



Participatory environmental leadership for an inclusive and sustainable Blue Economy

Deliverable

Training course on participatory environmental leadership for the ecological transition

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DISCLAIMER

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PARTNERS

This document is led by RED AMALTEA, coordinated by MEDATLANTIA and will be reviewed and translated into different languages by the partners: SURFE CLUBE DE VIANA (Portugal) and LIMEUP (Italy). All the entities involved have a fluid relationship with the relevant interested parties in their territories that will receive the Training, as well as with the different public administrations (local, regional, national), the educational sector, the association fabric, final beneficiaries, etc.; for that reason, the participants will be selected directly by them.





EXECUTIVE SUMMARY / ABSTRACT

TELONAMAN + is a project that seeks to foster a culture of collaboration, innovation, facilitation, learning and practice of leadership and personal skills and soft skills in adults, especially women and vulnerable groups.

Through participatory, social and inclusive leadership methodologies within the Blue Economy (EA), TELONAMAN + aims to provide tools to respond to the challenges of the ecological transition, the needs and learning opportunities and the personal and professional evolution of beneficiaries and parties concerned, promote equality and equity.

Specific Objectives of TELONAMAN+

- SO1: Facilitate new training itineraries that improve participatory leadership skills to be more resilient and capable of adapting to changes and uncertainty.
- SO2: Promote female leadership through specific methodologies for their empowerment in the field of the Blue Economy.
- SO3: Raise awareness and train social economy entities as key agents for the promotion of new opportunities within EE through participatory environmental leadership.
- SO4: Promote future-oriented learning opportunities for the most vulnerable groups by creating an inclusive virtual laboratory that promotes equality and equity.
- SO5: Promote the culture of collaborative innovation through new technologies to respond to the challenge of ecological transition and contribute to the development of European coastal regions.

Beneficiaries:

- 1) Unemployed **adults** or ERTE; mainly: women, people with low qualifications; adults who have left school early, those at risk of social exclusion or belonging to vulnerable groups.
- 2) Key agents within the **social economy**: Labor society, Cooperative, Special employment centers, Fishermen's Association, Insertion companies, Mutual societies and forest communities. Umbrella associations that group the above entities.
- 3) Other **recipients**: Adult training providers, social economy entities, associations of unemployed people and/or affected by ERTES, women, vulnerable groups, and public bodies.



Document Description

The proposal for this training in environmental leadership is structured in four blocks or sessions of approximately two hours each.

The goal of this training is to initiate adults in the field of environmental leadership and improve their resilience to climate change so that they become true factors in climate action through the application of collaborative innovation that contributes to the achievement of UNESCO SDGs for 2030.

This document serves as a roadmap for multipliers / trainers / facilitators / project leaders, etc. who want to undertake or offer training in environmental leadership. To do this, we have structured this document as follows:

- There are four training blocks with specific objectives
- Each block includes an introduction to the specific topic to be covered. This provides multipliers with a theoretical and contextual framework that facilitates the articulation and collation of the reflections and conclusions drawn in the training sessions.
- In addition, each block includes a specific methodological proposal for environmental leadership training. The proposal foresees the design of a training session for each block to address the specific objectives through collaborative and creative dynamics that the multipliers facilitate based on the information contained in this document.
- At the end of each block we describe additional resources that can be consulted to further expand the proposed information.

METHODOLOGY OF THE TRAINING SESSIONS

The methodology proposed to transmit the contents is based on non-formal learning and focused on the generation of participatory and collaborative processes. The idea is that the participants know and can experience the application of tools that generate collective and collaborative learning spaces. In this way, future environmental leaders prepare much of the content themselves, which generates deeper learning, and at the same time experiment with the tools that they can then apply in their communities.



Introduction to the context of crisis and ecosocial transformation

OBJECTIVES OF THE SESSION:

- Become aware of the current historical moment of ecosocial crisis.
- Understand the interrelation between human activity and environmental degradation.
- Knowing proposals for eco-social transformation.

THEORETICAL FRAMEWORK: KNOW THE CURRENT HISTORICAL MOMENT

What is the ecosocial crisis?

From 1972 (The limits to growth: report to the Club of Rome on the plight of humanity) up to today the risk of the collapse of ecosystems and their role in nature has been highlighted. A risk that finds its origin in the dimension of human activity in relation to the biosphere, pushing ecosystems beyond their capacities. This activity has a significant and growing impact on the planet's biodiversity, reducing the Earth's ability to support life (biocapacity) and its resilience to respond to the pressure exerted on it by human activity (Millennium Ecosystem Assessments, 2005).

The term biodiversity refers to the entire variety of living things on the planet, from individual organisms to the complex ecosystems they constitute, such as grasslands, forests, jungles, freshwater and saltwater ecosystems, etc. Biodiversity is essential since, in addition to having an intrinsic value in itself, it provides human beings with a large number of services and goods vital for their survival (food, water, raw materials, natural resources...). In this sense, biodiversity refers to the "quality" of life on our planet.

Increasing greenhouse gas emissions from burning fossil fuels, changes in land use and deforestation, among other activities, place us in a climate emergency and biodiversity loss (Third appeal focused on climate emergency: "World Scientists' Warning of a Climate Emergency", Ripple

, et al., 2020). There have been and are numerous calls from the Scientific Community. Already in 2005 it was announced, from an international dimension, that about 60% of ecosystem services and their functions had been degraded (Millennium Ecosystem Assessment, 2005).

These global processes are essential for maintaining the environmental conditions present on the planet for the past 12,000 years. Overcoming its limits involves drastically restricting our possibilities as a species and everything seems to indicate that some of us have already overcome them (Rockström, et al., 2009; Steffen, et al., 2015).

We must not forget that the advance of extreme weather events such as floods, droughts, rising



temperatures and desertification, among other natural disasters, caused by changing weather conditions. They cause social disasters; food production, water supply or public health cause increasing situations of human insecurity due to famine, armed conflict, pandemics or forced displacement of the population.

