

Community Catalysts
for Regenerative Development

Guidelines and Learning Materials



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Introduction

These guidelines consist of a collection of theoretical frameworks and learning materials and are an intellectual product of the Erasmus + Key Action 2 project # 2018-2-HU01-KA205-048031 "Community Catalysts: Toolkit and Training for regenerative development professionals".

These guidelines are informed through a participatory action research (RIP) process that was carried out in four bioregions of peripheral Europe, including the rural bioregions of the Atlantic Coast, the Alpine Mediterranean, the Insular Mediterranean and the Continental plan. During the PAR process, the four United Nations sustainable development goals (SDGs 6, 13, 14, 15) related to the biosphere were mapped and assessed in terms of their situation, as well as in terms of the local strategies used to achieve these goals. The PAR report complements these guidelines and is linked together to the Community Catalyst Toolkit, a resource that supports bioregional communities to carry out effective regenerative development planning and practice.

The Guidelines, like the rest of the project's productions, have been co-developed by a team of activist researchers, facilitators and educators working locally in Hungary (Profilantrop Association), Catalonia (Resilience Earth), Portugal (Projecto Novas Descoberta and Orla Design) and Italy (Palma Nana), along with two international networks (Gaia Education and Transition Network).

The Catalytic Community for Regenerative Development has produced results for engaging the Heart, Head and Hands at the same time, but with a more important focus on one of these learning processes. As such, these Guidelines and the previous PAR report are written to involve the head learning process or intellectual learning process, introducing theoretical frameworks. The Toolkit features hands-on, or more practical, learning processes, introducing tools to use and adapt communities at different scales. For the Choir, you are invited to start your journey with a history of change...

The Story: The Adventures of "Cataly the Caterpillar"

"If you have arrived here to me, it means you are walking on a special and important path" said the great weaver of life. The little girl did not properly understand what that huge spider was saying to her, but could not find the right words to ask anything. "If you have arrived here, it means that you are fighting an important fight, and are now ready to listen to an important story that will accompany your path".

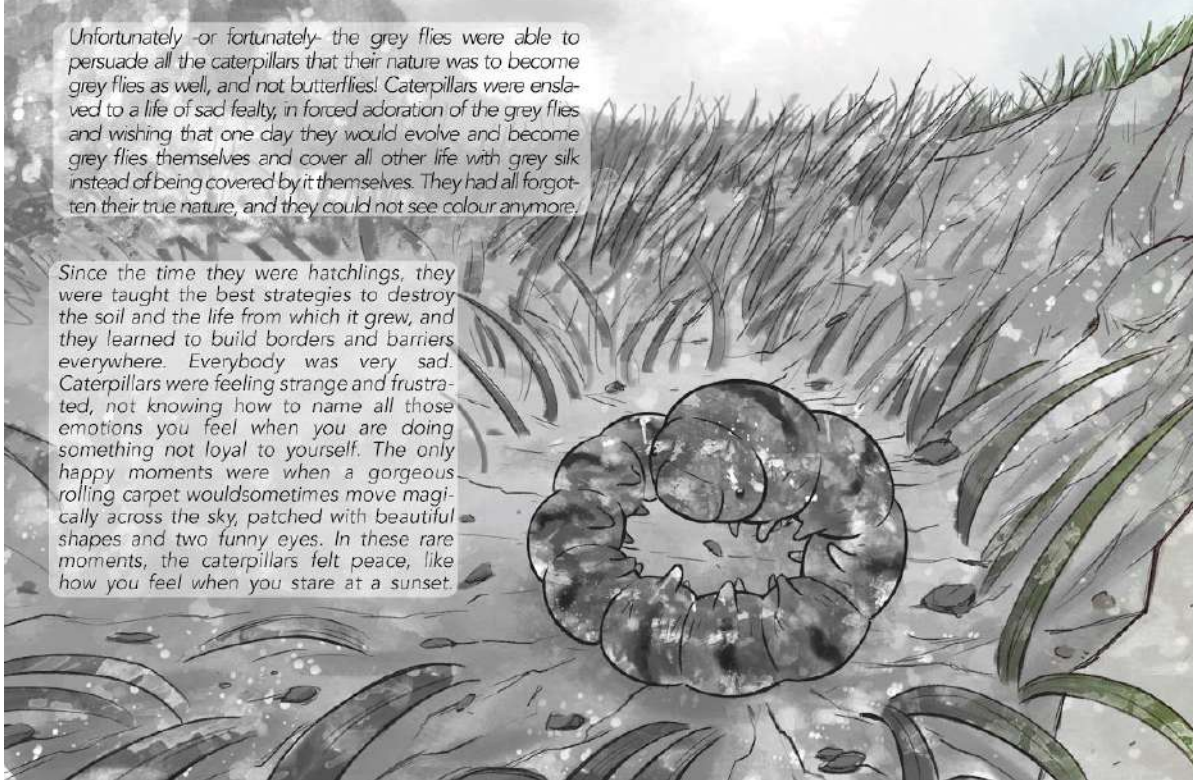
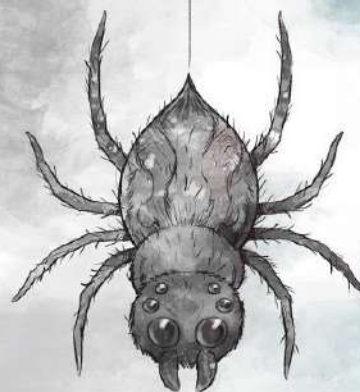
The little girl was just more confused, but apart from her fascination for that huge, marvellous eight-legged creature, she liked the idea of listening to a story and sat comfortably under the shadow of the big weaver of life who began to talk.

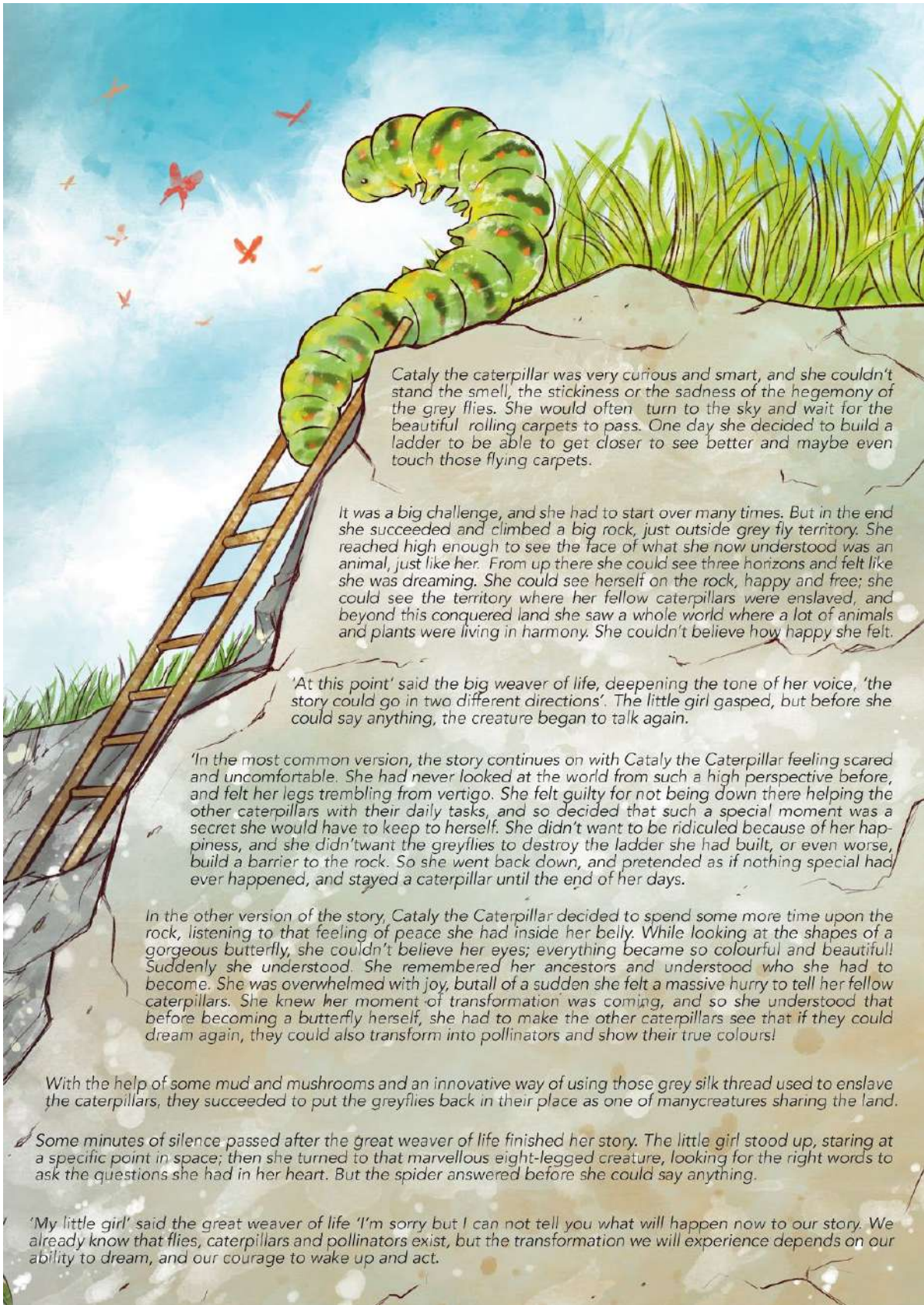
"In a small plot of land, near where the woods began, lived a small caterpillar named Cataly. Cataly the Caterpillar, as all the other caterpillars, could have become a butterfly even if she didn't know it. Butterflies are colourful and fragile creatures who are very important pollinators in their native territory.

In the same territory as Cataly the Caterpillar, there lived a very peculiar species of fly. This species of fly was particularly voracious and greedy and began to multiply, spinning grey thread upon everything it touched. Its desire was to dominate over the realm of the soil and all the other insects (especially the pollinators). It was a time of war and loss of biodiversity in Cataly's land. The grey flies were very jealous of the other insects, especially those who could see colours, as they only saw the world in black and white. In that small plot of land, these territorial flies began creating borders and barriers, engulfing any opposition they'd find in their path with their sticky grey silk thread.

Unfortunately -or fortunately- the grey flies were able to persuade all the caterpillars that their nature was to become grey flies as well, and not butterflies! Caterpillars were enslaved to a life of sad fealty, in forced adoration of the grey flies and wishing that one day they would evolve and become grey flies themselves and cover all other life with grey silk instead of being covered by it themselves. They had all forgotten their true nature, and they could not see colour anymore.

Since the time they were hatchlings, they were taught the best strategies to destroy the soil and the life from which it grew, and they learned to build borders and barriers everywhere. Everybody was very sad. Caterpillars were feeling strange and frustrated, not knowing how to name all those emotions you feel when you are doing something not loyal to yourself. The only happy moments were when a gorgeous rolling carpet would sometimes move magically across the sky, patched with beautiful shapes and two funny eyes. In these rare moments, the caterpillars felt peace, like how you feel when you stare at a sunset.





Cataly the caterpillar was very curious and smart, and she couldn't stand the smell, the stickiness or the sadness of the hegemony of the grey flies. She would often turn to the sky and wait for the beautiful rolling carpets to pass. One day she decided to build a ladder to be able to get closer to see better and maybe even touch those flying carpets.

It was a big challenge, and she had to start over many times. But in the end she succeeded and climbed a big rock, just outside grey fly territory. She reached high enough to see the face of what she now understood was an animal, just like her. From up there she could see three horizons and felt like she was dreaming. She could see herself on the rock, happy and free; she could see the territory where her fellow caterpillars were enslaved, and beyond this conquered land she saw a whole world where a lot of animals and plants were living in harmony. She couldn't believe how happy she felt.

'At this point' said the big weaver of life, deepening the tone of her voice, 'the story could go in two different directions'. The little girl gasped, but before she could say anything, the creature began to talk again.

'In the most common version, the story continues on with Cataly the Caterpillar feeling scared and uncomfortable. She had never looked at the world from such a high perspective before, and felt her legs trembling from vertigo. She felt guilty for not being down there helping the other caterpillars with their daily tasks, and so decided that such a special moment was a secret she would have to keep to herself. She didn't want to be ridiculed because of her happiness, and she didn't want the greyflies to destroy the ladder she had built, or even worse, build a barrier to the rock. So she went back down, and pretended as if nothing special had ever happened, and stayed a caterpillar until the end of her days.

In the other version of the story, Cataly the Caterpillar decided to spend some more time upon the rock, listening to that feeling of peace she had inside her belly. While looking at the shapes of a gorgeous butterfly, she couldn't believe her eyes; everything became so colourful and beautiful! Suddenly she understood. She remembered her ancestors and understood who she had to become. She was overwhelmed with joy, but all of a sudden she felt a massive hurry to tell her fellow caterpillars. She knew her moment of transformation was coming, and so she understood that before becoming a butterfly herself, she had to make the other caterpillars see that if they could dream again, they could also transform into pollinators and show their true colours!

With the help of some mud and mushrooms and an innovative way of using those grey silk thread used to enslave the caterpillars, they succeeded to put the greyflies back in their place as one of many creatures sharing the land.

Some minutes of silence passed after the great weaver of life finished her story. The little girl stood up, staring at a specific point in space; then she turned to that marvellous eight-legged creature, looking for the right words to ask the questions she had in her heart. But the spider answered before she could say anything.

'My little girl' said the great weaver of life 'I'm sorry but I can not tell you what will happen now to our story. We already know that flies, caterpillars and pollinators exist, but the transformation we will experience depends on our ability to dream, and our courage to wake up and act.

Theoretical Framework: Catalyzing Regenerative Development

1 The Paradigm Shift

1.1 People get up

The Community Catalysts project was created by a network of local and international activists, with the intention of contributing to the global transition from the old paradigm to the new, by developing their Syntagma, the emerging structure of a new paradigm. Our main goal is to catalyze the transition to rural municipalities, as they are the communities that lead the paradigm shift.

