aspect of keeping facades of the past decades and how it is possible to integrate a modern facade into two historical ones. Therefore we created a model of four totally different looking and two Bremen typical facades. **The ›Bremer House‹ is a typical building style which was invented in the 1930s in Bremen.**

It's a mixture of classicism, historicism and Art Nouveau. The second model is also made out of box-board. The facades which are in the centre are inspired by modern European building styles, like the one of Antoni Gaudí, Bauhaus, Andreas Sedler or a reduced version of the historical ›Bremer House‹. We created the thesis that the house in the centre needs some elements, like material, shapes or measures to be integrated into the neighbouring facades. After we created three criteria fitting facades we created a reduced and modern version of the ›Bremer House‹ which does not keep the criteria therefore we came to the conclusion, that our thesis was right. But we found out, that even if an architect tries to break the historical architectural styles in a neighbourhood of historical facades and tries to integrate a modern style it is possible if he keeps close to the guidelines of measure, material and shape. It was great to work such artistically in this project, we both learned a lot about architecture, building models of houses and dealing with an arts theme.

Students from Pune:
In Pune, many buildings and houses now have solar panels fitted on the roofs. But they are very expensive.
The small mud houses in the rural India with the hay roofs, keep houses cool in summers and warm in winters. Eco-friendly houses are now getting popular in urban areas also. The architecture is such that modern people also like it.



Model 1: Exposed one family house



Model 2: Modern version of the ›Bremer House‹

pictures: Malene Glaß, Paul Ambrosius

Which aspects determine success in life?

Anisja, Enno, Lientjie, Martin, Susu from Bremen



Connection to a good life

In order to have a good life there are two preconditions which have to be fulfilled before thinking about being successful or working for success. These two essentials are housing and food. However, only covering the basic needs does not mean having a good life. Being content and happy with yourself and your life requires to set and then to fulfill individual aims. The satisfaction you feel when having achieved these aims can be defined as being successful. This is our point of view, but everyone sees or values differently what success means and so we got the idea to present some of these different opinions by using stereotypes. And what is more adequate for presenting different views than a talk show? So we used the talk show (»Bright Show«) as our concept and created 5 different characters which all have different destinies and views on success.

The definition of success

After our course studies we can say that success is a word you can interpret differently, depending on your goals and will in life. Success can be a rather abstract term and it can mean very different things to different people. Trying to define success is not easy.

To most people, success means achieving a goal. In order to achieve a goal, a person usually has to work hard and believe in himself. Being successful at what you do can also be very motivating. People who are successful in one project, tend to be more successful in other projects. This is because they get the feeling that their hard work pays off and that a goal is worth their time and effort. Success usually goes hand in hand with appreciation. If someone we know succeeds at what he or she does, we will most certainly congratulate them. This will make them feel good and motivate them even further. Success means more to some people than to others. Some want to be successful by all means, others are satisfied by simply trying and giving their best, whether they succeed or not.

Our characters

Michael Bright is the TV-presenter of the show.

He is really successful and got his own show early on. He can't really show his point of view on success in the show. Michael Bright comes from a wealthy family. After he had finished High school he moved to England to become an actor.

Andrew Matthew McDouglass is a manager of a successful shipping company.

He is a wealthy young business man and got the company from his father. He has no understanding for people who are poor because he is convinced, that everyone can be successful just by working hard. For Andrew success means that you have a lot of money.

Katie Garret is a 25 years old social worker living in Edinburgh.

She studied social work at the University of Edinburgh, a school of social and political science. After finishing her masters in year 2013, she started working for a social organization, specializing in crisis intervention. For her success means to set oneself aims and achieve these in the end. For Katie Garret it is clear that for each individual it means something different.

Defne Hussain is 24 years old. She stays with her family in Chicago,

she does not have any children and she is not married. She had a hard time as a child. She got separated from her parents at the age of 12, so she could have a better life, because she was born in a society where women do not have a chance to live their own life. She used this opportunity to make the best out of it. **She is a well-known author now.** For her, success is always combined with the possibility to develop one's individuality.