How many people will have to leave their homes due to environmental factors? Migrations have been a process of adaptation carried out by populations throughout the history of humanity; however, over the past 20 years, the number of people who have had to migrate has increased considerably. So far, more than 64 million people have fled their homes due to the effects of climate change. According to a report prepared by the Intergovernmental Panel on Climate Change (Staff, F., 2019), if global warming is not stopped by 2050, the number of environmental refugees will increase to over one billion people.

We are in one of the most decisive moments in history, the so-called global change or set of socio-environmental transformations and the eco-social crisis. Understanding these transformations in all their dimensions, not only as processes of climate change, but as multiple interconnected processes that alter and threaten the conditions necessary to sustain life (Ripple , et al., 2020).

The alteration of ecosystems and their biodiversity clearly endangers their balance and the relationships of interdependence and dependence that allow all species, and the ecosystem as a whole, to survive and develop in a positive way for all species.

The roots of ecological and social deterioration are cultural and economic. Capitalist industrial civilization has placed humanity at a crossroads by weakening the social and natural foundations on which it maintains and builds its idea of progress (Álvarez Cantalapiedra , 2011 and 2019). The same elements that cause ecological degradation are those that cause social degradation.

Extractivism being the main action that maintains and perpetuates environmental injustice. Common feature of the patriarchal, racist and colonial vision that appropriates, transforms and destroys.

Extractivism generates a series of social, economic, ecological and political consequences on the territories. According to the United Nations International Resource Panel, approximately 90 billion tons are extracted every year: biomass (food crops, wood, plant materials), fossil fuels (coal, gas and oil), metals (precious and non-precious) and non - metallic minerals (mainly gravel, sand and limestone).

This clearly reveals the relationship that exists between the forms of consumption and production of a part of the world population and their direct impact on the living conditions of the planet and on the lives of the most vulnerable people.

In this context of socio-environmental emergency, in 2015 Heads of State, Government leaders, representatives of the United Nations, Entities of Civil Society and with the active participation of UNESCO adopted the Sustainable Development Goals (SDGs) for 2030. These goals constitute an ambitious goal and universal agenda for sustainable development.



These Sustainable Development Goals are specified in 17:

1. End poverty in all its forms.
2. End hunger, achieve food security, improve nutrition and promote sustainable agriculture.
3. Ensure a healthy life and promote well-being for all ages.
4. Ensure inclusive, equitable and quality education and promote learning opportunities.
5. Achieve gender equality and empower all women and girls.
6. Ensure the availability of water, its sustainable management and hygiene.
7. Ensure access to affordable, secure, sustainable and modern energy.
8. Promote sustained, inclusive and sustainable economic growth.
9. Industry, innovation and infrastructure.
10. Reduce inequality within and between countries.
11. Make cities and human settlements inclusive, safe, resilient and sustainable.
12. Ensure sustainable consumption and production patterns.
13. Take urgent measures to combat climate change and its effects.
14. Conserve and sustainably use the oceans, seas and marine resources for sustainable development.
15. Sustainably manage forests, combat desertification, halt and reverse land degradation, and halt biodiversity loss.
16. Promote just, peaceful and inclusive societies.
17. Promote the Global Alliance for Sustainable Development.

What is ecosocial transformation ? Towards a sustainable society ready to adapt to global change

Given the current context of ecosocial crisis, it is necessary to build a global citizenship. The global problems we are facing and whose causes are structural, require informed citizenship in all its dimensions: social, environmental, political and economic. Thus allowing people to lead eco-social transformation processes in their communities and territories. A transformation that recognizes that humanity depends on the nature of which it is a part and that this eco-dependence is inherent in our human condition. In this way we will take responsibility for our environmental leadership processes.

We must understand that the territory is more than the space in which we live. The territory, which is particular and unique in every geography, is a fundamental element for the creation of a culture, which is also unique. The territory defines the customs, the cosmovisions, the purposes of existence and living. Understood as roots, a place where communities can take root, grow, live and build their own identity. Changing the use of their land, modifying the landscape, replacing geographical attributes, fauna and flora and adding other values and purposes to them, is also modifying the identity of the populations.



What social changes are needed to adapt to global change? Towards a paradigm shift

The transition to socially sustainable and greener lifestyles first of all places an exercise in reviewing the historical moment we are living, the problems we face and the influence that our own species has or can have in mitigation, regeneration or resolution of the same. The ecosocial transition requires the promotion, from the global to the local, of a worldview different from the current one.

It is essential to understand that this transition will not be possible on a global, national or local scale if people maintain the same patterns of behavior that we have practiced so far in all dimensions. For this we must feel part of the ecosystem, regenerating our links with it and the role we play in it. This is where we will find the potential for change. This approach leads us to rethink a new contract with the Earth, our common home. In this new contract we must take into account key aspects such as: the limits of ecosystems, the principles and ethics of care, respect for the principles that govern the living world and work in favor of fairer societies.

The Bioregion

The concept of bioregion as a "place of life" (Thayer, 2003) invites us to reflect on a singular space delimited by geographical, ecological and social characteristics in which the processes that allow the development of societies in a balanced relationship take place. and collaboration with its environment. The bioregional scale makes it possible to adequately rethink energy, food, economic autonomy and ecological adaptation of productive activities, rediscovering the relationships of interdependence and the possibilities of urban-rural connection. This approach is possible only starting from the logic of proximity raised in physical, identity and social terms.

As regards the role of citizens in defining the development model, it is necessary to promote the capacity for self-organization on a local scale, incorporating the participation of communities in decision-making and management bodies and equipping them with the skills to define transformation strategies. Of the territory. It is necessary to generate an overall regional vision that promotes understanding of the territory as a common good. These aspects are fundamental for a resilient management of the territory.

