

CATALYSTS FOR CIVIC ENGAGEMENT AND COMMUNITY RESILIENCE

Training Curriculum

The Catalysts for Civic Engagement and Community Resilience project has been developed through a consortium of partners active in Systems Thinking, Permaculture and Regenerative Development networks.

The partner organisations are:

[Profilantrop Association](#), Budapest, Hungary

[Resilience Earth](#), La Garrotxa, Spain

[Projecto Novas Descobertas](#), Algarve, Portugal

[Palma Nana Cooperative](#), Madonie, Italy

[Gaia Education](#), Brussels, Belgium

[City Resilience Design & Management Studies, Universitat Internacional de Catalonia](#), Barcelona, Spain

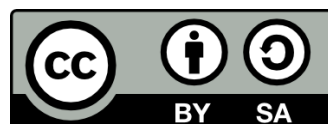
Since 2017, the partners have worked as a Community of Practice to advance Community Catalisation as a new vocation that assists citizens and groups to respond to the systemic planetary crisis through a form of community-led regenerative local development.

For more information or to receive training in this field, please visit the CC platform catalysts.community or reach out to your local member of the CC Consortium.

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1. Introduction

1.1. Context

In our vast universe, change is the only constant. Yet, as humans, we exhibit a stubborn inclination to control every aspect of our existence, driven by a desire for a seemingly predictable future and a sense of security. This inherent rigidity, however, hampers our ability to adapt to the ever-changing environment. In our quest for dominance, we impose our own rhythm on nature, oblivious to the consequences that follow. This manipulation disrupts the dynamic equilibrium of the biosphere.

The impulse to control extends beyond our interaction with nature; it permeates our approach to society as well. Through the mechanisms of colonisation and globalisation, the voices of the vulnerable are stifled, and perspectives divergent from the mainstream are marginalised. In this hegemonic narrative, there is little room for the rich tapestry of diverse voices. This extends to all species and ecosystems, creating imbalances and negating the diversity that nature and society inherently embody. Recognising and amplifying these diverse voices is a crucial step towards restoring equilibrium in both human societies and the natural ecosystems we are a part of. The Community Catalysts (CC) is nested within this systemic understanding of our context, and the enclosed curriculum of the Civic Engagement and Community Resilience pilot training is rooted in this understanding.

1.2. The Community Catalyst Ecosystem

The Community Catalysts (CC) is an ecosystem of community-based designers, researchers and facilitators who develop tools for catalysing ecosocial change at the community and bioregional scales. We are an ever-evolving partnership that currently engages bioregions in four different countries and hosts a growing online translocal community of practitioners dedicated to community resilience, transformative economies and regenerative development.

The CC's overall purpose is to **accelerate systemic change by leveraging local and translocal collaborations that lead to regenerative cultures.**

Currently, we are a European partnership made up of four local organisations, two European networks and two universities. Together we have produced many resources, including this pilot training curriculum, that are all available on our platform www.catalysts.community, made possible with the generous funding of the Erasmus+ programme.

1.3. The Civic Engagement & Community Resilience Pilot Training Curriculum

The non-profit cooperative Resilience.Earth, based in Spain, led the design and compilation of this curriculum, with the active participation and support of the Profilantrop Association in Hungary, as project leader, and project partners Projecto Novas Descobertas in Portugal, Palma Nana in Italy, Gaia Education in Belgium and the Universitat Internacional de Catalunya (UIC) in Spain.

This pilot training curriculum complements the other resources that we have co-created as a consortium for current and future community catalysts. These outputs include an educational platform, a practitioner toolkit, as well as an introductory course and curriculum tailored to people who are new to designing community catalisation processes.

This pilot training curriculum was designed and tested in four different bioregions: the Algarve bioregion in southern Portugal, the Madonie bioregion in Sicily, the two bioregions (the Pest Plains and Buda Hills) of Budapest, and the Garrotxa bioregion in Catalonia, Spain. These locations were selected given their ecological distinctiveness between each other as well as due to all four of these regions considered as “edges” of Europe.

Projecto Novas Descobertas, Palma Nana, Profilantrop and Resilience.Earth delivered the first four pilot trainings and the feedback from participants and trainers was collected by the cooperative Resilience.Earth as the lead partner in this output. Based on this feedback, the cooperative produced a one-day training schedule along with a participant workbook (Annex 1) that was tested in Catalonia by the CC partner, the Universitat Internacional de Catalunya, as the final pilot training of the project.