At last there needed to be a loser who has not managed to become successful. **Therefore we created Madison Hall, a woman in the mid-thirties, who dropped out of school and is unemployed.** She has three children. She speaks easily and colloqui-

ally and appears not very well looked after. By playing with her fingers and chewing gum, she creates the impression of being badly brought-up. She defines success as being accepted in society, having a constant job and being happy with her life itself. It's her aim to give her and her children a great and secured future.

Our group work

We were five students in our group which made it hard for us to find a date when everyone had time. Also the fact that all of us live in different parts of Bremen made it even harder to meet. But there were also a lot of benefits of being a bigger group for example that we were able to divide the work and share problems really well. For our particular topic it was sometimes hard to find facts and statistics.



Students from Pude:
It was a great idea of a 'talk show' and creating five different characters defining in five different ways, what is success.

Youth welfare

Amani und Leonie from Bremen



We decided to choose the question “Is Kevin’s death the youth welfare offices fault?” because his death was a big scandal in Bremen and in the media we heard lots of negative things about it. That’s why we wanted to know more about the case and create our own opinion.

The Youth Welfare Office is an organization which handles young people’s and families’ problems and every citizen can go to it and call on for help.

The Youth Welfare Offices tasks:

- Support services to young families
- Playground organization
- Provider of non-formal education
- Partnerships for young professionals and socio-paedagogical working arrangements and employment actions
- The protection of minors
- Work protection, protection of youth in the media and the advice about dangers of alcohol and other drugs
- Representation of young persons in court in criminal procedures
- Local social services
- Family guidance, counselling on separation and counselling on divorce
- Adoption service
- Emergency removals of children and teenagers

The child Kevin was two years and nine months old when police officers found his dead body in the fridge of his father’s house. The dead child had 27 bone fractures and haematoma. He was buried in the fridge being wrapped in a rubbish bag. The cause of his death is unknown.

Kevin’s father is in therapy for aggressive people. He is HIV- positive and infected by hepatitis C. His parents were addicted to drugs and alcohol.

We analyzed Kevin’s case and wanted to know which mistakes the youth welfare office made. While analysing the child protective service’s acting in the case of Kevin it becomes clear, that on the one hand partly the professionals acted properly but on the other hand they made many mistakes.

First of all it was useful to cooperate with Kevin’s doctor, the hospital and a children’s home. But due to Kevin’s death it becomes clear that even more cooperation and arrangements would have been necessary. They also gave the parents a chance to make a change and have a caring and loving relationship to Kevin. Nevertheless Mr and Mrs K. did not get time limits, so they had too much freedom with Kevin’s handling. Additionally temporarily the parents got barely any help or often the help didn’t fit. As a prevention of deception, they would have needed more support and oversight by the use of surprising house calls. Another mistake was that the youth welfare office did not check the methadone-doctors statements but just believed in them. On the other hand they got warnings, for example that Kevin was not in a good condition, from different persons but the professionals didn’t act and took high risks. Moreover some decisions were made without the responsible person. It is obvious that the professionals are exposed to heavy loads, sometimes they have to take care of up to 90 cases per month. This leads to overextension and carelessness.

The organisation is suspected that they wanted to save money, and for this reason they didn’t take charge of Kevin.

To give children the possibility for a good life today and tomorrow we think that there is a need for a change of the youth welfare office’s work.

All in all we think that the youth welfare service should hire more employees, so they could worry more about their cases and moreover the acting should be more consequent.

It was easy to work in a group of two people, because we didn’t have problems to find time for meetings and we had the same opinion about our topic.

We didn’t have problems to find our topic because we both have the same interests.



picture: Tobias Sellmaier – pixelio.de

Is there a possibility for Kenya to go an alternative way – independent from foreign investors?