The Community

"The return home", a metaphor for the revaluation of the place. After so many transfers of productive activities that have caused unemployment in our societies; After having traveled and traveled to distant places in search of escape to discover, in Kundera's words, that no one can



escape anywhere, "returning home" means returning to the values of our ecological and social environment, discovering the beauty of the territory that welcomes us, consuming local products..., strengthening and creating bonds to restore the lost sense of "community" (María Novo)

Care

"Caring is a characteristic activity of the human species with which it calls and involves the entire human species, women and men, not just a part of humanity. This includes everything we do, i.e. caring is an act that requires us to invest time, dedication, energy to maintain, continue and repair our world". Giovanna Tronton

In this new paradigm shift, it is essential to incorporate the principle and ethics of care, in its human, political and institutional dimension, which commits us to abandon the paradigm of exploitation/domination/transaction for that of reciprocity/balance.

We are eco -dependent and interdependent beings; eco-dependent because all the resources and goods we use for all our activities come from nature; and interdependent, because it is impossible to imagine the life of a human being without the care of another human being. Care is part of one of the fundamental human dimensions for life.

The limits

The current development model generates on ecosystems and on services and goods that provide great impacts both directly and indirectly. This is one of the biggest challenges today. The proof that we have crossed the limits of the planet has been established by several authors.

Johan Rockström and his collaborators wrote an article published in the journal Nature in 2009: "A Safe Operating Space for Humanity". The article refers to the fact that the only period of stability on Earth (the epoch known as Holocene on the geological time scale) could be destabilizing and give a new one due to the pressures humans exert on the planet. Rockström and collaborators have proposed the so-called planetary limits or planetary limits, which define the safe operating space for the development of humanity with respect to the Earth system, since they are, in turn, linked to the functions and processes of the planet's biophysicists.

The latest IPCC report states that CO₂ emissions into the atmosphere have increased by more than 46% since 1990 (Knutti 2013). On the other hand, about a third of fish resources are overfished and the number of species that are disappearing or endangered continues to increase despite the increase in protected areas (UNEP 2012). Given the importance of natural resources for life and for the proper functioning of the planet, the establishment of models and systems to preserve them is a priority.



STRUCTURE TRAINING SESSION I

Time	Activity Name	Objective	Dynamics development	Materials
15 min	Dynamics of presentation I	Break the ice, meet the participants, connect with the here and now.	Break the ice, meet the participants, connect with the here and now. Walk through the space with the music, when the sound stops, pair up and answer the following questions. This process is repeated several times. You can create multiple questions based on the group and location. At the end we make a big circle and comment on the individual observations. What have we observed? Questions for couples: What is your name and what are your roots? What connection did you have today with nature? How do you feel? Why are you here today? What can you contribute to the group?	Music case
15 min	Dynamics of presentation II	Become aware of the diversity of the group, meet the participants, connect with the territory	Each participant brings an object (it can be a natural object) which represents their ability / skill / knowledge. Be careful, you must notify attendees in advance. We make a large circle and in the center we put a tablecloth, a cute handkerchief. People put their items on the handkerchief and say their name and what they bring to the group today. Each one brings his own and by placing it at the center it becomes common: it is not mine, nor of anyone else, and together I AM PART. The individual contribution has repercussions on others, on the environment, is transformed. Individual action has an impact on the common.	Natural object chosen by the participants, handkerchief or cloth,



60 min	Ecofeminist dynamics	Become aware of the links between unsustainability, commodification and patriarchy	Three groups are formed and each of them is distributed a set of identical cards (on each card will appear one of the activities that appear below) You can add some cards that are taken into account or leave some empty spaces for each group so that can add activities they deem appropriate. It is important that there are activities essential for survival (preparation of food, care of the sick ...) and harmful and profitable activities (such as the manufacture of weapons, speculation on the stock exchange, large infrastructures ...). First part. Group 1 will sort them from most environmentally friendly to least (top best for the earth, bottom worst) Group 2 sorts them from the most valued by the market to the lowest (best for the market and business at the top, worst at the bottom) Group 3 sorts them from most necessary for human survival to minimum (top best for human life, bottom worst). Then the three classifications are put in parallel (floor or wall) and the parallels are observed (normally we see how many of the most appreciated by the market are the most unsustainable from an environmental point of view and also the most useless and vice versa) Second part Little time is given to place vertically (without moving them from the site) those that are performed by women more frequently than by men and those that are performed by men more frequently than by women are left horizontally. The ones that women and men perform with the same frequency can also be left diagonally (always thinking about most of the times they are performed and not in our closest context) Usually it turns out that one sees graphically at a glance how the most unsustainable and monetized, as well as the most useless or harmful, are mostly carried out by men and vice versa. It is a	Three sets of printed sheets, adhesive tape. See attachment 1.
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			representation of the consequences of patriarchy. The reflections are discussed as a group. Possible questions to stimulate reflection: What consequences do these ways of evaluating different human activities have for planet Earth? How does human activity affect the quality of life of human and non-human beings? What transformations would help transform our destructive socioeconomic systems into sustainable systems?	
15 min	Key aspects of the socio-economic crisis and transformation proposals	ecosocial crisis consists of, the transformation proposals	The training facilitator makes a synthesis based on the group reflections and the introductory text of Block 1: Introduction to the context of crisis and ecosocial transformation	
15 min	Closure	evaluation of learning, greetings	We are in a circle and each participant answers the following questions: What did the session give me? How did I feel? Check-out chosen by the facilitator: eg, how do you give and receive care in your family environment? And in work or profession? What social changes do you think are necessary in your territory or community for a greener transition?	



ADDITIONAL RESOURCES:

Summary report of the Millennium Ecosystem Assessment (15 MB)
https://www.miteco.gob.es/es/biodiversidad/temas/conservacion-de-la-biodiversidad/ecosystems_human_well_being_tcm30-196684.pdf

Book: change your glasses to look at the world. A new culture of sustainability. Ecologists in action. Change your glasses to see the world. A new culture of sustainability addresses a series of concepts and ways of looking at essential aspects such as energy, technology, information, virtual reality, the economy, mobility, growth, human needs, the work of women or education, among others, which they have to review and even to overturn. It also proposes ways of looking at alternatives, built in the perspective of a culture of sustainability and social justice.