However, given the highly positive feedback and significant level of interest from participants in further deepening their initial training experience, the Resilience.Earth cooperative went beyond the original scope of the project application and created an 8-day training outline, available in English as Annex 2 of this document. This longer training format is designed for people seeking a deeper exploration into civic engagement and community resilience from a regenerative thinking approach.

Both the one-day training enclosed in this document as well as the eight-day training format included as an annex embody a decolonial and intersectional approach. This is because one of our primary sources of inspiration for these two training modalities is drawn from cultures predating colonisation and that have demonstrated remarkable resilience, persisting to this day. These Indigenous cultures demonstrate an ability to survive colonisation, while sustaining an ever-evolving relationship with community and land that is based on mutualism and altruism, much akin to superorganisms. It is crucial to emphasise that our intent in drawing inspiration from diverse Indigenous practices is to facilitate a more embodied and experiential form of learning, empowering community catalysts to develop regenerative practices that are uniquely connected to their own bioregion, all while maintaining a decolonial perspective that honours the intersectionality of community

member identity. Each indigenous culture referred to in this curriculum is referenced, honouring oral knowledge keepers as well as indigenous scholars.

Given that we are making reference to terms that are not so common, we have also included a glossary and list of acronyms at the end of the document. In addition to the curriculum itself, we have also added teaching posters, links to teaching videos and a workbook, as well as a reading list to complement the session plans included for each phase of learning in the 8-day modality.

With this curriculum, along with all the other material produced by Community Catalysts, we are placing in your hands a way to accelerate the change that is needed, together.

2. Training Description

2.1.Overall Purpose

The main purpose of both the one-day and eight-day modalities of the Civic Engagement and Community Resilience training, is:

To deepen the adaptive capacities of our rural and marginalised communities and organisations so that they can respond more regeneratively and transformatively to systemic crises, contributing to greater community and territorial resilience, as well as a more diversely and transversally engaged community.

2.2.Profiles

Profile of Trainer: Experienced facilitator who is deeply rooted in systems thinking theory, practices, and mindset.

Profile of Participants: All participants are welcome, although those attending with their community or organisation in mind will find it particularly beneficial.

2.3.Learning Objectives

The specific objectives of the different co-learning spaces are as follows:

LEARNING SPACES	LEARNING OBJECTIVES	SUGGESTED TIMING
Preparatory Readings	<ol style="list-style-type: none">1. To explore the systemic foundations of civic engagement and community resilience.2. To become familiar with stories of civic engagement and community resilience in action.	<p>4 hours for the 1-day training , recommended to cover over the course of the week prior to training.</p> <p>16 hours for the 8-day training, recommended to cover over the course of a month prior to the training.</p>
Introductory 1-Day Civic Engagement & Community Resilience Training	<ol style="list-style-type: none">1. To become familiar with systems thinking to help us understand how community resilience and engagement works.2. To provide adaptive and decolonial frameworks that empower and regenerate community workers to achieve their transformational potential when working with their communities.	<p>8 hours of training in a one-day modality (recommended, but this could be spread across various sessions in-person or online to make it more accessible)</p>

	3. To nurture the development of a co-learning hub between participants.	
8-Day Civic Engagement & Community Resilience Training	<ol style="list-style-type: none"> 1. To acquire systematic capabilities at a community level to design, facilitate, and manage community resilience and engagement projects. 2. To understand and manage the complexity of our rural and marginalised communities in an experiential and intuitive way. 3. To deepen the adaptive capacity of organisations and rural and marginalised communities in favour of greater community and bioregional resilience. 4. To nurture the development of a co-learning hub between participants. 	64 hours of training in an 8-day modality (recommended, but if this is not accessible, spreading it out across various weekends is also possible)

3. Training Design

This curriculum has been designed with three underlying perspectives guiding the development and conceptual thinking of both trainings. These perspectives help structure the pedagogical approach that facilitators should adopt when giving these training sessions. Specifically, this section first explores systems thinking, the regenerative spiral and the map of levels of consciousness, followed by an explanation of the decolonial and intersectional approach. This section then covers the pattern-based approach of the training design and the patterns embedded within it. Finally, this section outlines the interrelationships between this training and the other outputs of the overall Civic Engagement and Community Resilience project.

3.1. Systems thinking

Embracing a holistic perspective, **systems thinking** delves into how the different elements of a system are interconnected, contrasting with traditional analysis that breaks systems into separate components. It is like understanding the ecosystem processes of a forest instead of just looking at the trees.