This understanding of the whole is embodied in the traditional knowledge of the indigenous nations of the world, but first appeared more than half a century ago in non-indigenous cultures. Indigenous elders and Western philosophers have spoken and written about this knowledge, including people like Vandana Shiva, Rigoberta Menchu, Raimon Pannikar, Satish Kumar, and the Dalai Lama, among many others. This new emerging paradigm has been defined in many ways: from separation to unity, non-duality, intercultural dialogue, or other expressions ranging from a fragmented world to a systemic perspective.

This paradigm has been embodied by many civilizations throughout history, where each has a specific prismatic view of the world. Through the process of globalization, the need for a broader intercultural dialogue has become visible because all community Kosmovisions (Pannikar) in the world showed a fragmented landscape, which is part of the approach system in which we are all nestled, called Earth. To date, the process of globalization has colonized and engulfed thousands of regional perspectives. Today, our generation faces the challenge of global intercultural dialogue to arrive at a more complex understanding of the whole, fueled by the variety of diverse regional perspectives around the Earth.

All around the world, thousands of people in rural communities, municipalities and territories are harnessing ancient wisdoms and contemporary knowledge.

The Community Catalyst project team wants to contribute to the shift towards a new Paradigm, a new vision of the world (Kosmovation) that moves in a different direction from the globalization process.

This understanding of the whole is embodied in the traditional knowledge of Indigenous nations around the world, but it first appeared over half a century ago in non-Indigenous cultures. Indigenous elders and western philosophers have spoken and

written about this knowledge.

The emerging paradigm has been described in many ways: from separateness to oneness, non-duality, intercultural dialogue, or other expressions that go from a fragmented world to a systemic perspective.

The birth of the new global paradigm visibly started with the revolutions in the 1960's which are an example of a mass process. However, until the 1990's there was not enough regenerative momentum to start developing the Syntagma which could give structure and resilience to this Paradigm. Some authors point out that this turning point happened in 1994 thanks to the Zapatista uprising (El Levantamiento Zapatista). This was the first time that an Indigenous nation rose up against the imposition of the globalization process, regaining dignity and freedom for all Indigenous nations on the Earth. This call sparked the beginning of a global solidarity movement to create an alternative to the establishment. These were the first steps that lead to the development of the emerging Syntagma.

Afterwards many global gatherings followed, such as the Battle of Seattle in 1999, Revolting in Prague 2000, the Counter G8 Summit in Genova in 2001 or the Porto Alegre Social Summits. These international demonstrations together were classified as the anti-globalization movement, however, they were not against globalization, but rather they were building an understanding of globalization based on principles such as cooperation, solidarity and sustainability. Over the last two decades, we have since seen global mobilizations like the demonstrations against the Iraq War, and in support of the Arab Spring movement, the Occupy movement, the Movimiento 15M, among others. We currently find ourselves in the middle of what Manuel Castells (world-renowned sociologist from Berkeley University and current Minister for Universities in the Spanish government) is calling Global Social Explosions Against Liberal Democracy.

This past year, these global social explosions have multiplied dramatically. In Asia, in addition to the ongoing conflict of colonization in Kashmir, we have witnessed vociferous protests in Hong Kong against Chinese continental domination, and in Kazakhstan, thousands of people were arrested during protests of a similar nature. In the Middle East, the death toll of protesters in Iraq has risen to over 400, and major protests have broken out across Lebanon because of the increase in the price for basic goods. The protests and armed rebellion in Kurdistan have escalated significantly. And in Afghanistan, violent instability continues to reign.

Further west, we have seen how mass protests in Argelia have provoked the resignation of President Abdelaziz Bouteflika, and similarly in Sudan, protesters pushed president Omar al Bashir out of presidency this past year. Moving further west to the Americas, we have seen the violent right-wing coup d'état against Evo Morales in Bolivia, challenged by an organised Indigenous movement, while in Chile over 20 protesters have been killed in clashes with police. We have also witnessed the protests in Brazil against Jair Bolsonaro and the massive general

strikes in Colombia. Additionally, in the USA and in Canada there is a rise of Indigenous-led protests over water rights, land rights, health and education.

Lastly, in Europe things are heating up. Catalonia continues to be an epicentre of national protests since the population voted for independence in 2017. People have risen up in France to demand economic justice for the poor working class, and in Italy there have been clashes against the far-right leader Matteo Salvini. And of course we must not forget the global protests for climate justice, and specifically the Extinction Rebellion movement and citizen-led actions during the Madrid Climate Summit. From a feminist perspective, the #metoo movement went viral in 2018 and 2019, and women's movements in India and some countries in Latin America have garnered significant social and political force.

All around the world, people are loudly demanding social and ecological justice.

Starting to be spoken of in the 1960s revolutions, a point of no return in the global paradigm shift towards a new way of relating to Earth was marked by the Zapatista uprising in the 1990s. This was the first time that an Indigenous nation rose up against the imposition of the globalization process, regaining dignity and freedom for all Indigenous nations.

Since then, a red string can tie together different movements around the globe: first it was called the anti-globalization movement-building an understanding of globalization based on principles such as cooperation, solidarity and sustainability. The string then passed to the anti-war movements and the Arab Spring, to end up in the squares of the Occupy Movement.

This phenomenon has been described by Manuel Castells (world-renowned sociologist from Berkeley University and current Minister for Universities in the Spanish government) as a Global Social Explosions Against Liberal Democracy.

In the past year these global social explosions have multiplied dramatically and in many corners of the world it was accompanied by an increasing systemic global crisis.

The global disruptive process is accelerating and it is accompanied by an increasing systemic global crisis which is affecting our economy, provoking energy and water scarcity, forcing millions of people to migrate, changing the global climate, and degenerating most of the ecosystems on Earth.

We are living in the dusk of the global empire as we know it, and at the same time we are witness to and participants of the generation of new proposals that grow from the new paradigm. We are submerged in a Phoenix process, in which the crisis of the old paradigm is nurturing the emergence of a new one.

The crisis of the old paradigm is nurturing the emergence of a new one.

The starting point is now the Glocal, locally rooted and globally aware. To build a global solidarity network of rooted communities resulting in a complex, resilient and conscious Earth-based global society.

To construct the Syntagma, the local structures of the new Paradigm, local institutions and organizations may use this Toolkit & Guidelines, as a set of practical methods, frameworks and practices.

It is intended to nurture a network based on autonomous cooperation (Negri) or inter-independence (Pannikar), a network of rural communities and municipalities rooted in their local identity and generating a positive impact upon the social and biospherical fields, while networking with other communities in the world.

We understand this process as the reconciliation of the binary perspectives of the global and the local towards the Glocal. From the reconciliation process comes a global solidarity network of rooted communities who are slowly engaging in ongoing intercultural dialogue, resulting in a complex, resilient and conscious Earth-based global society.

This toolkit presents a set of practical methods, frameworks and practices which can help local institutions and organizations to create their own singular expressions of the Syntagma, rooted in their local identity and generating a positive impact upon the social and biospherical fields, while networking with other communities in the world. This type of network has been expressed as autonomous cooperation (Toni Negri & Micheal Hardt) or inter-independence (Pannikar).

Rural municipalities and communities have a central role in this paradigmatic transition process. The globalization phenomenon has been centralizing hierarchical structures throughout the world, which has generated disruptive consequences in almost all ecosystems on Earth. However, it has been shown that smaller communities are more capable of maneuvering faster in response to changes, and are therefore more adaptive. Additionally, local communities are able to experiment and test alternative development models at a lower risk. This is the shift between the mass and the crowd, where the mass was led by leaders, the crowd is a decentralized movement led by a plural changing leadership (Toni Negri & Micheal Hardt).

Lastly, when decisions are made at the local level as opposed to higher levels, we increase our emancipation, diversity and leadership as rural communities in a global world.

1.2 The Earth Calls

Some authors like Yuval Noah Harari pointed out that the beginning of the big history cycle that brought global society to the place where it finds itself now, started around 10,000 years ago with the agricultural revolution. From that time onwards, we began relating differently to Earth and we also began a colonization process, based on control and sedentarization. The first Industrial Revolution of Mechanical Production in the 1700s catalyzed a greater exponential growth of the human population, followed by the second Industrial Revolution of Mass Production in the early 20th Century and lastly, the third Industrial Revolution of the Digital Era, which also sparked a significant increase in global population. These revolutions marked the path of a development model based on exploitation and waste, causing such a grave geological impact that we are now entering the beginning of a new geological era known as the Anthropocene.

In the modern western age, not counting prior Indigenous declarations, the first person to raise her voice about humanity being on the verge of an ecological crisis was Rachel Carson. Her book "The Silent Spring", written in 1962, was the fruit of a deep study about the Green Revolution and the consequences of the use of pesticides upon biological diversity.

We are at a point where there's been a need to name the geological era we're living in, to underline humans' impact: the Anthropocene is known as the era in which all the major morphological and geological transformations of the planet are due to humans' impact.

The process of control of the land could be traced back to the agricultural revolution; the Industrial Revolutions then made the path for a development model based on exploitation and waste.

Since the 1960s, people around the world have begun talking about an ecological crisis, beginning to understand our capability to affect the earth as a whole.

Around the same time, James Lovelock detected the widespread presence of CFCs in the atmosphere, which were threatening the stability of the ozone layer. This was the first time that we as a species began to understand our capability to affect the earth as a whole, and specifically its atmosphere. But unlike the current situation, the CFCs crisis had very clear sources and therefore was easy enough to address. Not long after, Lovelock presented the Gaia Hypothesis jointly with the renowned microbiologist Lynn Margulis. After several years this effort gave birth to the Gaia Theory which could be identified as the beginning of the new science, a more holistic and integral approach framed on a systemic world view.

The Gaia Hypothesis, presented by James Lovelock and Lynn Margulis in the late 70s could be identified as the beginning of a new science, a new way of looking at things. The Gaia Hypothesis represents a milestone for the paradigm shift, offering a more holistic and integral approach framed on a systemic world view.

At the same time, the world was still developing from the old paradigm, reaching the point where in 1992 in which a World Summit on Sustainable Development was required. The Millennium Development Goals emerged from the summit, and have been quite successfully achieved, especially in reference to the indicators of poverty, life expectancy and schooling.

Unfortunately this had a detrimental effect on ecological stability expressed by the concept of Planetary Boundaries. Lastly, the 2016 Paris Agreement legally binds nations to keep global warming below 2 degree Celsius, aiming to 1.5 degree Celsius.

Since then, authors such as Fritjof Capra, Humberto Maturana, Francisco Varela, Ken Wilber and many others have developed systemic models to be able to generate enough complexity to confront the new challenges to come. At the same time, the world was still developing from the old paradigm, reaching the point where in 1992 in which a World Summit on Sustainable Development was required. The Rio De Janeiro Summit was the first international gathering discussing global ecological challenges. Several global proposals emerged from this summit, including Agenda 21 and the Millennium Development Goals. Thanks to these goals, poverty, life expectancy and schooling are three indicators among others that have been quite successfully achieved at a certain level. The problem is that this great success was achieved to the disadvantage of ecological stability expressed by the concept of Planetary Boundaries (PB's). For this reason, during the UN Sustainable Development Summit in New York in 2015, the Sustainable Development Goals (SDGs) were presented. The SDGs were developed by many participants all over the world and serve as an international tool to help in facing the systemic crisis at the global level. The SDG agreement is one of the two most important international agreements aimed at stopping the potential impending collapse of humanity as warned by 23,000 scientists from 180 different countries signing an article called a warning to humanity. The second one was the Paris Agreement in 2016 that legally binds nations to keep global warming below 2 degree Celsius, aiming for 1.5 degree Celsius.

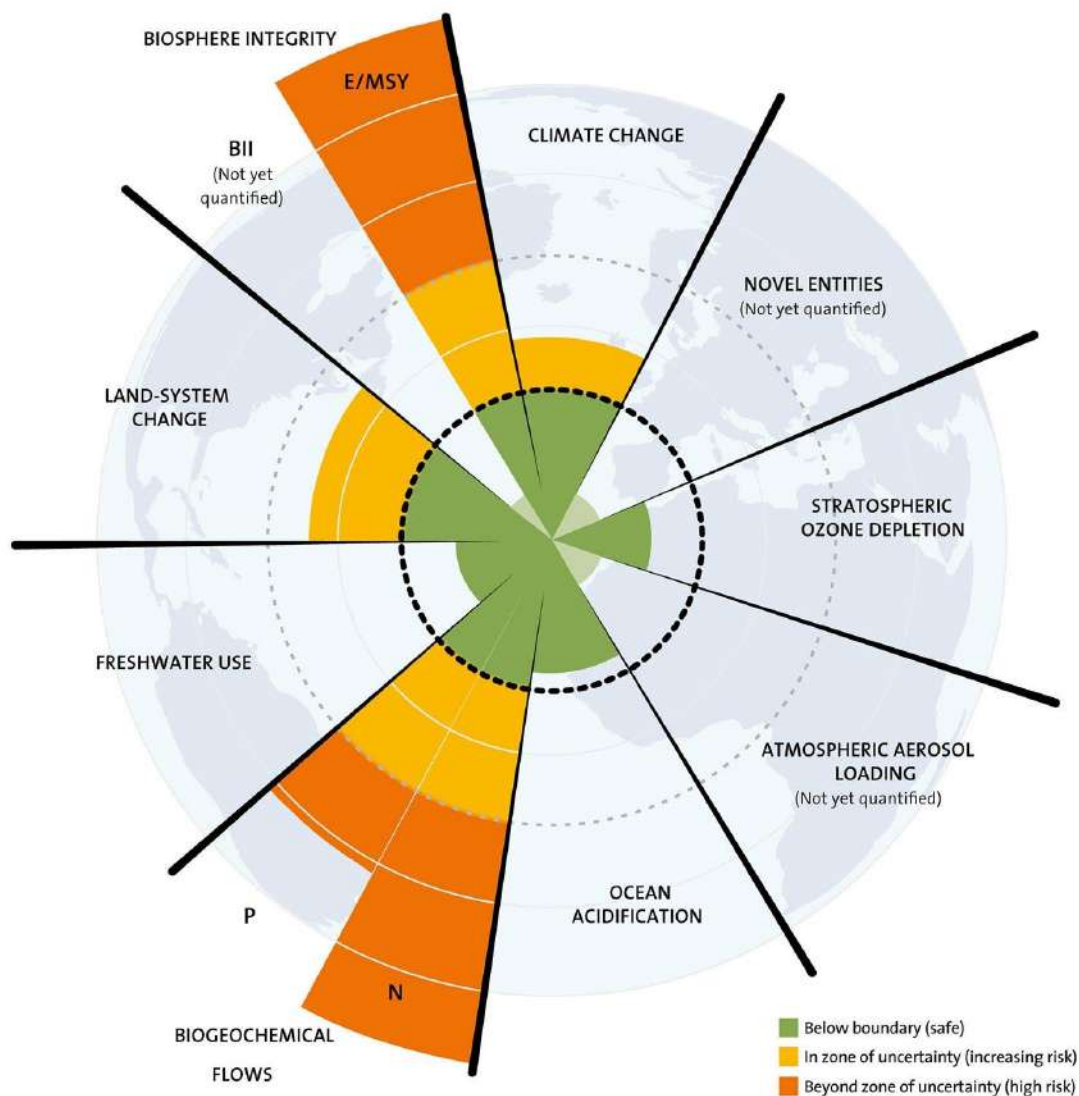


Image 1: Biosphere Integrity of Planetary Boundaries (Rockström, 2017)