Regenerate bonds through environmental leadership

OBJECTIVES OF THE SESSION:

- Understand the concepts of eco-dependence and interdependence.
- Know different aspects that define environmental leadership.
- Become aware of the importance of the paradigm of care for environmental leadership and the ecosocial transition.
- Knowing alternative and sustainable socio-economic models.

1.1 Introduction and Theoretical Framework: How can we regenerate ecosystems and the links between humans and other living beings?

Achieving global and planetary citizenship is a challenge and an opportunity for environmental education and leadership. We call the current historical phase of the planetary era, in which interdependence and eco-dependence prove to be essential aspects for facing the common destiny. The regeneration of the link between ecosystems and human beings does not refer exclusively to the physical or biospheric dimension but also refers to the historical and social dimension.

Interdependence and eco-dependence are intrinsic elements of human life, it is necessary to take care of other people and take care of the planet we inhabit. We must move towards societies that take on and distribute care tasks, that recognize the limits of the planet, that are ecological, that have mechanisms for the redistribution of wealth and societies capable of organizing themselves to promote these changes. Environmental leadership and environmental education can contribute and provide answers to these current challenges in building a model of society that is more aware of its eco-dependence.

The contemporary thinker Leonardo Boff tackles the relationship between nature and human beings from a systemic approach and warns us that the supportive collaboration between the two "makes 2+2 equal to 5" (Boff, 2003:38).

Biologist Lynn Margulis has shown that cooperation leads to success. Throughout her career, while most biologists have emphasized the role of competition in the evolutionary process, she has focused and emphasized cooperation, overcoming the belief that the fittest survive "Life is a symbiotic, cooperative union that allows to those who associate to be successful".

The starting point for the regeneration of ecosystems is the regeneration of the links we establish with the ecosystem, understood in all its dimensions.

For this it is essential:

- A personal transition: considering ourselves protagonists of our own process of personal change, understanding this process as decisive for the collective transformation of our societies.
- Review our role models.



- Re-establish the sense of community: the importance of the local.
- Understanding the planetary boundaries: the earth is finite.
- Rethinking our social models: taking into account global and local aspects.
- Become aware of the ecological and social limits: distribution of wealth, energy, food, etc.
- Stimulate the ability to wonder about life: From the local.
- Know the context of local life: taking into account global ecological and social limits.
- Enhance ecological and cultural diversity.
- Experience solidarity and cooperation: present in ecosystems.
- Learn to live in uncertainty.
- Develop democratic values.
- Give women a leading role in local and global development: half of the citizens are citizens.
- To creatively develop alternative options to ecological and social problems: starting from the local context.
- Recognize the value of associations.
- Experience the value of care: towards others: people and nature.
- Learn to live better with less.
- Experience interdependence and eco- dependence .
- Educate to understand that we are part of the ecosystem.

What is environmental leadership?

Current challenges need to be heard in all sectors of the population: from improving the quality and conditions of life, to the protection and defense of territories from destruction, to the visibility of various global, regional and local problems, to education and development. of pedagogical projects that respect the environment, empower communities, etc.

Environmental leadership plays a fundamental role in the process of transition and ecosocial transformation in communities and territories. In this context, environmental leadership is understood as a set of actions aimed at improving vital aspects for the territory and the context in which it operates, seeking commitment and co-responsibility to advance in a specific problem. It is built from common, non-individual interests and seeks to provide well-being and quality of life in all dimensions.

Through environmental leadership, life in the environment is defended and an agenda is made in the face of the main current problems of the planet: such as deforestation, climate change, production cycles, greenhouse gas emissions, the mass extinction of species, the destruction of ecosystems, etc. It also seeks principles of equality and equity, it is a social leadership that understands the natural and environmental environment as the basis and foundation of human and social life. Without the right environmental conditions, human and social life is weakened, as we have analyzed above. Being the most fragile and distant communities that suffer its devastating effects such as indigenous peoples, rural communities such as farmers and women and girls who, according to the UNDP



(United Nations Development Program), are most exposed to the impacts the climate crisis and systemic and structural violence.

The way of exercising this environmental leadership is multifaceted and diversified, as are the existing problems. There is therefore no univocal and consolidated way of exercising it, it adapts and responds to the needs, visions and problems of each territory derived from a global context. In this sense, it is essential to understand that leadership is diverse and that it includes listening, accepting and validating the visions of all people and recognizing their struggles, meanings of existence and priorities.

Through leadership, community networks of support, recognition and education are intertwined that involve the other and make him participate. It is built through peer relationships that allow for social empowerment and dialogue where ways of thinking are transformed and nurtured. It helps to make various issues visible and escalate priorities at the local, regional and global levels. In this way it helps to generate democratic environmental governance.

In this sense, environmental leadership is understood as a form of horizontal relationship between subjects of a community with the same purpose or objective with respect to the environment, which is based on the exchange of roles, knowledge, experiences and ways of acting, feelings and values, in order to generate reflections, questions, organization, action and participation for the transformation of environmental situations or the achievement of the objectives proposed by the community.

What Economic models exist that put life at the center?

Blue economy

The concept of Blue Economy derives from the concept of Green Economy, adopted at the RIO + 20 Conference in 2012, applied to oceans, seas and coasts, including related existing and emerging sectors, whether they are located in the marine environment and on land (ports, shipyards, etc.). In the latest communication from the European Commission "On a new approach to the EU's sustainable Blue Economy. Transforming the EU's Blue Economy for a Sustainable Future "(March 2022) sets out a detailed agenda to ensure that the blue economy plays a leading role in achieving the goals of the European Green Deal.

This release focuses on three themes, 'Transforming blue economy value chains', 'Supporting the development of a sustainable blue economy' and 'Creating concrete conditions for sustainable governance'.