In addition to emphasising the interconnectedness of elements within a system, systems thinking acknowledges the dynamic and ever-changing nature of systems. The balance in systems is not a static state; it is a continuous process of adaptation and evolution. Just as ecosystems experience shifts in response to environmental changes or disturbances, systems in various domains, whether organisational, social, or ecological, are in a constant state of flux.

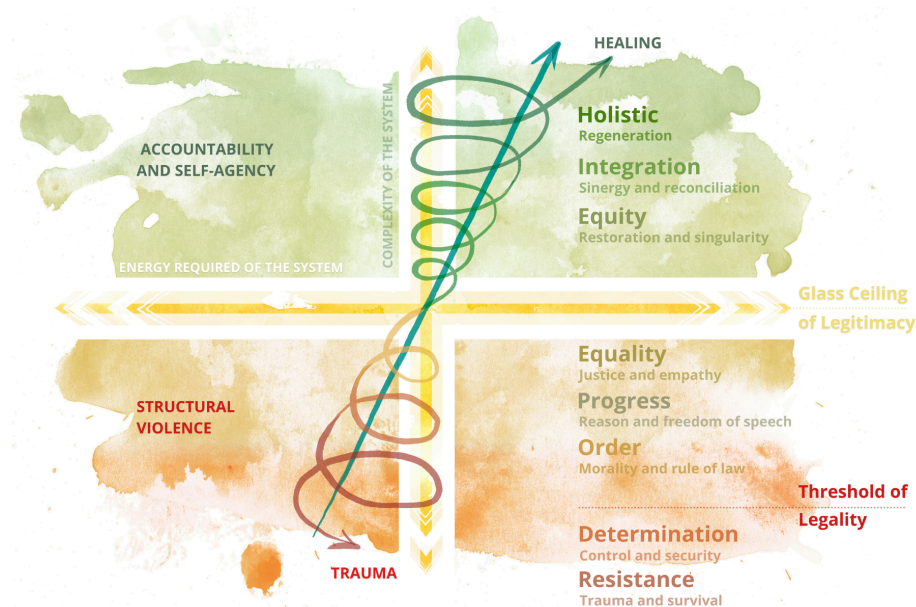


Image 1: Original framework by Bill Reed, 2007 and adapted by Resilience.Earth, 2021.
Illustration by doquigi.com

The **regenerative spiral** (see Image 1) was originally developed by Doug Reeler (2007), whose pioneering work on regenerative development has since inspired a wave of “beyond sustainability” regenerative systems practitioners. The following framework was adapted by CC partner Resilience.Earth to be applicable to a community and bioregional context in order to serve as a “regenerative” thinking foundation for this curriculum, while understanding that the communities we work with are mostly working from “degenerative” thinking.

The regenerative spiral maps the dynamic evolution of systems (such as communities) along two axes—energy balance and complexity. The horizontal axis reflects the energy cost or abundance generated by actions, while the vertical axis represents the complexity of the system. Moving left along the horizontal axis involves actions with a higher cost, whereas moving right generates more abundance. Moving down on the vertical axis reflects less complexity, while moving up indicates increasing complexity. The spiral is comprised of paradigms ranging from resistance and determination to holistic thinking. This curriculum harnesses holistic thinking in order to accompany communities from trauma and imbalance to healing and regenerative coexistence.

For more information, you can consult the teaching video on Regenerative Development included in this curriculum.

	Name of Level	Energetic Log	Predominant Emotional State	View of Life	God-view	Process
Spiritual Paradigm	Enlightenment	700-1000	Ineffable	Is	Self	Pure Consciousness
	Peace	600	Bliss	Perfect	All-Being	Illumination
	Joy	540	Serenity	Complete	One	Transfiguration
	Love	500	Reverence	Benign	Loving	Revelation
Reason & Integrity	Reason	400	Understanding	Meaningful	Wise	Abstraction
	Acceptance	350	Forgiveness	Harmonious	Merciful	Transcendence
	Willingness	310	Optimism	Hopeful	Inspiring	Intention
	Neutrality	250	Trust	Satisfactory	Enabling	Release
	Courage	200	Affirmation	Feasible	Permitting	Empowerment
Survival Paradigm	Pride	175	Scorn	Demanding	Indifferent	Inflation
	Anger	150	Hate	Antagonistic	Vengeful	Aggression
	Desire	125	Craving	Disappointing	Denying	Enslavement
	Fear	100	Anxiety	Frightening	Punitive	Withdrawal
	Grief	75	Regret	Tragic	Disdainful	Despondency
	Apathy	50	Despair	Hopeless	Condemning	Abdication
	Guilt	30	Blame	Evil	Vindictive	Destruction
	Shame	20	Humiliation	Miserable	Despising	Elimination

Image 2: Original framework by David Hawkins, 2020.