Johan Rockström, former director of the Stockholm Resilience Centre, published the nine main Planetary Boundaries: climate change, novel entities, stratospheric ozone depletion, atmospheric aerosol loading, ocean acidification, biogeochemical flows, fresh water use, land-system change and biosphere integrity. Three of these boundaries are already out of balance and in a critical state, and if we keep pushing to overcome development shortage in the old paradigm framework, we will push the planetary boundaries to a no-return position. It is important to understand that the new paradigm must reconcile equity and well-being with ecological regeneration.

From the Stockholm Resilience Centre comes an important call: if we keep pushing to overcome development shortage in the old paradigm framework, we will push the planetary boundaries to a

no-return position. The new paradigm has to reconcile equity and well-being with regeneration.

Through a digital analytical model combining the SDGs with the Planetary Boundaries, the Stockholm Resilience Centre concludes that it is not possible to accomplish the SDGs and PBs at the same time.

We thus need radical disruptive actions to achieve the goals, and to implement a new development model that is regenerative and equitable.

The Stockholm Resilience Center has also been able to create a digital analytical model capable of combining the relationship between SDGs and Planetary Boundaries (PBs), which is an amazing step forward to be able to confront global human impact on Earth. The results of the model conclude that in conventional projections, it is not possible to accomplish the SDGs and PBs at the same time. Rockström proposes that at this point we need radical disruptive action and therefore proposes five key points of intervention:

- rapid renewable energy growth
- accelerated sustainable food chains
- new development models on poorer countries
- active inequality reduction
- investment in education for all, gender equality, health and family planning

With this approach, the window of success is still open and we could achieve SDGs by 2030 and PBs by 2050, and be living on a better and fully regenerated planet to future generations. Many authors like Lovelock and Rockström talk about the hidden opportunity behind the global crisis, as it can bring us towards a new paradigm for the role of humans on Earth and therefore a new development model that is regenerative and equitable.

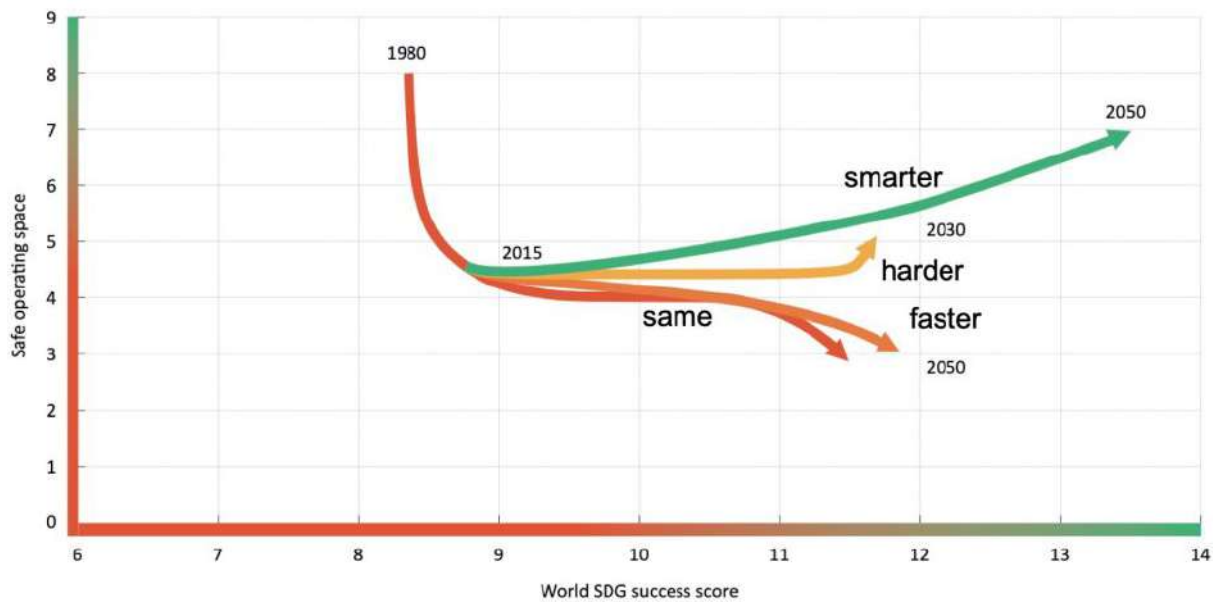


Image 2: Relationship between Sustainable Development Goals and Planetary Boundaries (Rockström, 2017)

2 The Changing World

2.1 Structural violence is obsolete

From a systemic perspective, we experience a VUCA world. This context originates from globalization and structural violence. This has created a global empire that has deeply transformed our cultures and our understanding of the world and ourselves.

While governments and international alliances respond to uprisings with permanent war, the Global Empire has the strategy of Pax Imperi, the imposition of globalised laws, education, media, labour and national security upon the masses. A colonization process that has been so integrated into our cultures that, even when we criticize the empire, we do it from an imperialist perspective.

This makes it impossible to go back to a pre-imperialistic world. The only possible direction is forward (Yuval Noah Harari, 2011), keeping in mind that the most efficient way of dealing with inequitable systems is by making them obsolete (Frederic Laloux, 2016).

This Toolkit aims at helping the process of co-creating a regenerative and equitable system that leaves structural violence obsolete. It's a reconciliation process which involves learning ways and coming up with some to deal with change and conflict so that society can become more adaptive and resilient (Jean Paul Lederach).

The theoretical foundations of this project are based on system theories and therefore consider the global context as VUCA (see Images 1 and 2). The VUCA context consists of two main forces that sustain the dominant paradigm of our world. These two forces are globalization and structural violence.

1. Globalization, which modifies cultures, politics and the overall development of countries, reconfiguring the world into a global nation.
2. Structural violence, which proliferates the colonization and homogenization of diverse cultures. It is characterized by centralization and extraction processes.

Globalization has created a global empire that has deeply transformed our cultures and our understanding of the world and ourselves, while at the same time destroyed important parts of our history and key expressions of cultural and natural diversity.

An example of this phenomenon is how ruling governments versus the Global Empire respond to uprisings and movements. The response of international alliances is with permanent war upon regional insurgencies, such as in Iraq and Bolivia. These international alliances try to eliminate such insurgencies through different tactics of cultural, structural and direct violence, from values creation and political defamation to military operations.

The rules of the game change when we scale up from the national sphere to the international sphere. The Global Empire also perceives global movements, such as the Arab Spring and Climate Justice, as an insurgence upon its essence; in effect everything that is intrinsic to globalization. However, the response of the Global Empire is not with war, but rather with *Pax Romana*, which is the imposition of globalised laws, education, media, labour and national security upon the masses. The concept of pax romana has been updated by Antonio Negri & Micheal Hardt as *Pax Imperi* (Negri, 2005). It refers to a colonization process that has been so integrated into our cultures that, even when we criticize the empire, we do it from an imperialist perspective. There is no going back to a pre-imperialistic world. The only possible direction is forward (Yuval Noah Harari, 2011), keeping in mind that the most efficient way of dealing with inequitable systems is by making them obsolete (Frederic Laloux, 2016). That's precisely the intent of this toolkit, to co-create a regenerative and equitable system that leaves structural violence obsolete.

Cultural violence is created during the globalization of the human imaginary in order to make it fit the global empire's purpose. This violence has materialized in structures such as institutions,

economy, laws and even architecture, agriculture and other human endeavours. This violence, which underpins culture and society, is known as structural violence (Johan Galtung). In order to address this situation, a reconciliation process based on nonviolence is needed. Such a reconciliation process requires dialogue between supposedly opposing positions, through which new inclusive proposals emerge and are put into practice. Reconciliation involves learning and coming up with ways to deal with change and conflict, so that society can become more adaptive and resilient (Jean Paul Lederach).

2.2 Nothing is certain except for uncertainty

Globalization and structural violence generates a systemic disruption of the global community, which destabilizes local, natural and social ecosystems through loss of diversity and adaptation to faster and increasingly powerful global processes. The consequences of this provoke the VUCA context, expressed as follows:



Image 3: VUCA Context axis and grid (Resilience.Earth, 2018)

The rate of change is increasing and the VUCA context is not a temporary stage. It has come to stay. The global culture is more complex than ever and the concepts of the past are not meaningful anymore. We need new concepts and words that are capable of defining complexity. At the same time, the democratic crisis is due to a resistance to change, which is coming from the cultural and structural violence defending the interests of people in powerful roles.

Globalization and Structural violence have a double effect of:

- *provoking the VUCA context*
- *provoking a global systemic crisis*

This makes it necessary for an inter-independent network of communities around the world to exist (Panikkar, 2003), to knit communities together while nourishing their distinct local relationships to land. This implies a change in paradigmatic forces, in which leadership occurs from local emergence and not from international policies. Therefore, the global network driver must come from the recognition of common challenges, which implies the need for bioregional coordination, and must not come from the interests of a distrustful and fearful patriarchal culture.

It is important to understand democracy as a process instead of as a state, the decision making structure has changed throughout history and is changing again, moving towards a more complex system, more open and more decentralized. Obviously the information age (Manuel Castells) changed the rules of the game. Nowadays, no one can hold the monopoly of truth and this opens up a new set of rules, with an overload of information that is re-configuring power and privilege relations and opening spaces for self management at every level of society. The empire explains that representative democracy is a governance system designed for the people, but as Mikhail Bakunin keenly observed and expressed almost two centuries ago: when the people are being beaten with a stick, they are not much happier if it is called "the People's Stick".



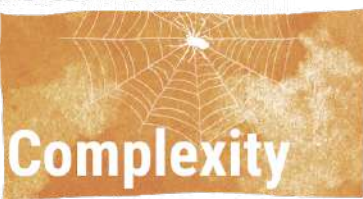
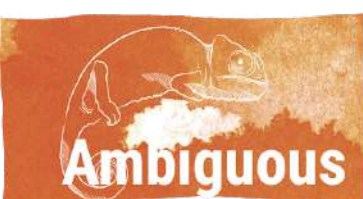
	Relating to	Creating	Addressed by
Volatile 	Rate of change	Disruption	Theories of change Purpose
Uncertain 	Unpredictable outcomes	Information overload	Leverage points Strategy
Complexity 	Multiple key decision factors	Obstacles in decision making	Inter-independence Transparency
Ambiguous 	Lack of clarity about meaning	Dispersion	Pattern analysis Systems thinking

Image 4: VUCA Context proposition table (Resilience.Earth, 2018)

The forces of globalization and structural violence are generating large-scale consequences, namely that of a global systemic crisis. This crisis can be defined by the different faces of the same prism: energy crisis, ecological crisis, climate emergency, humanitarian crisis, migration crisis, food crisis and economic crisis. The main source of disruption in this prismatic crisis is expressed as a colonizing process of globalizing relations, opposed to the reconciliatory processes of intercultural dialogue (Raimon Panikkar), and emancipatory uprising (David Henry Thoreau).

This makes it necessary for an inter-independent network of communities around the world to exist (Panikkar, 2003), to knit communities together while nourishing their distinct local relationships to land. This implies a change in paradigmatic forces, in which leadership occurs from local emergence and not from international policies. Therefore, the global network driver must come from the recognition of common challenges, which implies the need for bioregional coordination, and must not come from the interests of a distrustful and fearful patriarchal culture.

2.3 People are not lazy after all

We can decide the way we interpret other people's actions and intentions:

-Theory X is the most common 'people are lazy and don't care' vision. It represents traditional hierarchical systems based on control;

-Theory Y represents an organizational system based on trust;

-Theory Z contemplates self-actualization and fosters our adaptive capacity and the resilience of communities.

The classic analogy of Theory X and Theory Y by Douglas McGregor from MIT (Gannon & Boguszak, 2013), is an early expression of the evolution of the syntagma and can help us understand this emergent paradigmatic phenomenon at the municipal level. These theories are based on the assumptions that a system has about its members. Theory X represents the traditional hierarchical systems based on control, and theory Y on the contrary represents the modern organizational systems based on trust. The community version of Theory X is the one that dominates local and international politics, and it is what generates the situation of systemic crisis. On the contrary, the application of Theory Y would allow us to generate and accelerate more diverse changes. Moving beyond Theory Y, we can consider Abraham Maslow's Theory Z, which considers self-actualization. With Theory Z, we would be increasing the adaptive capacity and resilience of communities. This, in turn, could catalyze global shifts in our planetary capacity to mitigate the crisis and our future capacity to co-create an intercultural society on a planetary scale.