- The first question addresses topics such as climate neutrality, circular economy and waste prevention, biodiversity, coastal resilience and responsible food systems.
- In the second, knowledge of the oceans, research and innovation, investment and skills and blue jobs.



- And in the third, maritime spatial planning, citizen participation and oceanic culture, regional cooperation, maritime security and promoting a sustainable blue economy abroad.

Other blue economy models focus on recovering people's ability to decide what they want and their ability to change the global production model that degrades ecosystems in all their dimensions. It promotes the use of all waste as a raw material for new products, imitating the processes of nature. This economic model focuses on the idea of producing goods and services in a sustainable and responsible way.

The basis of the blue philosophy focuses on the connection that exists in nature where "everything" is connected and everything is usable.

The characteristics of this system are its feasibility, efficiency and maximum use of all resources. To achieve this, it focuses on local needs and their satisfaction with the products found in the surrounding environment. In this way it helps to reduce production, transport and marketing costs.

Circular economy / Green economy

The circular economy transforms the linear production models of the industrial economy into circular processes, taking nature as a model. It is based on the principle of closing the production life cycle, which favors the use and optimization of materials and waste for a second life. In this way, waste becomes raw material, thus activating the productive gear of the green economy and generating activity and employment within it.

It represents a change in the production paradigm that seeks to achieve sustainability on a planetary scale. In this logic, products and services must be programmed for reuse (ecodesign) in all its components, that is, this model encourages the use and optimization of materials and waste for a second life.

The circular economy is a proposal that allows to decouple economic growth from the increase in the consumption of materials and energy through the restructuring of industrial processes so that resources can circulate much longer in the market.

Solidarity Economy

Solidarity Economy promotes and develops alternative initiatives in all spheres of the economic cycle from values linked, among others, to cooperation, reciprocity, self-management and solidarity, from a transformative perspective that seeks to build more community, democratic, equitable, inclusive and sustainable. Economies, in short feminist, ecological and solidarity.

The proposals of the Solidarity Economy are confronted with the development of a capitalist economy far from the real economy, centered on the unlimited growth of production and consumption regardless of its social and environmental effects, and whose sole objective is profit and maximization of profit. It is not only an economic system, but also a socio-political and cultural one.



The 6 principles of the Solidarity Economy Charter are:

1. Fairness.
2. Decent work.
3. Cooperation.
4. Ecological sustainability.
5. Equitable distribution of wealth.
6. Commitment to the environment.

1.1.1 Local economy

The local economy is a collaborative process of production, distribution and consumption of local products, which promotes their sustainable use.

Its goal is to improve the economic, environmental, health and social situation of a place, articulating the actors of the territory (Pedrosa, 2014).

The local economy proposes a paradigm shift, harmonizing production systems with attention to the environment and presents itself as an alternative to the linear economy that focuses on the extraction, use and production of waste, which causes serious environmental and economic problems.

STRUCTURE OF THE TRAINING SESSION 2

Time	Activity Name	Objective	Dynamics development	Materials
15 min	Group connection dynamics	Break the ice and connect with the group	Participants form a circle standing shoulder to shoulder. They are asked to close their eyes and reach out to the center of the circle. Now they touch the hands of the companions and when the facilitator gives the signal, they join the hands to form a human knot with the arms. The object of the game is to untangle yourself without letting go of the other's hands. After unraveling, they will stand in a normal circle again, with no hand joining another in the middle. There are groups that cannot untie the knot. Both endings give rise to group reflection. Reflection: Something that seems impossible at first turns out to be easier than thinking, you just have to move. If not achieved: Think about why the result was not achieved. Our times also teach us that we must learn to fail.	
30 mins	The Path of care (note 2)	Become aware of our way	Participants get in pairs. One person will go blindfolded and the other will act as a guide. The guide can take the blindfolded person by	Blindfolds or scarves to cover the eyes



		of taking care of ourselves	the hand. It will be the only communication they will be able to have with each other. The person leading must tell their partner where to go with hand movements alone; it should take you through hurdles and bumps if possible. You can also bring your hand close to interesting objects to touch, smell, etc. (the bark of a tree, dry leaves, a rock, mud, etc.). After 5-10 minutes the pairs are changed. Having finished, let's form a circle and reflect on the following questions: How did I feel blindfolded? How has taking care of the lead person affected me? How did I feel as a guide, a person who takes care of the other? What way of taking care of myself did I have? What things have I discovered?	
10 min	Synthesis of interdependence and care	Understand the concept of interdependence	The facilitator relates the experiences of the path of trust with the content of the theoretical framework of Block 2.	projector or smart board
30 mins	Man	Be aware that we are part of nature	Two short videos of Steve Cutts : Man and Man2020 are shown. Participants are given 3 cards or post-its and are asked to write down their feelings or emotions they experienced while watching the two short films. Then one by one people read their words and group them on a flip chart on the floor or on a blackboard. So-called "negative" feelings such as sadness, anger, pain, disgust, hate, etc. They tell us that we stay in touch with nature and perceive its pain and suffering. It could also be said that our pain for the world arises because we are part of nature and she feels it through us (see Gaia's theory).	Man, Steve Cutts https://www.youtube.com/watch?v=WfGMYdaICIU Man 2020 https://www.youtube.com/watch?v=DaFRheiGED0
15 min	Environmental leadership	Understanding the fundamental role of environmental leadership	The person who facilitates the training transmits the content of the Theoretical Framework of Session 2, relating it to the experiences lived in the previous dynamics.	
10 min	Closure	Learning assessment, greetings	We are in a circle and each participant answers the following question: What did today's session give me? How did I feel? For instance, second facilitator What are the characteristics of an environmental and community leader? What kind of economy do you practice on a personal and community level? Do you know other alternative economic and social models? What things or actions do I depend on? do I need treatment? or can I exercise my leadership?	