Svea, Anneke from Bremen

We chose the country Kenya for our topic because one of our group members, Svea, went to Kenya for an international exchange program shortly before we started our work. During her exchange she worked on the topic tourism and talked to many people in Kenya that are somehow involved in the tourism branch, or visited tourism projects.

*»Because that project showed me a lot of different opinions on tourism in Kenya and what local people want for their life I started becoming interested in finding out more about the people and country.«
(Svea)*

By telling Anneke a lot about her conversations and experiences, we decided to have a closer look at what is a good life for Kenya and even more important, what would need to change for it to be one in the future.

We asked ourselves, if there is a possibility to make changes to establish a better life for people in Kenya in the future? Is it possible for the country to follow a new path besides being dependent on foreign investors and their ideas of a good life? This path does not have to look practicable in a globalised, industrial western country, but it should be characterized by Kenyan culture and their vision of a good life.

To get a clearer view, we read about the theory of a »third way«. This theory outlines an alternative to the two existing political systems, the capitalism and communism. It is a very controversial topic, but clear is that people who support the idea of a third way, are criticizing a current situation. The theory deals with the connection between the state and economy. An advocate for this is the Austrian publicist Christian Felber and his book »Neue Werte für die Wirtschaft – Eine Alternative zu Kommunismus und Kapitalismus« (New values for economy – an alternative to communism and capitalism). **In his book Christian Felber pleads for an »economy for the common good« in which the same values become valid as they do in interpersonal relationships.**

This basically means that there are cooperation, self determination and ecological responsibility instead of competition, egoism and materialism which he regards as consequences of capitalism. His ideas to establish these are, for example, institutions and laws that stand for these new values. Christian Felber is not the only one who works on this topic and there are many discussions if the so called »third way« is a real future perspective or just another ideology and utopia that makes people dream of a better life in the future. But what is certain is, that it is a way to make people at least think about an alternative.

So is it possible for a country like Kenya to go an alternative way?

While reading a lot of basic information about Kenya we specialised on the two topics population growth and tourism, because we realised that these are two key factors when talking about Kenya's development.

After all our research about Kenya we both think that Kenya could have the chance to become more independent from foreign investors, but therefore there has to change a lot. The first thing that needs to change in our opinion is the people's attitude towards some problems in the country. The corruption, which is widespread and causes obstacles for poor people, takes away the hope to change anything in a lot of people's minds. We think the middle class and youth has to be aware that they are the ones to change something even when they might think that their financial opportunities are not enough for that. Instead of running away from their responsibility towards the country, the people have to start thinking of the future and do this sustainable.

For Kenya to become independent from foreign investors those would also need to let go off a country like Kenya, means quit exploiting them. Development aid is a good example for this, because it is something that made countries like Kenya even poorer, more dependent, and desperate. This is a point where we

*Students from Pune:
We appreciate how Svea and Anneke used an opportunity which they got, for contributing to our project.*



want to mention that a main problem is also the people in western countries because they don't realize that development aid is often making the situation for developing countries even worse. Necessary for a country like Kenya would be investors who invest in branches like the Kenyan infrastructure and value added which would bring off jobs and that way help the country to help itself. We agree on the point where the theory of the third way criticizes the system of the capitalism because it is what causes people to become corrupt and foreign investors to only see their profit in businesses with countries like Kenya.

In the position we are in right now, we can say that there definitely is some hope for Kenya to go an alternative way, but it is important that the main force derives from the country itself, especially from the young Kenyan people.



A Beach Boy in traditional Massai cloth at Diani Beach in Ukunda, Kenya in October 2013



Guidepost in Kenya

pictures: Svea, Gert Grunert – pixelio.de

Allende

Cheyenne, Paale from Bremen



Finding a Topic

Thinking about a topic concerning the question »What is a good life today and tomorrow?«, Paale suggested that we analyze the three years of the Chilean government of Salvador Allende. Paale was confronted with this topic during his exchange year in Chile and explained that it is still very controversial. We concentrated on our question »**What were the reasons for the failure of Salvador Allende, the only ever democratically elected socialist president?**«. Therefore we began by examining the political situation in Chile a few years before Allende's election and had a look at his personal life.