Douglas McGregor's Theory X and Y		Abraham Maslow's Theory Z
Theory X	Theory Y	Theory Z
People are lazy	People work hard and want to be busy	People work tenaciously for an emergent community purpose
People avoid responsibilities	People seek responsibilities and challenges	People seek personal development and collective responsibilities and challenges
People need to be controlled	People are self-motivated and know how to self-manage	People are self-motivated and know how to self manage personally and collectively
People are naive and without initiative	People are creative and competent	People are creative and competent as they work towards the common good
People do not have commitment	People need to commit to the embracing system which nests them	The relevant nesting system needs to commit to the people and visa versa
Hierarchical relationships based on production	Horizontal relationships based on efficiency	Decentralized relationships based on community and self-actualization

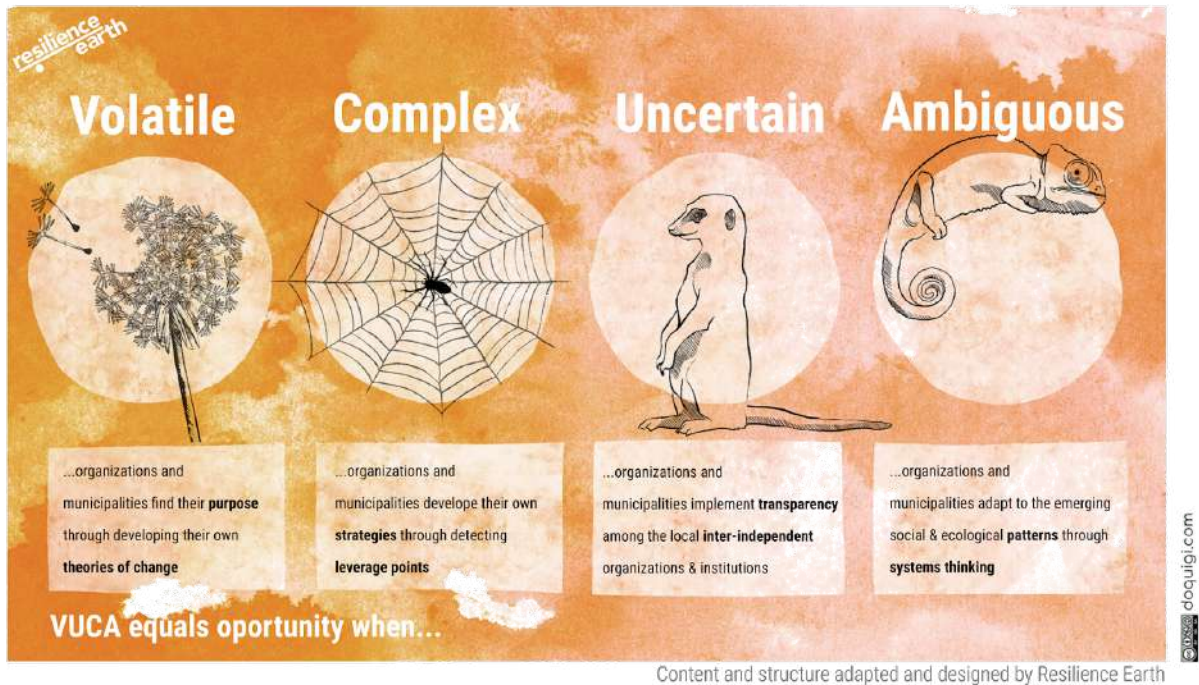
Table 1: Theory X, Theory Y & Theory Z of the human development process and the emerging paradigm change, adapted by Resilience Earth



Image 5: Theory X, Y and Z (Resilience.Earth, 2018)

Theory Z was written in 1969, and currently there are many different theoretical perspectives that include this theory. One that is very relevant to this project is the resilience perspective. When we approach globalization from a resilience perspective, we take change into consideration and we are therefore more able to cultivate adaptation through a creative change process, leaving a dramatic change behind. This path gives us a hopeful perspective about the VUCA context by helping us understand the globalization process as inevitable and to recognize the huge opportunities that it brings such as regenerative standards of development and peace around the world. From the resilience perspective the VUCA context becomes a categorization of leverage points which are applicable to rural municipalities. (See Image 6)

Looking through the VUCA context, the globalization process appears as inevitable. When we approach globalization from a resilience perspective, we take change into consideration. This turns the VUCA context into a categorization of leverage points which are applicable to rural municipalities.



Content and structure adapted and designed by Resilience Earth

Image 6: VUCA opportunities (Resilience.Earth, 2018)

As previously mentioned, rural municipalities are able to lead the paradigmatic transition by generating and testing a prolific number of prototypes. These experimental prototypes are teeming, meaning that they are abundant, self-managed and interrelated, and they can address issues of governance, energy and water management, local economy, food sovereignty, housing, and many others. A well-connected rural region can learn at a fast pace, through trial and error, with low budgets and with significant community engagement (Gilchrist, 2000). By moving towards a well-connected community, society becomes more acephalous and instead of an omnipotent head, it is composed of “a plurality of irreducible nodes communicating among them” (Toni Negri & Micheal Hardt, 2015). In this new societal organisation, we are shifting power relations from a tree-like structure to a mycelium-like structure. This means that the centralized hubs organized as cities need to release power to a network of smaller hubs around the territory.

There are many ways in which a rural municipality could lead the paradigmatic transition: experimental prototypes are abundant, self-managed and interrelated and can address many fields (governance, energy and water management, local economy, food sovereignty, housing).

By moving towards a well-connected community, society becomes more acephalous and instead of an omnipotent head, it is composed of “a plurality of irreducible nodes communicating among them” (Toni Negri & Micheal Hardt, 2015). In this new societal organisation, we are shifting power relations from a

tree-like structure to a mycelium-like structure. This means that the centralized hubs organized as cities need to release power to a network of smaller hubs around the territory.

An empowered network of rural communities can reverse the direction of current development strategies, by localizing and “cooperativizing” economy, increasing solidarity networks, decentralizing political and economic power throughout the territory and, therefore, generating a balanced flow of economy, resources and people across the bioregion.

Rural communities represent around 45% of the global population and manage nearly 90% of the land, making them primary stewards of Earth’s resources. Just like when men could not lead women’s liberation movements, cities are unable to lead the change in how we understand and practice regenerative development.

Sometimes leverage points are counter-intuitive, and so is the case of rural communities. An empowered network of rural communities can reverse the direction of current development strategies, by localizing and “cooperativizing” economy, increasing solidarity networks, decentralizing political and economic power throughout the territory and, therefore, generating a balanced flow of economy, resources and people across the bioregion.

3 The Transformative Process

3.1 Everything changes but change itself

For a long time, activists were treated as unrealistic dreamers because their causes and claims were perceived as impossible goals by the general public. Raul Fonet-Betancourt, an internationally-known Cuban Philosopher in the field of culture, talks about this public perception as an example of cultural colonization. When people who are oppressed by the system believe that the oppression is impossible to change, it indicates that the oppressive system has garnered its first triumph.

It is vital that people see the possibility of change: when people who are oppressed by the system believe that the oppression is impossible to change, it indicates that the oppressive system has garnered its first triumph.

We can identify three major trends of change: simple change can be emergent (society’s constant adaptation) or projectable (planned, with goals and deadlines like the SDGs). Another type of general change is known as deep change, which is a transformative process that causes a paradigm shift (generally in response to a

'hot crisis' or a 'cold stuckness').

The three types of change are interrelated depending on the context and the situation.

We now understand that the only unrealistic situation is that of maintaining the status quo. Keeping the privileges of the few to the disadvantage of the great majority of the population provokes a nonviable situation. To illustrate this, we can recall one of the popular Movimiento 15M protest banners, which read "if you don't let us dream, we'll become your nightmare".

A dream of a better future is a part of life itself. Nature evolves to generate more complexity and more diversity, that is to say more life. Like Martin Luther King's famous "I Have a Dream" speech in 1963, in which he imagined a future where black and white people would coexist in harmony and equity. King's dream is still a work in progress, but is an example of change emerging through structural violence.

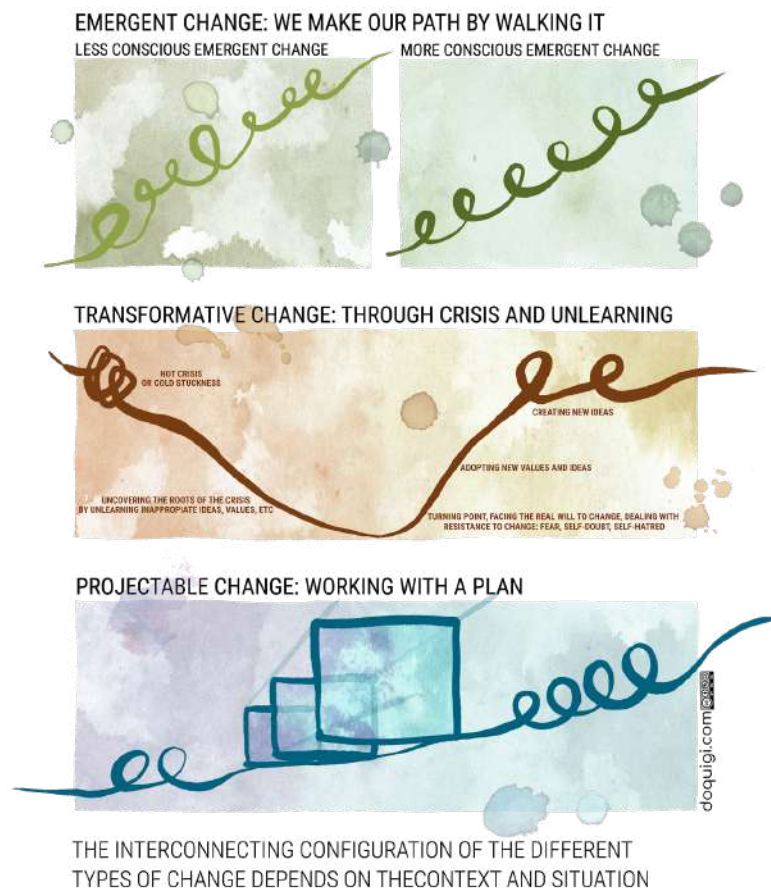


Image 7: Three facets of change (Reeler, 2010), adapted by Resilience Earth

In order to enact our dreams, it is important to adapt our mental models to a more systems thinking approach. The Community Catalysts Project proposes to use a model called "Three Horizons", which has been used in the private sector and social organizations alike for over a decade and with fascinating outcomes. Before we explain the Three Horizons model, let us first

explore two general types of change that the model is founded on in order to facilitate transformative change in the face of an uncertain future.

The two general types of change are known as simple and deep change (Albino Amato, 2010). Simple change tweaks the status quo. This type of change could be projectable or emergent (Reeler, 2010, see Image 7). Projectable change is one that is planned in a very conscious way with specific goals and deadlines, such as the Sustainable Development Goals and the 2030 Agenda. Emergent change refers to society's constant adaptation to its evolving context over a long period of time. Such change includes the evolution of women's rights movements, or civil rights movements.

The other type of general change is known as deep change, which causes a paradigm shift. It is usually in response to "a hot crisis or a cold stuckness" (Reeler, 2010), referring to major crises that society simply can no longer ignore. The Climate Justice Movement is one example of a transformative change provoked by a hot crisis, in this case: environmental disaster. The Arab Spring is another example of transformative change, but one that was propelled by a cold stuckness which could not be contained any longer.

3.2 One sky, many horizons

The three different types of change are interrelated depending on the context and the situation. The Three Horizons (Bill Sharpe) model helps to bring clarity to this interconnectedness through complementarity. Each Horizon brings a different useful perspective and the theory of change can rise up from its combination.



Image 8: Three Horizons model by Bill Sharpe, adapted by Resilience Earth

The Three Horizons (Bill Sharpe) model helps to bring clarity to this interconnectedness through complementarity.

Horizon 1: is the dominant pattern, fully integrated with the surroundings. H1 systems are iterative and characterized by an 'increasing returns'. If the context changes, the H1 mindset tends to resist because of its dependence of the resources and structure, becoming in some cases structural violence and generating oppression on the new emerging systems.

Horizon 2: Is inherently ambiguous. It is the zone of innovation. H2 is a zone in which society allows new things to be tried but in which only a few will establish themselves.

Horizon 3: The landscape of new ways is defined by a lasting shift in the assumptions of the current paradigm. Exploring H3 is a skill in working creatively with the unknown, the partially known and the uncertain. It is a skill we all have but have not fully developed at a personal or collective level.

Horizon 1: Today's dominant pattern is defined as the mindset that projects to the future using the accumulated experience and resources that are working to overcome the current challenges. H1 systems are fully integrated with the surroundings. They represent iterative processes that use the same mindset to develop our communities, and that are capable of establishing very solid infrastructure that can increase its returns as it grows, becoming superefficient within the current paradigm. This process is known as "increasing returns". But once the context changes, the H1 mindset tends to resist because of its dependence on the resources and structure, becoming in some cases structural violence and generating oppression of the new emerging systems. When this built-in conservatism is well-organised, it is quite useful as it does not allow potential harmful visions to develop and affect the community.

Horizon 2: Is inherently ambiguous, looking towards both H1 and H3 for information and inspiration. It is the zone of innovation. H2 is where new ways of doing things emerge in order to respond to the limitations of H1 actions and potentialize the opportunity of the H3 visions. Innovation is a process that takes an idea and assembles the resources needed to establish it in the world. H2 is a zone in which society allows new things to be tried but in which only a few will establish themselves. The two types of simple change, observed as emergent and projectable patterns, are harnessed in this horizon. These changes are capable of tweaking the current structure, and are often met with slight resistance and oppression.