ADDITIONAL RESOURCES

Video: Man, Steve Cutts <https://www.youtube.com/watch?v=WfGMYdaICIU>

Videos: Men 2020 <https://www.youtube.com/watch?v=DaFRheiGED0>

Book: The revolution of care for you and me.

InterRed Campaign document to raise awareness of the importance that people, and not money and the market, are at the heart of the current system.
<https://www.educaciontransformadoraglobal.org/pdf/LIBROCUIDADOSFINAL.pdf>



Collaborative action to generate collective resilience

OBJECTIVES OF THE SESSION:

- Know the tools to generate spaces for collective learning and citizen participation.
- Reflect on the impact that environmental leadership can have on future generations.
- Develop collaborative strategies for ecosocial transformation.

Theoretical framework: we generate collective and resilient learning spaces through environmental leadership

The term resilience derives from the Latin, *resilio* (re salio), which means to bounce, jump again, be reborn. In ecology, this term describes the ability of ecosystems to adapt to changes while preserving their normal state of functioning.

In the 1980s, the term was incorporated into the social sciences, referring to people's ability to develop psychologically healthy in high-risk settings. It refers both to people in particular, and to family or collective groups capable of minimizing and overcoming adverse situations, capable of recovering from traumatic experiences, especially natural disasters, epidemics, wars, deportations, concentration camps (Rutter, 1993, Werner, 2003).

Societies have always had enormous mechanisms of resistance to adversity, managing to overcome very complex situations, emerging strengthened and even transformed by these experiences (Vanistaendel, 2002). The resilience perspective highlights the active and leading role of people in their development. Likewise, adversity, unfavorable contexts and collective catastrophes do not affect all people equally and their response to them is different.

We can group the definitions of resilience into three categories:

Resilience as stability: understood as resistance, being able to live and evolve normally in an environment of risk.

Resilience as recovery : the ability to return to the original state. A person or group who recovers quickly is considered to be more resilient than another who needs more time.

Resilience as transformation: people are able to resist and protect their integrity despite threats, emerging strengthened and positively transformed by the experience. This perspective emphasizes people's abilities to adapt to change, the ability to learn, creativity, future orientation, strengths and opportunities, rather than dangers and weaknesses (Olabe-goya, 2006).

Community resilience refers to the ability of the social system and institutions to deal with adversity and to reorganize itself later to improve its functions, structure and identity.



Environmental leadership in the development of its different strategies promotes **sustainable social and structural change**, as well as collective and resilient learning processes that drive the ecosocial transition. For this, it is based on the following principles:

- Respect and care for the community of life.
- Ecological integrity.
- Social and ecological justice.
- Democracy, non-violence and peace.
- Gender equality and equity

In order to promote more just, egalitarian, democratic, sustainable, participatory and peaceful societies, it develops the following objectives:

1. To sensitize citizens to the current historical moment and the eco-social crisis.
2. Know and make known the territory itself: its needs, its problems, its biodiversity and cultural and social realities.
3. Strengthen in citizens the ability to transform situations that unbalance our ecosystems.
4. Accompany citizens in understanding the need to develop sustainable life models
5. Promote a culture of collaboration and cooperation free from violence that promotes environmental protection, social and economic justice, gender equity and equality, and respect for ecological and cultural diversity and integrity.

The environmental leader has conceptual, procedural, attitudinal, communicative and epistemic structures that allow him to interpret his own territory, through the reading of its context and from the dialogue of knowledge and exchange of experiences around the main socio- environmental situations. Any citizen can practice and be trained in environmental leadership.

Environmental leadership skills focus on:

- 1. Listen:** When you listen actively, you focus on the other person and their way of being. It is not just a matter of understanding what explicitly means (i.e. the specific message) but, above all, of accepting the feelings and emotions that are perceived through non-verbal language.
- 2. Facilitate:** A facilitator is someone who helps a group of people collectively go through a process. The person facilitating a process is not the bearer of wisdom and knowledge, but is there to guide the thoughts of all participants, consider their contributions and feelings in a balanced way and bring the group as a whole to agreements and understandings. . . Facilitating does not mean giving opinions, but it is about making visible and relating the opinions and ideas of group members.
- 3. Inspire:** Being a leader also means being an example for other people to follow. With your actions and your way of being in the world you can inspire other people to take new actions and contribute their grain of sand.
- 4. Raise awareness:** A person can become aware of something when he asks questions, shares reflections with other people out of respect, or carefully observes his or her environment. When a person becomes aware of a particular problem, it is because they have gone through their body and linked it to their own experience, not because someone with authority has taught



them. A leader helps other people to be aware of themselves , their actions, their relationships and their relationship with the environment.

- 5. Impulse:** An impulse can be described as a force that causes a person or object to move. In the context of environmental leadership, an impulse can be an idea, a desire, a vision, a thought, an emotion, etc. which leads a person to propose or perform an action without thinking much about the result. The important thing is to take advantage of that impulse and get moving because, as Antonio Machado says: “Walker, there is no path, the path is made by walking”.
- 6. Motivate:** In the context of the environmental and climate crisis, there are many certainties that cause feelings such as helplessness, anger, sadness, pain, etc. which can paralyze or wear down people trying to reverse the decline. We get discouraged when the results are not what we expected or our actions have little consequence. For the motivation to be real, it is important to pay attention to the process, try to do the things we like, even if they seem insignificant, do it in a group and celebrate every little achievement or good moment.
- 7. Collaborate and cooperate:** Life, our life, is only possible thanks to the interaction and collaboration of different organisms and living beings. To find innovative answers to the complex challenges of our time, it is essential to create spaces where different people can collaborate and cooperate in different ways. The wisdom of the group can be achieved by linking the different experiences and the knowledge of all members of the group is much greater than that of one or more isolated people. There is no single way to do this, rather we can all learn from each other. Empowerment is presented as a key strategy for environmental leadership that promotes citizen participation. This strategy aims to encourage social participation in innovative processes of change and transformation for the benefit of the community.