The **Map of Consciousness**, developed by David Hawkins (2020), is grounded in the idea that emotions play a crucial role in shaping our perception of the world, constituting a significant aspect of reality (see Image 2). Hawkins' research on consciousness is founded on the premise that our emotional landscape includes survival mechanisms linked to emotions

like grief, shame, and guilt, as well as more regenerative mechanisms associated with emotions such as peace, joy, and love. These two sets of mechanisms exist along a spectrum, and individuals and communities traverse this spectrum of emotions frequently. In the context of this curriculum, the map of consciousness is another way to represent the system's journey, through the perspective of emotions.

3.2. Decolonial and intersectional approach

Also embedded throughout the curriculum is a transversal perspective of decolonisation and intersectionality. Decolonisation helps us identify the ongoing structural violence that has contributed to the systemic crisis that we are facing, a legacy of continuous practises of colonisation. By committing ourselves to a decolonial approach, the Community Catalysts training curriculum makes a commitment to accompany communities to heal from the trauma of structural violence (see the poster on the Regenerative Spiral), in a way that is not through “one size fits all” solutions, but through adaptive processes of change (see the poster on the Resilience Cycle). This commitment is reinforced by a pattern-based approach to the curriculum, explained in section 3.3. For more information, please see the glossary.

Intersectionality serves as both a lens and an approach to ensure that the Community Catalysts training curriculum is attentive to systems of inequality based on gender, race, ethnicity, sexual orientation, gender identity, disability, class and other forms of discrimination that “intersect” to create unique dynamics and effects. By being aware of these dynamics and effects, this curriculum can more effectively propose engaging and transformative pedagogical methodologies that aim to ensure equity (going beyond just equality) in the communities and bioregions within which we work.

3.3. Pattern-based adaptive considerations

Both trainings are founded on pattern-based adaptive considerations. This means that it presents a framework of endstates and learning objectives to follow, but does not dictate (only suggests) what activities to employ to achieve these endstates. This pattern-based adaptive approach of the CC curriculum is a reflection of our commitment to decolonisation and intersectionality, as this approach is respectful of the social, cultural, political and environmental idiosyncrasies and uniqueness of each place in which a community catalyst will work. This way, each CC training is welcome to follow a different approach to reach the same goals, and in doing so respecting the diversity of our communities across the continent.

The one-day training community catalyst civic engagement training introduces the 8 different patterns (explained in 3.4) and how they relate to community catalisation. The eight-day training uses these eight different patterns to structure the eight days, each one representing the “end state” and learning objectives of each day. The end states are

developmental in that the community catalyst is constantly evolving and deepening these end states.

Additionally, the one-day community catalyst training introduces the six design phases of the WeLand framework (a systemic design framework pioneered by Projecto Novas Descobertas, a CC project partner), and introduces two foundational frameworks underlying the patterns, specifically the resilience cycle and the regenerative spiral. In the eight-day training, each day is structured along the six different phases. For more detail about WeLand, please read section 3.5. For an online training in these phases, please visit the www.catalysts.community platform for access to this free design training.

3.3.1. The Eight Patterns of Civic Engagement & Community Resilience

The 8-Day Training in Annex 2 was developed to help frame and guide our work towards building resilient communities and bioregions. For more detail on the patterns and phases please read the Toolkit Guidelines of this project, found on the www.catalysts.community platform.

PATTERN	DESCRIPTION
1. Pattern: Sense & Express Essence - THE TORUS	This pattern focuses on developing a perception of wholeness through territorial belonging.
2. Pattern: Manage Dynamic Chaos - EDGE OF CHAOS	This pattern focuses on attending to what emerges from the place through valuing diversity and redundancy.
3. Pattern: Nourish Emergent Change - RESILIENCE CYCLE	This pattern focuses on working from indirect nourishing centres through managing stigmergy and integrating connectivity.
4. Pattern: Working on Articulating Wholeness - LAUBURU	This pattern focuses on including voices from the edges through decentralising and distributing structures.
5. Pattern: Enable Potential to Flourish - DOUBLE TORUS	This pattern focuses on imagining developmental processes through regenerating slow variables and negative externalities.
6. Pattern: Adapting to Changing Context - SEED OF LIFE	This pattern focuses on building up resilience through cultivating proportionate self-sufficiency.
7. Pattern: Transform Obsolete Structures - ICEBERG	This pattern focuses on embedding inherent cycling through learning about inclusion and equity.
8. Pattern: Coevolve with the Bioregion - GOLDEN RATIO	This pattern focuses on the potential to regenerate through experimenting with flexibility and robustness.