Horizon 3: The landscape of new ways is defined by a lasting shift in the assumptions of the current paradigm. This means that we engage in a creative process where different possibilities have to be explored, whether we agree with them or not. Exploring H3 is a skill in working

creatively with the unknown, the partially known and the uncertain. This mindset is highly needed in our current context. It is a skill we all have but have not fully developed at a personal or collective level. Doing so would increase both our personal and collective capacity of transformation. This deep type of change is expressed as a transformative change pattern, and, in many cases, is met with the full oppressive potential of structural violence because H3 often challenges the strongest convictions of globalization and colonisation paradigms.

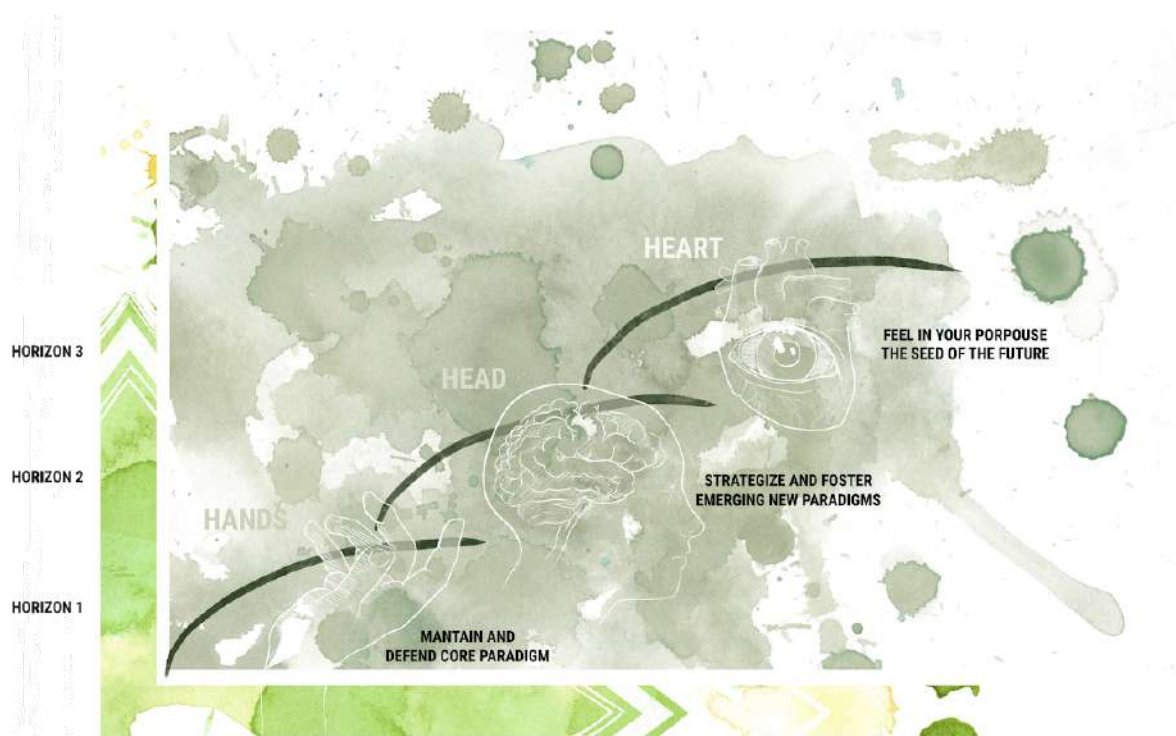


Image 9: Three Horizons by Bill Sharpe and Hands, Head and Heart by Orr, combined and adapted by Resilience Earth

For this toolkit, we have merged the Three Horizons model with the Hands, Head and Heart model, which was developed by David Orr (1992) and expanded by Sipos, Battisti and Grimm (2008). This model is inspired by Indigenous learning approaches as well as eco-literacy. Its intent is to promote transformative learning processes during paradigm change.

The Hands, Head and Heart model (see Image 9) intends to bring together a more holistic approach to the learning experience at an individual level. But when projected to a community level we observe how Hands and Head are the predominant mindsets expressed as H1 and H2 in the Three Horizons model. Where H1 is a mindset based on action and execution (Hands) and H2 is based on reflection and innovation (Head). The third horizon, on the other hand, is based on how well we can detach from the current paradigm and assumptions, and learn how to work creatively in a collective intelligence organization. This involves empathy and intuition (Heart).

The paradigm shift is evolving in a holistic syntagma that needs to be open and adaptive to changes, while deconstructing the old structures in order to avoid collapse. If we are capable of developing this process from a regenerative perspective, then the systemic crisis that we are

facing could become a huge opportunity for humankind, embodying a new planetary role based on stewardship and capable and conscious affecting of Gaia's homeostasis processes in a positive way (Lovelock, 2017).

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4 The Evolving Patterns

4.1 The greater the storm, the brighter the rainbow

We are still at the point where we can choose a regenerative future over collapse. Nonetheless, the syntagma (the emerging new paradigm) is still not fully developed and the path forward is therefore still not clear enough.

Abraham Maslow developed a model of humanistic psychology (1943) which is internationally-known today as "Maslow's hierarchy of needs". He proposed that the human being develops itself in relation to the context and therefore the more complex and resilient the community where the person is embedded, the more complex and resilient that person is going to be. A process also known as "autopoiesis" where the development of life is an ongoing cycle of interaction between the being and the environment (Humberto Maturana and Francisco Varela).

'Maslow's hierarchy of needs' theory proposes that - because

the human being develops itself in relation to the context - the more complex and resilient the community where the person is embedded, the more complex and resilient that person is going to be. This process, also known as 'autopoiesis' was then brought to the community level, giving birth to the theory of the Spiral Dynamics. The theory highlights that the evolution of life, and therefore humankind, moves along a path of increasing complexity. Our social structures evolve this way as well, as do other superorganisms like bees, ants, termites and mycelium among others.

This reflection brought Maslow to identify the different stages of development based on the needs of human beings: Physiological, Safety, Belonging, Self-Esteem, Self-Actualization and Self-Transcendence. Each one of these stages, when it's covered, opens the door for the next one to be developed in an evolutionary way.

Indigo	Self-Transcendence		Coral
Turquoise			Global view
Teal	Self-Actualization	Systemic	FlexFlow
Green		Relativistic	HumanBond
Orange	Self-Esteem	Multiplistic	StriveDrive
Amber	Belongingness	Absolutistic	TruthForce
Red	Safety	Egocentric	PowerGods
Magenta		Magic-Animistic	KinSpirits
Infrared	Physiological		Survival
Wilber [Attitudes]	Maslow [Needs]	Graves/Spiral Dynamics [Values]	

Table 2: Comparison table on Wilber, Maslow and Graves , adapted by Resilience Earth

Maslow's work among others like Max Weber's work social theory, inspired Clare Graves in 1974 published his theory on value systems applied to sociocultural evolution, that later was complemented by Don Beck and Christopher Cowan in 1996. This work proposed that the human evolution model that Maslow developed had a direct implication at the level of community, and that when certain needs are covered at the level of community, there can be a leap to the next evolutionary stage. They proposed that this movement would look like a spiral,

and called this theory Spiral Dynamics. This theoretical model relates to the colours of the rainbow, to accentuate the visibility of the evolutionary process. As such, Beck and Cowan identified six specific stages: Magic-Animistic (magenta), Egocentric (red), Absolutistic (amber), Multiplistic (orange), Relativistic (green) and Systemic (teal).

This work was still further developed by Ken Wilber, which he used to complement his "Integral Theory", in which he exposed that these levels also relate to certain levels of consciousness and the capability of understanding more complexity. In 2016, Frederic Laloux launched a best-selling book on management called "Reinventing organizations", which revolutionized the organizations at business level. His research is based on Wilber's work and Spiral Dynamics (see Table 2 for a comparison of the different models).

This ongoing evolutionary perspective of sociocultural systems is a key model that helps us understand the paradigm shift that we are facing. It helps us see the global picture; where we are coming from and where we are headed. The evolution of life, and therefore humankind, moves along a path of increasing complexity (Edgar Morin, 1994). Our social structures evolve this way too, as do other superorganisms like bees, ants, termites and mycelium among others (Tamsin Wolley-Barker, 2017).

4.2 Place is the source of regeneration

Bill Reed's work on Regenerative Development (2005) helps bring Spiral Dynamics to the rural municipal level. Reed took this concept and applied it to Sustainability Development and understood that Sustainability was not the last frontier of humankind, but rather just a step in the right direction. He identified six different stages of development:

1. **Conventional:** A system in which extraction and exploitation are the main drivers and therefore the system tends to collapse.
2. **Green:** A system in which there are slight improvements, such as green washing, but the trend is still towards collapse, just at a slower pace.
3. **Sustainable:** A system in which we keep the planet at a certain level of development, reducing human impact. But there are no improvements to the system.
4. **Restorative:** A system in which the development model mimics an anterior ecosystemic stage where people and nature were more in equilibrium.
5. **Reconciliatory:** A system in which humans become part of nature and start evolving together towards more complex horizons.
6. **Regenerative:** A system in which human social consciousness recognises itself as nature and acts accordingly.

One of the most important parts of the regenerative framework is that it is rooted in place and it grows from there, developing a system that is just like nature. Currently, globalisation has imposed its worldview on human development globally, save for Indigenous cultures in varying degrees. It is essential that we reconnect with nature at local level (Joanna Macy) in order to evolve together as one, recovering our singularity within an autonomous cooperative network.

Bill Reed's work on Regenerative Development applied the Spiral Dynamics to the Sustainable Development, and thus identified six different stages of development.

Regenerative Development is a system in which human social consciousness recognises itself as nature and acts towards developing a system that is just as similar to nature as it can be.

If we want to evolve within an autonomous cooperative network, we must reconnect with nature at the local level. There we can catalyze change.

When we talk about catalyzing change, we refer to a change that is already underway, but which is at risk of being overcome by structural violence and the H1 perspective it imposes and therefore at risk crossing the Planetary Boundaries and entering into the collapse stage. That is why it is important to find the leverage points (Donella Meadows, 2000) which can bring a bioregion, a community or an organization to change faster, by triggering these leverage points that propel change forward.

This toolkit aims at helping the process towards a regenerative perspective.

This toolkit is based on a regenerative perspective and it is created by practitioners. Therefore its intention is to bring a practical and pragmatic tool to technicians and local activists. This toolkit should become a guide for rural regions, municipalities and organizations to develop their own syntagma and theories of change, so that they can catalyze change at the community level. When we talk about catalyzing change, we refer to a change that is already underway, but which is at risk of being overcome by structural violence and the H1 perspective it imposes and therefore at risk crossing the Planetary Boundaries and entering into the collapse stage. That is why it is important to find the leverage points (Donella Meadows, 2000) which can bring a bioregion, a community or an organization to change faster, by triggering these leverage points that propel change forward.

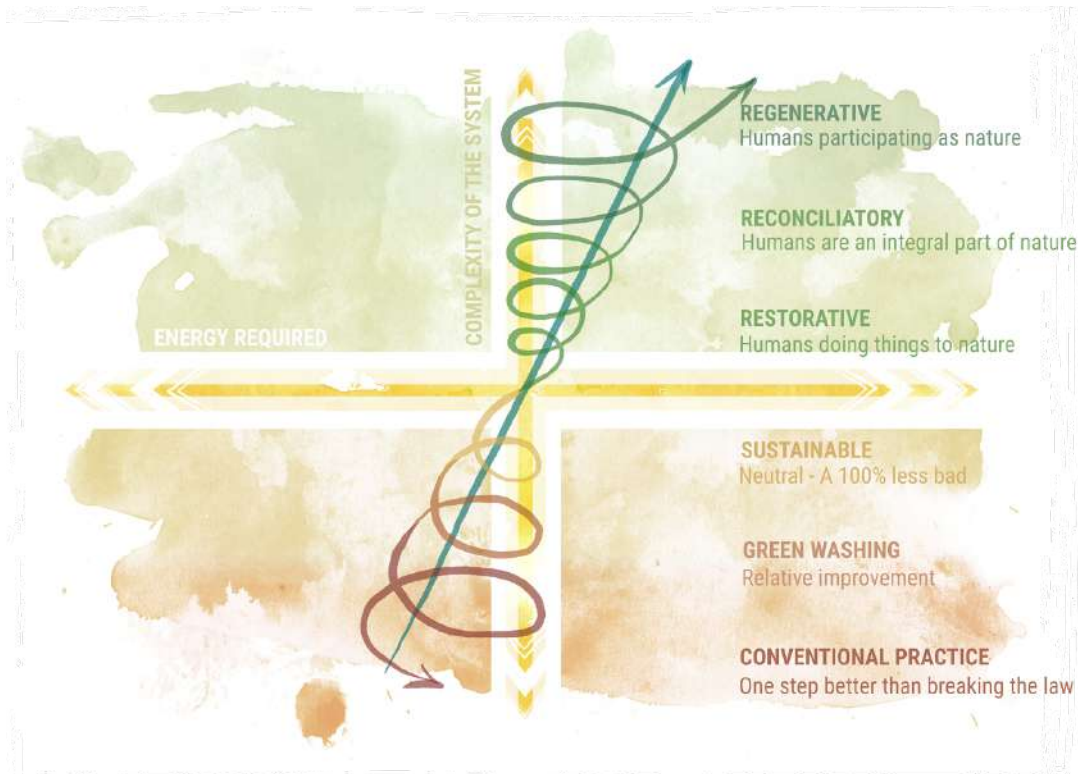


Image 10: The Regenerative Spira, Bill Reed 2005, adapted by Resilience Earth.