"Community empowerment allows the people of a community and organized groups to jointly develop skills and resources to control their own life situation, acting in a committed, conscious and critical way, to achieve the transformation of their environment according to their needs and aspirations, transforming themselves at the same time " Banda Castro & Morales Zamorano(2015).

STRUCTURE TRAINING SESSION 3

Time	Activity Name	Objective	Dynamics development	Materials
15 min	Checkin	Group connection	We stand in a circle and take 1 minute to listen inside and feel how we are. Each participant names three words, feelings, perceptions that describe how they are today.	



60-90 min	WorldCafé	Discover a participatory tool for collective learning. Reflect on the different ways to drive ecosocial transformation	The World Café methodology is a human, warm and meaningful conversation process that allows a group of people to discuss powerful issues, generate ideas, agreements and creative and innovative ways of action, in a welcoming and friendly atmosphere, similar to that of a coffee shop. It is important to follow the instructions carefully: https://theworldcafe.com/wp-content/uploads/2017/11/Cafe-paralevar.pdf Proposed questions for the three rounds of the World Café: When you think about the territory in which you live or your roots, what feelings arise and how do they affect you in everyday life? How did I manage to generate moments of collaboration (between friends, family, in the work team ...) to achieve a common goal? What would change in our lives if we truly assume that our way of life and production patterns are putting an end to the survival of future generations and destroying ecosystems at a rate never seen before?	To see the list of materials, see https://theworldcafe.com/wp-content/uploads/2017/11/Cafe-paralevar.pdf
30 mins	Letters to the future		Three groups are formed and each group receives a letter in an envelope that future beings have written. The goal of the group is to respond creatively and collectively to the letter received (another letter written together, a collective drawing, a message sent via telepathy ... etc.) and present it to the rest of the group. We assume that in the mid- 21st century essential changes took place that allowed for a cultural transformation that made possible the continuation of human life. Those who live in the future know what has happened in our time. Letter 1: Ancestors, I have been told things about the time period you live in that are quite horrible. For example, that there were wars and preparations for wars, a few absurdly	Flipchart, markers, printed or written letters for each group



		rich people and millions of people were starving and homeless, about the poisons in the seas, the land and the air, about a virus that killed many people and that it has had to face people, over the deaths of many species and the forest fires that have destroyed our forests. We still experience the effects of all this today. To what extent are you aware of what is happening? And how does living knowing it affect you? Letter 2: Ancestors, today we sing songs and tell stories about what you and your friends did back then to change things and save the planet. They don't tell us how you did it. With the difficult situation you are in right now, you must have felt lonely and confused, and many other things, especially in the beginning, when everything seemed to fall apart. What were the first steps you took to change course? Letter 3: Ancestors, They tell us that there were wars and preparations for wars, a few absurdly rich people and millions of people were hungry and homeless, from poisons in the seas, on land and in the air, from a virus that killed many people and who have faced people, about the death of many species and forest fires that have destroyed our forests, etc. We still experience the effects of all this today. Ancestors, we know that in the beginning you took small steps for the life on Earth that seemed too small compared to the one that was falling. Today we know they were keys. Where did you get the strength and desire to keep trying so hard, despite all the obstacles and disappointments?	
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10 min	Closure	Learning assessment, greetings	We are in a circle and each participant says to answer the following question: What did you learn today? For instance. According to the facilitator: In what things do I think I am resilient? And what things cost me the most to fit in? and on a personal level? How can I or my group / community be more resilient in the future?	
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ADDITIONAL RESOURCES:

Participatory tools and methodology: www.theworldcafe.com

<https://theworldcafe.com/wp-content/uploads/2017/11/Cafe-para-llevar.pdf>

<https://artofhosting.org/en/>

Free online course (in English):

Think resilience: <https://education.resilience.org/>

Think Resilience is an online course that provides information on how to start doing something about climate change and other sustainability challenges, starting with your own community.



Development of ecological transition communities

OBJECTIVES OF THE SESSION

- Discover community action proposals for eco-social transformation.
- Generate ideas on how to conduct collective actions in their own territory.

INTRODUCTION AND THEORETICAL FRAMEWORK: COMMUNITY MANAGEMENT OF RESOURCES

The community management approach of natural resources underlines the importance of involving and including citizens in the management of resources and in the analysis of the conditions and context of each territory. In this way, a greater understanding of the interdependencies between human, social and environmental factors of each territory and community is obtained.

The basis of this approach lies in the management carried out by many communities and organizations of the natural resources that constitute their livelihood, using traditional practices and ancestral knowledge that generate sustainable uses (Ostrom 2002).

This vision incorporates community participation in decision making in natural resource management, highlighting the need for collaborative, democratic, decentralized, dynamic and adaptive processes.

When citizens protect the productivity of resources, without overexploiting them, opportunities and local livelihoods are created that favor development (Agrawal & Gibson 1999).

How can we implement a collaborative, inclusive and sustainable culture?

Proposal for a new culture of the Earth (Revista Ecologista nº 101, 2019)

One: live from the current sun. What it means to live essentially on renewable energies and not on those deposited underground. It implies a drastic reduction in global energy consumption and above all that of fossil fuels and nuclear power. Reserve the use of fossil fuels to transform the energy model. This has numerous consequences in the reduction of motorized mobility, industrial production and oil agriculture. As much as possible, promote energy sovereignty and decentralization. The current model has two limitations: global warming and decreased extraction of fossil fuels.

Two: close material loops. This implies the emission of only waste that can be converted into resources for ecosystems and societies. As did the generations before the industrial revolution to a



large extent. Waste must be biocompatible. Those that are not always assume a decrease in the chances of survival. Both in the air, in the water and in the earth's crust. This means a drastic reduction in CO2 emissions, nuclear waste and agro-industrial production.