Content

On September 4th 1970, Salvador Allende campaigned to assume office, running for the socialist party »Unidad Popular«. After three times applying for presidency ineffectively he finally won the fourth election. Allende, who always refused violence, intended social and economic changes. Therefore he accentuated the need of improving the disparity between rich and poor. **To build a complete new economic structure was one of his most important aims and seen as a requirement for socialism.** At the same time the political ideology of Allende was quite nationalistic. His high interest on American-owned copper industries did aggravate the relationship between the USA and Chile. He nationalized many industries without a compensation for this expropriation. Different democratic nations declared Allende's way of democratic policy as unacceptable, above all the USA. They paid huge amounts of money to support his opponents.

This oppression started even before he assumed office. The USA was persistent in trying to weaken Allende's government and was ultimately successful in achieving this.

His presidency ended by a brutal coup de e'tat on September 11th 1973, organized by the Chilean military and US government. The cause of Salvador Allende's death is still controversial. Some believe he committed suicide while others are convinced he was shot by soldiers.

Conclusion

During our work on our project we got a good impression of Allende's idea of a better world. Speaking with a contemporary witness who met Allende and who had lived for his ideas gave us an image of the fascination Allende and his ideas exerted on many people.

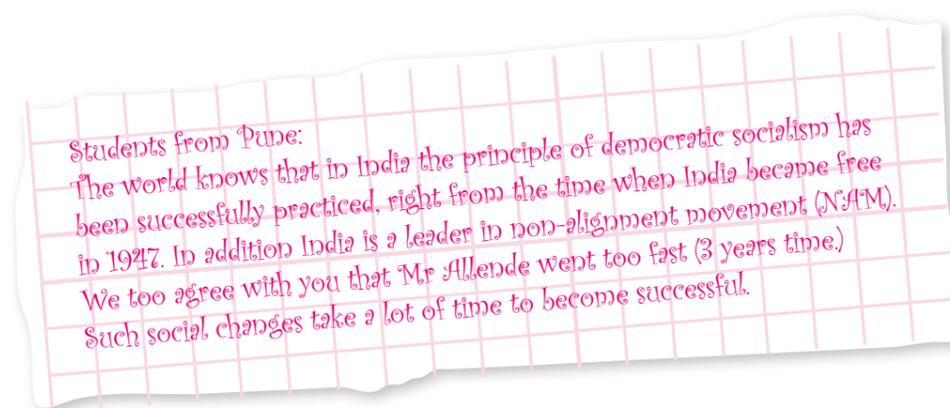
The fact that the implementation of his ideas was not successful, does not mean that democracy and socialism do not work together, as many people assume. **It rather raises the question why a democratic way to socialism has to fail in a world where nobody follows the rules of democracy.** Dealing intensively with the Chilean example of an idea for a better future influenced our view on the topic "what is a good life today and tomorrow?". We believe that a democratic way of socialism would be an improvement in many parts to the current system. To achieve that, enough time and room is necessary. Establishing a new system has to happen slowly, so that society has the time to adapt itself to the system, and the values that stand behind it. We don't think that this time and room will be given in the near future.

Group Work

We already formed a group for a prior, similar project to figure out if we can deal with the other person's attitude to work. At the same time this gave us quite a good impression of us as a team. It definitely helped us to improve our functioning and redounded to a good implementation of our final project. Since both of us already knew that we wouldn't be in town for quite a lot of weekends we scheduled our work right at the beginning of the project. We split our topic into several parts and committed to finish the work until our next appointment. Both of us could always rely on each other that we would finish our tasks of good repute. By virtue of our target dates we were in a very good time schedule. We both agree that it was a very good teamwork with a fair work-sharing.



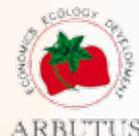
Salvador Allende



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