5 The Community Catalysts

5.1 Peripheral vision is more inclusive

Our planet is in a rapid degenerative cycle, one entirely owing to human impact. Around the world, rural regions offer a hopeful future, given their key role in stewarding the land and providing food for the surrounding people. Also, due to the smaller size of rural communities, they provide fertile ground for testing alternatives that can catalyze and accelerate social and ecological change.

The Community Catalysts has centered the collaborative design flow of its Toolkit on the "WeLand - Making Sense of Place" Ecological Design Thinking process. The SDGs have been considered as a parallel, universally-agreed framework that lends legitimacy to intercultural exchange. We have decided to take a regenerative interpretation of the SDGs, since it allows us to develop the project with a stronger theoretical basis. This framework is what is known as the "Wedding Cake" of the Stockholm Resilience Center in Sweden.

Resilience is a complementary framework to regeneration, both of which are systemic frameworks. Regeneration focuses on the increase in the complexity of a system rooted to a place, whereas resilience focuses on its adaptive capacity. Both processes are intimately related, but they become two very useful faces of the same prism.

The Community Catalysts has centered the collaborative design flow of its Toolkit on the “WeLand - Making Sense of Place” Ecological Design Thinking process, co-designed by Hugo Oliveira, Amy Seefelt and Ana Siqueira at Schumacher College in 2016 and further developed by Orla Design members in their local Landscape Regeneration work. Here the attempt has been on adding on it to extend its relevance for municipal and bioregional scales in rural areas.

We believe it has the potential to become a collective inquiry tool, ideal for the implementation of regenerative development at the local level. At the same time, we realize the need for cross-cutting quantitative indicators that allow for intercultural dialogue between the different rural communities in which it can be implemented. For this reason, we believe that the use of United Nations Sustainable Development Goals (SDGs) (see Image 11) can give a universally-agreed framework that lends legitimacy to intercultural exchange. We are aware that the SDGs are too generic but this is probably a positive characteristic if we understand them as a shell that needs to be filled with meaning at the national and local level, by the 193 signatory countries of the United Nations. This way many different interpretations of the SDGs can coexist, with a common link.



Image 11: Sustainable Development Goals of the United Nations

This is why we have decided to take a regenerative interpretation of the SDGs, since it allows us to develop the project with a stronger theoretical basis. This framework is what is known as the “Wedding Cake” of the Stockholm Resilience Center in Sweden, which is considered one of the world's leading references in resilience thinking (see Image 12).

Resilience is a complementary framework to regeneration, both of which are systemic frameworks. Regeneration focuses on the increase in the complexity of a system rooted to a place, whereas resilience focuses on its adaptive capacity. Both processes are intimately related, but they become two very useful faces of the same prism.

Regeneration can accompany the development process, promoting positive human impact on a territory, restoring and regenerating the natural environment in close relationship with human development.

Resilience can accompany change management, promoting learning from the changing context so that communities can follow a qualitative process of continuous improvement, increasing their complexity and adaptation to the environment that encompasses them.

In sum, the Community Catalysts Toolkit adopts "WeLand - Making Sense of Place" as its regenerative design process, which allows us to implement regenerative development at a territorial level. This tool is framed within an international model with broad legitimacy that allows for an intercultural dialogue – the UN SDGs wedding cake.

In the research phase of the Community Catalysts, four local activist practitioner organizations from peripheral Europe and two global activist networks joined efforts to develop this systemic toolkit. This toolkit offers practical methodologies and frameworks for grassroots movements, cooperative economies, public administrations and local governments to reconnect with the land, generate new proposals for regenerative development, and develop an intercultural and emancipatory syntagma that can interconnect and empower rural communities. Therefore, the overall purpose of this toolkit is to contribute to an ongoing and evolving diversification of cultural expressions in an inclusive global community.

The Community Catalysts project is carrying out several research studies in order to analyse the current context, assess local regenerative prototypes and identify next steps in rural areas in Europe, using the UN Sustainable Development Goals as a main framework. This is the first phase carried out by the transnational partnership of the above-mentioned six organisations, working together under the ERASMUS+ project "Community Catalysts for Regenerative Development". The project team intends for this to be the first of four projects, one for each of the four layers of the UN Sustainable Development Goals "wedding cake" (Rockström and Sukhdev, 2016) – the biosphere layer, the society layer, the economy layer and the networking layer – beginning with regenerative development as the proposed response for the biosphere layer.

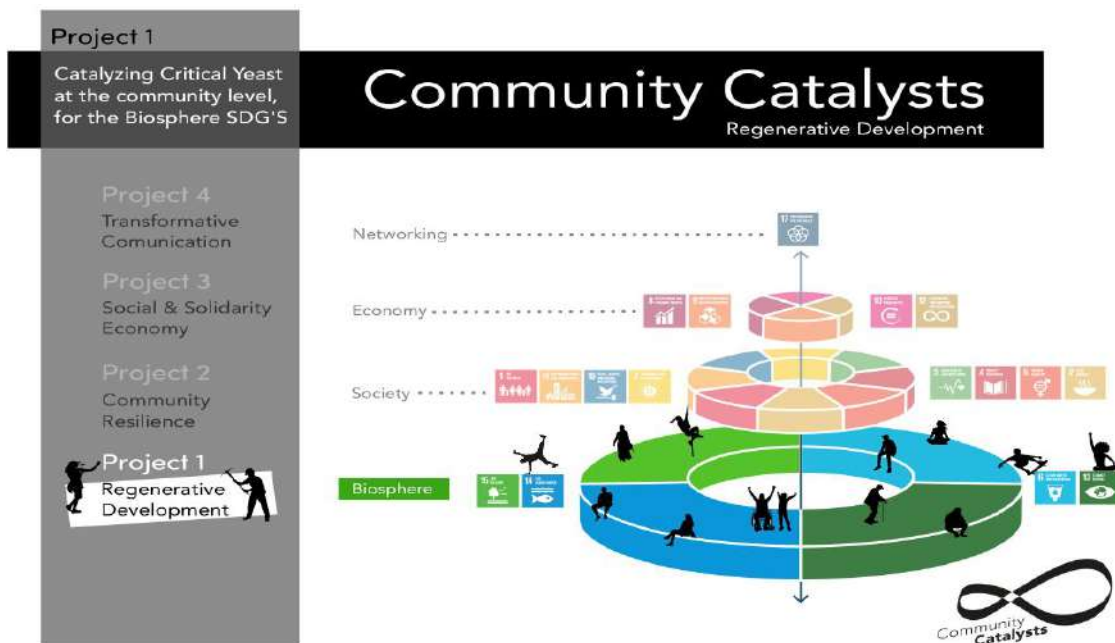


Image 12: Community Catalysts project lifecycle with a focus on Project 1 (Resilience.Earth, 2019)

The first research was carried out from April to July 2019 and applied Participatory Action Research (PAR) methodologies to collect data and analyze the results. A total of 46 deep interviews and two participatory community meetings were conducted in four distinct rural regions in peripheral Europe. The four regions were selected using criteria that value both their distinctive as well as their common qualities and challenges. As such, the four rural regions of peripheral Europe were:

1. Atlantic coastal Europe (Algarve, Portugal)
2. Mediterranean alpine Europe (La Garrotxa, Catalonia)
3. Mediterranean insular Europe (Madonie, Sicily)
4. Great European Plain (North-Baranya, Hungary)

The scope of this first PAR was limited to the four biosphere Sustainable Development Goals (SDGs) of the United Nations:

1. Clean water and sanitation [SDG#6]
2. Climate action [SDG#13]
3. Life below water [SDG#14]
4. Life on land [SDG#15]

The ERASMUS+ project "Community Catalysts for Regenerative Development" is intended to be the first of four projects, one for each of the four layers of the UN Sustainable Development Goals "wedding cake" (Rockström and Sukhdev, 2016) – the biosphere layer, the society layer, the economy layer and the networking layer – beginning with regenerative development as the proposed

response for the biosphere layer. The first research was carried out from April to July 2019 and applied Participatory Action Research (PAR) methodologies to collect data and analyze the results. The scope of this first PAR was limited to the four biosphere Sustainable Development Goals (SDGs) of the United Nations and involved four peripheral regions of Europe. We understand that there is no set of tools that can be standardized for every community, and that change is one of the main drives of life. In this spirit, we consider this toolkit as being in a permanent Beta version, in constant evolution.

We understand that global agreements, such as the UN SDGs and the Universal Declaration of Human Rights, are intrinsically colonizing because they impose a dominant world view on minority communities, which make up the majority of the global population. As previously mentioned, there is no other way than the way forward, which leaves the option of finding an alternative global paradigm that leaves the imperialistic approach obsolete. A basic set of rules based on dialogue, openness to change and constant evolution are fundamental in order to foster intercultural dialogue. For this to happen, it is important that the SDGs do not stay at the institutional level of the United Nations, but rather become harnessed by the people, so that they can transform them into a set of useful indicators that support the emergence of new development models at the glocal level.

The results of the Biosphere PAR helped us build this toolkit and adapt it as much as possible to the real needs of the rural population of peripheral Europe. At the same time we understand that there is no set of tools that can be standardized for every community, and that change is one of the main drivers of life. In this spirit, we consider this toolkit as being in a permanent Beta version, in constant evolution.

6 The Global Indicators

6.1 The missing piece for Intercultural dialogue

Sustainable Development Goals are internationally agreed indicators of development and, as such, allow for diverse communities to generate a global dialogue on development. It is culturally impossible for us to understand each other if we are using different concepts based on different worldviews. SDGs provide a set of universal concepts which many cultures can relate too and can therefore exchange information, coordinate actions, compare results or even set new global goals to face global threats.

It is culturally impossible for us to understand each other if we are using different concepts based on different worldviews. SDGs provide a set of universal concepts which many cultures can relate to. As such, Gaia Education developed the educational tool of "SDG Flash Cards", in collaboration with the UNESCO GAP Secretariat. These cards enable a problem-centric group conversation. The SDG flashcards are an important complementary part of this toolkit, contributing towards the intercultural dialogue among municipalities from different origins.

We firmly believe that the Sustainable Development Goals (SDGs) should not be separated from the global communities that forge them. As such, Gaia Education developed the educational tool of "SDG Flash Cards", in collaboration with the UNESCO GAP Secretariat. These cards contain more than 200 questions on the system-wide approach to achieve the 2030 Agenda, bringing a regenerative approach to SDGs at the same time.

These cards enable a problem-centric group conversation. They invite participants to collaborate in order to collectively identify actions and solutions to implement the SDGs in ways that are relevant to their lives and communities. This is an effective way to establish local community ownership for the UN Sustainable Development Goals.



Image 13: Sustainable Development Goals flashcards and multipliers handbook (Gaia Education, 2017)

The SDG flashcards are an important complementary part of this toolkit, contributing towards the intercultural dialogue among municipalities from different origins, and promoting the generation of new development standards and models. These flashcards are supported by the SDG Multipliers Handbook, which offers a detailed description about who the training is for, how it can be adapted to different contexts, what training materials are needed, how to set up the workshop space, and which are the desired outcomes for the training.

The handbook contains two detailed workshop scripts for a full-day and half-day SDG Training of Multipliers. Each handbook has a step-by-step list of what exercises to facilitate, in what sequence and how to do so. All these materials can be found at www.gaiaeducation.org.

We believe it has the potential to become a collective inquiry tool, ideal for the implementation of regenerative development at the local level. At the same time, we realize the need for cross-cutting quantitative indicators that allow for intercultural dialogue between the different rural communities in which it can be implemented. For this reason, we believe that the use of United Nations Sustainable Development Goals (SDGs) (see Image 11) can give a universally-agreed framework that lends legitimacy to intercultural exchange.

7 WeLand - Making Sense of Place

7.1 Shaping Spaces into Places



“WeLand – Making Sense of Place” is a patterned language journey. It presents a regenerative design process that allows communities to collaboratively design their livelihoods through a nature-based approach, using the natural flow of life, which modern livelihoods tend to be totally disconnected from. It reminds people how places are shaped by their presence and actions and how the deepening of relationships with the ecological landscape and among community members, either citizens, public and private institutions or policy makers, affects the direction of the overall development of a community.

WeLand – Making Sense of Place” is a patterned language journey. It presents a regenerative design process that allows communities to collaboratively design their livelihoods through a nature-based approach. Relationships between communities of human-beings and other-than-human-beings, in space and time, mold our sensorial and cognitive references, and place comes to life in this continuous negotiation and co-creation of meaning. Following investigation and research, it’s understood that, rather than ‘place-making’, which can become fixated on an end goal of ‘Place-Made,’ making sense of place consists of weaving fragile, shared threads that emerge through dynamic negotiation. Making sense of place requires moving towards wholeness and trust; in other words, integrity. Recognising the fundamental

human need for integrity in order to make sense of place is what led us to the possibility of designing a process that could be of service, to any community navigating change and working to make sense of place.

WeLand provides a collaborative process that focuses on nature's flow to co-create successful strategies and projects, enhancing effective communication and action between different actors who can shape spaces into places by working together on propelling meaningful social change.

Making Sense of Place awakens reflection on the elements responsible for such a sense making experience: place, embodiment and co-design are for us the foundations of such a venture. 'Place' we see as the emergent property that arises from the embodied sensorial and cognitive experience of dwelling in the landscape. Relationships between communities of human-beings and other-than-human-beings, in space and time, mold our sensorial and cognitive references, and place comes to life in this continuous negotiation and co-creation of meaning.



Visual patterns drawn from natural systems possess power to bring clarity and beauty to the process of making meaning. The flow of the design process is modelled on the universal pattern of a toroidal vortex - which nature uses to organise turbulent flow - WeLand offers a coherent frame for communities to make ever-evolving sense of place by applying and modifying a flexible set of practices according to this natural flow. The process itself is designed to generate connection between and among human and other-than-human actors and, through that connection, a shared identity that can bring new momentum and integrity in its fullest sense.