Instead of the innocence of extracted and transformed materials, the precautionary principle must be applied. The emission rate must be adapted to the absorption rate of the biosphere. The economy must stop being linear in the sense of ignoring both what is extracted and what is dumped and not regenerated.

Three: maintain biodiversity. It is essential to preserve biodiversity and the complexity of life. We are sons and daughters of biodiversity and without it human life would not be viable. We are witnessing one of the major extinctions of species and we do not know when ecological complexity could collapse and endanger vital functions such as photosynthesis, pollination or soil fertilization. It is also necessary to maintain idiodiversity, ie the diversity of cultures that have found different solutions in different habitats. It is the opposite of the homogeneity of solutions, seeds or economic thinking. The "democracy" of the living will allow the sustenance and care of the species, including ours. Awareness of interdependence and eco-dependence needs to be broadened. Creativity will also be needed for sustainability

Four - decrease in the material and energy sphere. It is necessary to decrease globally in energy use and material transfer, although locally it could be increased in some territories that do not cover their minimum needs. It is necessary to adjust to the boundaries between the ecological ceiling and the floor of minimum social needs. Balancing factors such as temperature or gas composition in the atmosphere must be respected. Measures need to be taken to reduce the ecological footprint to the extent that ecosystems can reproduce. In general, the economy will have to be largely outsourced. Instead, it is possible to grow in knowledge, culture, interpersonal relationships and community cohesion.

Five: Building social equity and community. We must guarantee the minimum for a dignified life for all people. Given the impossibility of growing in the material and energetic sphere, what is needed is to distribute and share. An ecological reconstruction only for a few elites is not acceptable. We must fight for environmental justice that ensures the survival and ecological habitability of all people. Sharing and sharing implies placing limits on individual wealth by protecting and recovering common goods. It is necessary to develop a social and solidarity economy.

Six: Put life at the center. It means placing as a priority the resolution of the primary needs of all human beings and the care of life in its various manifestations. Get co-responsibility for care. Recognize the interdependence and vulnerability of our bodies. Reconceptualize jobs, whether paid or unpaid, that support life, as well as indicate those that do not support or endanger life. Develop a culture of non-violence in conflict resolution. Emphasize cooperation over competition. Within ecological limits and the demands of basic needs, develop lives worth living.

Seven - write on the ground. We are aware that any attempt to summarize everything that is



important will leave out vital issues. Therefore, we propose that the seventh idea be posed by you, your organization or your institution. We need different sensitivities to bring about the necessary cultural shift for the times we live in. This is an open space.

STRUCTURE TRAINING SESSION 4

Time	Activity Name	Objective	Development of dynamics	Materials
15 min	Check in	Group connection	We stand in a circle and allow ourselves 1 minute to listen inside and feel how we are. Each participant names three words, feelings, perceptions that describe how they are today.	
60 mins	Lotus flower	Analyze a specific topic and generate action proposals	With the whole group we brainstorm the problems we have observed in our area. You can also collect proposals or ideas to implement in the area. We form groups of 4 people and each group chooses a topic they want to work on. The lotus flower model is distributed and the dynamics are explained. Each group works from a central problem or theme (central circle of the flower) and outwards, creating "petals", for a total of 8. On the petals are written all those actions necessary to realize or achieve the central proposal or theme. . Each petal will be the center of a new lotus flower and on the petals we will place the 8 necessary actions to develop this necessary action which has become the central theme... This process can be continued as many times as necessary (see model in the ANNEX II) Each group presents their flowers to the rest of the participants. In the end, a space for common reflection can be created on how the dynamics and actions that have emerged have gone.	Lotus flower model (Annex II)



30 mins	Silent floor	Evaluation and future projection It is a dynamic to evaluate learning and collect future proposals.	Three flipcharts are placed on the floor, each with a question to be answered by the participants. You can come up with the questions or accept the proposals below. For 15 minutes we give the participants time to answer the questions individually and in silence. People walk through space and respond. It is set to calm music. Eventually the signs are read aloud. Questions for posters: What have I learned about myself during this course? What have I learned from other people? How would I like to be involved in my territory in the future?	Flipchart, markers, music
15 min	Closure	Say goodbye	Each person thinks about an aspect of training for which they feel gratitude. We go around and each person says their look / idea	

ADDITIONAL RESOURCES

Transition Network is a non-profit association that is part of the Transition Movement (Transition Network), also known as Transition Towns and Towns . Interesting news and information can be found on his website: <https://www.reddetransicion.org>

The PLAY Participation , Learning, Art, Youth Cultural Association is a group dedicated to facilitating community cultural development processes from the rural territory of the Sierra Norte de Madrid. There are trainers and community process facilitators who combine different participatory, social theater and communication tools with appreciation to train environmental leaders with a gender perspective and generate local and transnational support networks. www.asociacionplay.org

Book: Macy, J. and Johnstone, C. (2018): Active Hope. How to deal with global disaster without going crazy. The key issues. Barcelona.

This book is a guide that combines activism and spirituality to generate a deep commitment to the health of the Earth and planetary change from the development of consciousness.



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ANNEX I

Activity sheets for eco -friendly dynamics

Manufacture of weapons

Construction of large infrastructuresnuclear power generation

Oil extraction automobile production Stock market speculation

Production of video camerasCommercial aviation

Heart surgery

Potato cultivation in industrial agriculture

Meat production in intensive farming

Residential housing construction

Mobile phone business

Manufacturing of industrial cosmeticsFirst division soccer club

The cultivation of potatoes in organic farming

Activism in a social movement

Bicycle courier

Make compost

Meal preparation

Raise a child

Caring for a sick person

Housecleaning

Literacy education

Talk to your daughter's tutor

Taking care of a three year old girl



Making the beds

Comforting people in a sad situation Conflict mediation

To sing

Share a community garden

Plant trees

Regenerate an ecosystem

Use second-hand clothes

Yay trendy

DYNAMICS OF THE LOTUS FLOWER



Flor de Loto





Flor de Loto - Ejemplo