WeLand takes shape into a community design *WeBoard* (see image 14) where the design process gets visual and interactive, we can easily understand what phases are present and what practices we wish to include in each design phase. A set of *WeGuide* cards explain the Ethos of WeLand, as well as simple instructions on how to flow through the process. *WeMeta* cards support the entering (seeding) and the exiting (harvesting) of each of the WeLand phases. And *WePractice* cards serve as a pattern language library of agile and easy to select practices that are collectively chosen by participants and that guide the process of community development into becoming inclusive, iterative and regenerative.

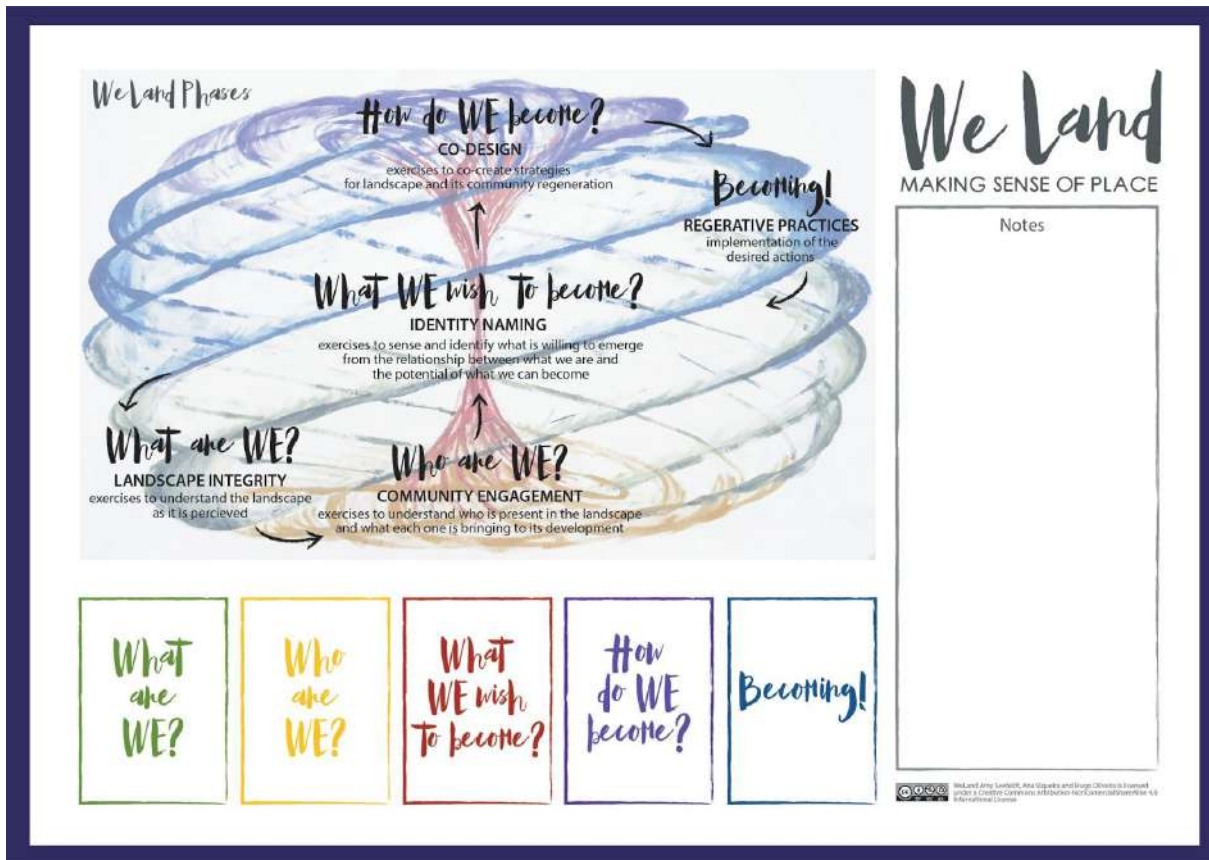


Image 14: WeBoard - the canvas used within "WeLand - Making Sense of Place" Ecological Design Thinking process to visualize and organize the design flow. (Oliveira et al, 2016)

Following investigation and research, it's understood that, rather than 'place-making', which can become fixated on an end goal of 'Place-Made,' making sense of place consists of weaving fragile, shared threads that emerge through dynamic negotiation. It draws on theoretical influences from phenomenological approaches to place like those of David Seamon, Tim Ingold and Yi-Fu Tuan, and the exploration of the work of urban planners in the 1960s like Kevin Lynch and Jan Gehl for conceptual understanding and for research methods. From here, it moves into making sense, through biomimicry, of natural patterns through examining the work of Peter Stevens, Viktor Schauberg, Janine Benyus, and others. A fourth set of theoretical influences emerged from the field of co-design and grassroots change, through Christopher Day, Augusto Boal, Gustavo Estevan and others. Finally, Bruno Latour's actor-network theory supports the understanding of the role of controversy and the fluidity of 'place'.

We shape the places we inhabit. Embedded in landscape, communities transform space into 'place'. What starts as indistinguishable space becomes 'place' when relationships are established and value is assigned. When we authentically engage all actors in making sense of place, we shape places of integrity that offer belonging, life, and thriving conditions to all elements of a community. These places cannot be made, only sensed, shaped, and negotiated.



The Key Design Intentions for WeLand, as an iterative, open-source process to support communities make sense of place, are characterised by:

1. A non-linear, cyclical pattern drawn from nature.
2. Clear lines of flow, growth and rest.
3. Flexibility, so that communities can adapt practices to their needs.
4. Simplicity and ease of use.
5. Innovative opportunities for people to explore and connect with the natural landscape they inhabit.
6. Capacity to be applied at multiple, nested scales simultaneously.
7. Beauty that inspires wonder.



When we become disconnected from each other and from nature, we shape fragmented places that offer us neither the belonging we crave nor the regenerative livelihood that emerges from belonging - the transformation of place that the earth so desperately needs. Making sense of place requires moving towards wholeness and trust; in other words, integrity. Recognising the fundamental human need for integrity in order to make sense of place is what led us to the possibility of designing a process that could be of service, to any community navigating change and working to make sense of place.



Bringing the active participated co-sensing back to the abstraction of analytical discourses through phenomenological practices, we iterate possible sets of activities that can nurture

making sense of 'place', engaging in the process as many actors as possible through participatory co-design and co-being.

The "WeLand - Making Sense of Place" reflects our understanding that it is through collaborative effort that a sense of 'place' is achieved, through iteration and attribution of meaning to our surroundings. The growing of belonging needs to be nurtured to erase the fragmented qualities of today's crises. These crises reflect the lack of interdependency and the disconnection from place and community. Disconnection from our place in Nature, from our role as stewards of the land, as well as being stewarded by the land. From the perception of separation arise the actions of destruction, and for the regenerative actions to be cultivated a new sense of presence is needed. One that immerses our lives in mindful practices of relationship building.



This "WeLand - Making Sense of Place" adaptation as *Community Catalyst for Regenerative Development* works at Local, Municipal and Bioregional levels. It provides a collaborative process that focuses on nature's flow to co-create successful strategies and projects, enhancing effective communication and action between different actors who can shape spaces into places by working together on propelling meaningful social change.

The Toolkit Instructions

1. Guide Cards: How to use the Toolkit

Community Catalysts



for Regenerative Development ToolKit

Our planet is in a rapidly degenerative cycle mostly due to human impact. Around the world, rural regions offer a hopeful future, given their key role in stewarding the land and providing food for the surrounding populations. Also, due to the smaller size of rural communities, they provide fertile ground for testing alternatives that can catalyse and accelerate social and ecological change.

Community Catalysts for Regenerative Development aims to contribute to the shift towards a new paradigm, a new vision of the world that moves in a different direction from the globalisation process, inspired by ancient wisdom and contemporary knowledge, breaking patterns of separability between humans and nature.



Co-funded by the Erasmus+ Programme of the European Union

This toolkit is framed within an international model with broad legitimacy that allows intercultural dialogue – the United Nations Sustainable Development Goals 2030 - and presents practical tools to assess and implement them locally, namely *SDG's Flash Cards*, *Equilibrium - Catalyse Community Towards Resilience* and *WeLand - Making Sense of Place*.

It is an effective and inclusive way for actors in a community to develop strategies and actions for regenerative livelihoods through a nature-based design journey that brings integrity, meaning and sense of belonging while actively contributing to the global goals.



THE GLOBAL GOALS

Regenerative Development is designed to move beyond sustainability. While sustainability focuses on development today that protects the ability of future generations to develop, the priority of regenerative development is to apply holistic processes to create feedback loops between physical, natural, economic and social capital that are mutually supportive, self-organising and self-evolving.

ToolKit Step by Step

Step 1. Find your Community Catalysts
Step 2. Conduct a Participatory Action Research on SDGs
Step 3. Activate Collaborative Design Process

This toolkit contains:

- 4 Guide Cards
- 1 SDG Cards Set
- 1 SDG Canvas
- 1 Biosphere SDG Targets Cards Set
- 1 WeBoard
- 5 WeMeta Cards
- 88 WePractice Cards
- 30 WePractice Blank Cards



Territories Meeting, Resilience Earth 2018

2

Step 1 - Find your Community Catalysts

Identify Key People

- **Rooted to the place;** with the capability to move from local wisdom to local knowledge.
- **Inter-connectors** of different key elements; capable of weaving the critical yeast that reconciles the polarities embedded in the community.
- **Able to conduct change;** with ability to lead, manage and sustain complexity and transformation.
- **Intentionally moving towards regenerative cultures;** embodying virtuous cycles and able to navigate serendipity.
- With **resilience skills;** resilient enough to confront uncertainty and unknown with ease.

How to Catalyse Change in Community

- Activate and knit community resilience
- Activate change towards regenerative cultures
- Activate and facilitate self organisation and dynamic flows of power
- Activate peace structures and non violent behaviour

3

A **Community Catalyst** is a person that accelerates change that is already underway but at risk of being overcome by systemic issues. Those who generate actions between two or more persons or forces within a community by triggering leverage points that propel change forward, leading pathways to regenerative cultures.



Step 2 - Conduct a Participatory Action Research on SDGs

Carrying out a participatory assessment process in the territory brings a wider understanding of how the state of biosphere goals and targets are perceived by key actors in the community and what they identify as main actions done and needed. Prioritising targets by state of balance, unbalance or emergency allows to direct the design process towards specific leverage points.

- Print Canvas + Goal and Target Cards
- Make one-to-one Interviews and/or Participatory Community Sessions with Catalysts
- Prioritise state of balance, unbalance or emergency of targets
- Analyse collective results



SDG Canvas interview, Profiantrop, 2019



Community Meeting, OrlaDesign, 2019

The SDGs from global to local

The SDGs were developed by a participatory process all over the world and serve as an international tool to face a systemic crisis at the global level.

Stockholm Resilience Centre's framework of the SDGs is a main reference that distributes the goals in different interrelated layers, presenting the biosphere as a crucial dimension to move us towards regenerative development.



Sustainable Development Goals according to the Stockholm Resilience Centre, Rockström & S, 2016

4

Step 3 - Activate Collaborative Design Process

WeLand - Making Sense of Place

When we become disconnected from nature and from each other, we shape fragmented places that offer us neither the belonging we crave for, nor the regenerative livelihood that emerges from belonging - the transformation of place the Earth so desperately craves for.

WeLand - Making Sense of Place is a design process based on the understanding that communities grow integrity through making sense of place. It aims to cultivate and act out of awareness of natural patterns through holistic engagement that listens deeply to the voices of human and other-than-human actors in the landscape.

It is a dynamic process grounded in a universal natural pattern - the torus - that invites communities to co-create regenerative livelihoods through engagement in flexible practices. Any member of a community can activate *WeLand*.

Nested Wholes

The holarcal character of semi-autonomous integrated systems allows self-organisation and interaction at different scales. Place has the same nested character, and making sense of it requires zooming in and out into different scales.

Toroidal Vortex



Torus cross-section, OriolDesign 2014

The toroidal vortex is a universal pattern widely observed in nature as it self-organises in continuous motion.



Nested Wholes in Time, OriolDesign 2015

5

Guiding Principles

- A balance of approaches and voices yields clarity.
- Authentic engagement generates momentum.
- Ego blocks the flow. Love makes it grow.
- Every end is a beginning.
- Celebration marks completion with joy.
- There are no fixed tools, only flexible suggestions.
- Structure emerges from understanding, not imposition.

Desirable Qualities of Activators

- Deep listening
- Close observation
- Warm facilitation
- Non-judgement
- Non-attachment to one's own way
- Attending to relationships
- Synthesising patterns

WeLand Phases



Nested wholes in time, OriolDesign 2015

WeLand is a five phase cycle, flowing through making sense of place into regenerative livelihoods. It moves from a holistic connection with the landscape in a wide sensorial diagnosis, aiming for deep engagement between the community, the land and each other. This creates a confluence of understanding which names the identity of a place. Emerging from the naming phase, key actors re-engage community in co-designing their future. Ideas crystallise and are tested. New information is gathered and collated as interaction with landscape deepens, thus refining identity through a continuous iterative process. *WeLand* can happen simultaneously at a variety of scales and through multiple interacting projects.



Walking through the landscape - Community Catalysts Training, Hungary 2019

6

WeBoard

Visualise and keep track of work in progress along the cycle



SDGs Card Sets

Bring in prioritised SDGs and Targets



CREATING THE SOIL

Choose tools to build a common ground for collaboration



7

WeMeta Cards

Introduce, synthesise and celebrate each phase and harvest collective findings.

LANDSCAPE INTEGRITY

understand landscape as it is perceived

CO-SENSING

understand the presence of who is part of the landscape

IDENTITY NAMING

identify what is willing to emerge from the relationship between what we are and what we may become

CO-DESIGN

co-create strategies for landscape and community regeneration

REGENERATIVE LIVELIHOODS

implement desired actions



WePractice Cards

Select practices that are relevant along phases, prioritise them and distribute exercises if needed



SCALES

Create pathways according to appropriate scale of action

- Local
- Municipal
- Bioregional



Join the Community of Practice

Follow Cataly's advice and just take some time to enjoy challenges. Try to look for your own colours!

Use blank cards to create new WePractice Cards to experiment different exercises. Try to understand what goals you want to reach and challenge yourself to activate the path towards them.

If you know or create any practices that are relevant to the toolkit, join the Community of Practice. Play with us and share your activities!



Let's gather the fruits of our collective intelligence and put them at the service of regenerative transformation!

Find the Guidelines and all online materials at catalysts.community

Community **Catalysts** 
for Regenerative Development

8

2. Toolkit Content: All Cards & Canvas

Toolkit Cards List	
Card Type / Code	Phase / Step / Name of Card
GUIDE CARDS	How to use the toolkit
GC1	GuideCard1
GC2	GuideCard2
GC3	GuideCard3
GC4	GuideCard4
GC5	GuideCard5
GC6	GuideCard6
GC7	GuideCard7
GC8	GuideCard8
SDGs Canvas and Card Sets	Step 2 - PAR on SDGS
SDG C	SDG Canvas
	SDG Cards Set
SDG 1	No poverty
SDG 2	Zero Hunger
SDG 3	Good Health and Well-being
SDG 4	Quality Education
SDG 5	Gender Quality
SDG 6	Clean Water and Sanitation
SDG 7	Affordable and Clean Energy
SDG 8	Decent Work and Economic Growth
SDG 9	Industry, Innovation and Infrastructure
SDG 10	Reduced Inequalities
SDG 11	Sustainable Cities and Communities
SDG 12	Responsible Consumption and Production
SDG 13	Climate Action
SDG 14	Life Below Water
SDG 15	Life on Land
SDG 16	Peace, Justice and Strong Institutions
SDG 17	Partnerships for the Goals

	Biosphere SDG Targets Card Set
SDG T 6.1	SDG Target 6.2
SDG T 6.2	SDG Target 6.3
SDG T 6.3	SDG Target 6.4
SDG T 6.4	SDG Target 6.5
SDG T 6.5	SDG Target 6.6
SDG T 6.6	SDG Target 6.7
SDG T 6.A	SDG Target 6.A
SDG T 6.B	SDG Target 6.B
SDG T 13.1	SDG Target 13.1
SDG T 13.2	SDG Target 13.2
SDG T 13.3	SDG Target 13.3
SDG T 13.A	SDG Target 13.A
SDG T 13.B	SDG Target 13.B
SDG T 14.1	SDG Target 14.1
SDG T 14.2	SDG Target 14.2
SDG T 14.3	SDG Target 14.3
SDG T 14.4	SDG Target 14.4
SDG T 14.5	SDG Target 14.5
SDG T 14.6	SDG Target 14.6
SDG T 14.7	SDG Target 14.7
SDG T 14.A	SDG Target 14.A
SDG T 14.B	SDG Target 14.B
SDG T 14.C	SDG Target 14.C
SDG T 15.1	SDG Target 15.1
SDG T 15.2	SDG Target 15.2
SDG T 15.3	SDG Target 15.3
SDG T 15.4	SDG Target 15.4
SDG T 15.5	SDG Target 15.5
SDG T 15.6	SDG Target 15.6
SDG T 15.7	SDG Target 15.7
SDG T 15.8	SDG Target 15.8
SDG T 15.9	SDG Target 15.9
SDG T 15.A	SDG Target 15.A

SDG T 15.B	SDG Target 15.B
SDG T 15.C	SDG Target 15.C
WeLand for CC	STEP 3 - Collaborative Design Process
WB	WeBoard
WeMeta Cards	
WM1	WeMeta Card of the Green Phase - Landscape Integrity
WM2	WeMeta Card of the Yellow Phase - Co-Sensing
WM3	WeMeta Card of the Red Phase - Identity Naming
WM4	WeMeta Card of the Purple Phase - Co-Design
WM5	WeMeta Card of the Blue Phase - Regenerative Livelihoods
WePractice Cards	
	Brown Phase - Creating the Soil
WP0.0	WePractice Brown Card - blank
WP0.1	SDGs Flashcards
WP0.2	Color Tribes
WP0.3	Consent
WP0.4	Design Process Backlog
WP0.5	Harvest Wall
WP0.6	Embodying Torus
WP0.7	Integral Approach
WP0.8	Hand Signs
WP0.9	Seedbank
WP0.10	Group Agreements
WP0.11	SDGs Training of Multipliers
	Green Phase - Landscape Integrity
WP1.0	WePractice Green Card - blank
WP1.1	Nested Scales
WP1.2	Scale of Permanence
WP1.3	Walk Through the Landscape
WP1.4	Landscape Units Map
WP1.5	Cycles Map
WP1.6	Bio-shape Catching
WP1.7	Planning and Legislation
WP1.8	Resource Map (natural and infrastructures)

WP1.9	Place Story Tracking
WP1.10	Landscape Continuum Timeline
WP1.11	Wildlife Mapping (flora and fauna)
WP1.12	Introducing One and Land
WP1.13	Base Map
WP1.14	Find the Territorial and Social Extremes
WP1.15	Council of All Beings
WP1.16	Landscape Photos
WP1.17	Ecological Footprint
WP1.18	ERoEI - Energy Returned on Energy Invested
	Yellow Phase - Co-sensing
WP2.0	WePractice Yellow Card - blank
WP2.1	Skills Mapping
WP2.2	Historical "Social" Timeline
WP2.3	One to One Interview
WP2.4	Name the Actors
WP2.5	Community Canvas
WP2.6	Demographic Census
WP2.7	Actor Network
WP2.8	Mapping Potential Catalysts
WP2.9	Walking and Talking
WP2.10	River of Life
WP2.11	Family and Oral History
WP2.12	Resource Mapping (human, institutional and communal)
	Red Phase - Identity Naming
WP3.0	WePractice Red Card - blank
WP3.1	Driver Description
WP3.2	Council
WP3.3	Scenarios Workshop
WP3.4	Seven Why's
WP3.5	I wish - from place to self and collective
WP3.6	Transition Animal
WP3.7	The Fair(y)Tale Act Change
WP3.8	Leverage Points

WP3.9	Fish Bowl
WP3.10	Children Drawing Contest
WP3.11	Cooking Together
WP3.12	Personal Path
WP3.13	Story of place
WP3.14	Restorative Circle
WP3.15	Common Good Region
WP3.16	Shifting Hats
	Purple Phase - Co-design
WP4.0	WePractice Purple Card - blank
WP4.1	Why, What, How, Who, Where, When
WP4.2	Scale of Permanence (Co-Design)
WP4.3	Lab of Ideas
WP4.4	Affinity Diagram
WP4.5	Proposal Forming
WP4.6	Driver Mapping
WP4.7	Consent Decision Making
WP4.8	Golden Hunt Butterfly Effect
WP4.9	Landscape Management Model
WP4.10	Rough Prototyping
WP4.11	Role Description
WP4.12	Pro-Action Café
WP4.13	I can't see, I can't talk, I can't walk
WP4.14	The Cynefin Framework
WP4.15	3 Horizons
WP4.16	Role Selection
WP4.17	Socially Responsible Public Procurement
	Blue Phase - Regenerative Livelihoods
WP4.0	WePractice Blue Card - blank
WP4.1	Compost Station
WP4.2	Coastal/Landscape Cleanups
WP4.3	Educational Trail
WP4.4	Community Orchards/Gardens
WP4.5	50/50

WP4.6	Inspirational Tour
WP4.7	Peer Review
WP4.8	Dynamic Governance
WP4.9	CSA - Community Supported Agriculture
WP4.10	Earth Care Skill Sharing Initiative
WP4.11	Organic Farmer's Market
WP4.12	Draft Busters
WP4.13	Green Corridors
WP4.14	Ecosystem Regeneration Camps

Conclusion

This toolkit has been co-designed and co-created by an international open community of learning and practice that is currently working on the next stages of this transnational initiative. Our drive is to bring about real tools for communities to be able to develop a greater sense of place, root themselves in the distinct needs and potentials of their localities and, therefore, be able to start a new stage of development that is more consistent with and attuned to the rhythms of life. In other words, a regenerative approach to local development. And we invite you to jump into this regenerative endeavour with us, to experiment, take risks and transform! Yourselves, your communities, and beyond.

We are in an era of deep change, which is creating difficult situations for the planet and society alike, and we believe that it is important to understand that if we keep participating in a collapsing system, the changes to come will be more and more challenging. But if instead we are capable of catalyzing our communities to inhabit places and engage people and the planet from there, we will be participating in the dawning of a new cultural paradigm. One that reconciles the past with the present and future. One that reconciles the challenges of dramatic crises, turning them into creative opportunities for change. One that values and integrates both traditional knowledge and technological contributions. One that dares to be regeneratively transformative in the face of a stagnant status quo. This is obviously not a paradigmatic shift that happens overnight, but is rather an expression of a meta civilization shift that we are going through.

In closing, we want to acknowledge and give thanks to the Indigenous peoples of the planet that have kept the fire of land-based knowledge going, as well as to all the activists, catalysers, changemakers and pioneers who have trailblazed paths of equity and sustainability over this past century. This has allowed the current generations to build the foundations of the new paradigm at the local level.

We are all living historic moments, in which we are defining new ways to become more equitable, regenerative and empathic as a species. We hope that this toolkit can become another tool for you as catalysers and changemakers to increase your potential for transformation, and enjoy the process while doing so!

Stay tuned in the coming year as we are working on more regenerative tools to share with the global community.

in solidarity,

The Community Catalysts

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Glossary

Concept	Description
Anthropocene	The era in which all the major morphological and geological transformations of the planet are due to humans' impact.
Autopoiesis	An understanding that the development of life is an ongoing cycle of interaction between the being and the environment
Colonization	The imposition of a dominant world view on minority communities
Deep change	A transformative process that causes a paradigm shift (generally in response to a 'hot crisis' or a 'cold stuckness')
Disruptive process	A series of interconnected events happening at the global scale that directly affect our economy, provoke energy and water scarcity, force millions of people to migrate, change the global climate, and degenerate most of the ecosystems on earth
Food sovereignty	The process through which the people who produce, distribute, and consume food are able control the mechanisms and policies of food production and distribution
Globalization	The process of interaction and integration among people, companies, and governments worldwide. It is considered by some as a form of capitalist expansion which entails the integration of local and national economies into a global, unregulated market economy
Glocal	Reflecting or characterized by both local and global considerations
Governance	The processes of interaction and decision-making among the actors involved in a collective that lead to the creation, reinforcement, or reproduction of social norms
Hands, Head and Heart model	A holistic approach to developing ecoliteracy. It relates the cognitive domain (head) to critical reflection, the affective domain (heart) to relational knowing and the psychomotor domain (hands) to engagement
Hierarchy of needs	A theory in psychology proposed by Abraham Maslow. It is a pyramidal classification system which reflects the universal needs of society as its base and then proceeding to more acquired emotions
Inter-independent	A network of communities that are knit together while

network	nourishing their distinct local relationships to land
Leverage points	Places within a complex system (such as a firm, a city, an economy, a living being, an ecosystem, an ecoregion) where a "small shift in one thing can produce big changes in everything"
Mycelium	Mycelium are a dynamic underground network of fungi that enable biological nutrient cycling. The social mycelium mimics this collective intelligence on a human scale with symbiotic interconnections that support the whole
Paradigm	A society's deeply ingrained set of beliefs about how the world works
Privilege	A special, unearned advantage or entitlement, used to one's own benefit or to the detriment of others; often, the groups that benefit from it are unaware of it. These groups can be advantaged based on social class, age, education level, disability, ethnic or racial category, gender, gender identity, sexual orientation, and religion
Reconciliation	The process in which the crisis of the old paradigm is nurturing the emergence of a new one. A global solidarity network of rooted communities who are slowly engaging in ongoing intercultural dialogue, resulting in a complex, resilient and conscious Earth-based global society
Regeneration	The increase in the complexity of a system rooted to a place
Regenerative design process	Communities collaboratively design their livelihoods through a nature-based approach
Resilience	The adaptive capacity of a system in the face of external shock, its ability to maintain its basic functions
SDGs	The Sustainable Development Goals (SDGs) are a collection of 17 global goals designed to be a blueprint to achieve a better and more sustainable future for all. The SDGs are intended to be achieved by the year 2030
Simple Change	Tweaks to the status quo, could be projectable or emergent. Projectable change is one that is planned in a very conscious way with specific goals and deadlines.. Emergent change refers to society's constant adaptation to its evolving context over a long period of time
Structural violence	A form of violence wherein some social structure or social institution may harm people by preventing them from meeting their basic needs. Institutionalized adultism, ageism, classism, elitism, ethnocentrism, nationalism, speciesism, racism, and sexism are some examples

Syntagma	The emerging new paradigm
Systemic crisis	The breakdown of several of the systems that support human life at the same, for example ecosystemic health, the economy, health systems, employment or sets of values
Systems thinking	A holistic approach to analysis that focuses on the way that a system's constituent parts interrelate and how systems work over time and within the context of larger systems. The systems thinking approach contrasts with traditional analysis, which studies systems by breaking them down into their separate elements
Theory X	The most common 'people are lazy and don't care' vision of the world. It represents traditional hierarchical systems based on control
Theory Y	Represents an organizational system based on trust
Theory Z	Contemplates self-actualization and fosters our adaptive capacity and the resilience of communities
Three Horizons model	A model that helps to bring clarity to this interconnectedness through complementarity. Horizon 1 is the dominant pattern, fully integrated with the surroundings. H2 is a zone in which society allows new things to be tried. H3 is about working creatively with the unknown.
VUCA context	An understanding of the current global circumstances as Volatile, Uncertain, Complex and Ambiguous