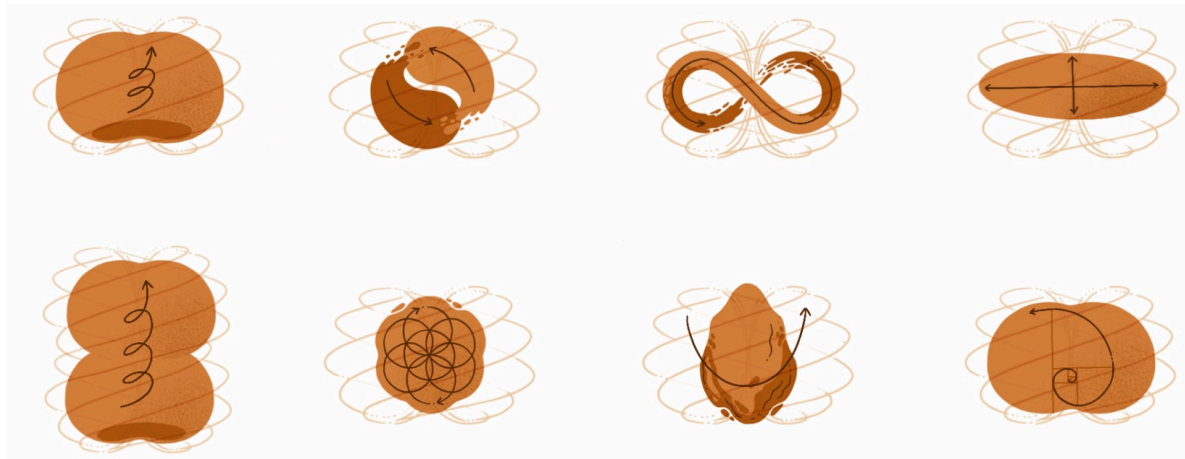


Image 3: The eight patterns of community catalisation, read from left to right, top to bottom, according to the numbered phases in the table above.

3.3.2.The Six Weland Phases of Design for each Pattern

The six phases of this curriculum were initially designed for the CC toolkit to play an interactive board game, named WeLand - Making Sense of Place (see Image 4), to enhance community catalyst's ecological design thinking. Here, the 6 phases are used as a guide to achieve the end states of each pattern. Meaning each day consists of 6 different phases, following a build-upon process of learning. The 6 phases are meant to embrace Deep Presence, Integral Belonging and Meaningful Change. This is part of a pattern-based approach and iterative design processes that mimic natural patterns, aiming to bring us closer to our innate and grounded interconnectedness. and then

PHASES	DESCRIPTION
Phase 1 Creating Soil	This phase is meant to make space, but more importantly time, to frame the pattern of the day, creating a fertile soil for a fruitful day. This includes setting the agenda and making the goals and tools of the day clear. Ideally a grounding exercise such as meditation is included.
Phase 2 Landscape Integrity	The second phase of the day is designated as Landscape Integrity. The purpose of this phase involves reconnecting and embodying what we are, starting from place. To enable this understanding of what we are through place, explorations of natural processes, structures and systems are a good way to understand the landscape as it is perceived.
Phase 3 Co-Sensing	It is about sensing the community's engagement, starting from the body as to understand who the community is, as well as its relationship to the land that defines it. The purpose of this phase is to be aware of the presence and dynamics of the community.

Phase 4 Identity Naming	Here, it is about the willingness of the heart to let emerge what is happening between what the community is and what they may become. This phase has as an objective to strengthen the emerging group identity.
Phase 5 Co-design	This is a moment of the day that is slightly more mind focused. Here, it is about taking collective responsibility for how the community wants to become. This involves co-designing regeneration strategies.
Phase 6 Regeneration	The guiding principle of this phase is the creation of a space for the expression of the day's processes. It is a hands-on experience that implements the build-upon process of the day and the week. It is therefore a personal as well as a collective expression of desired change and community regeneration.

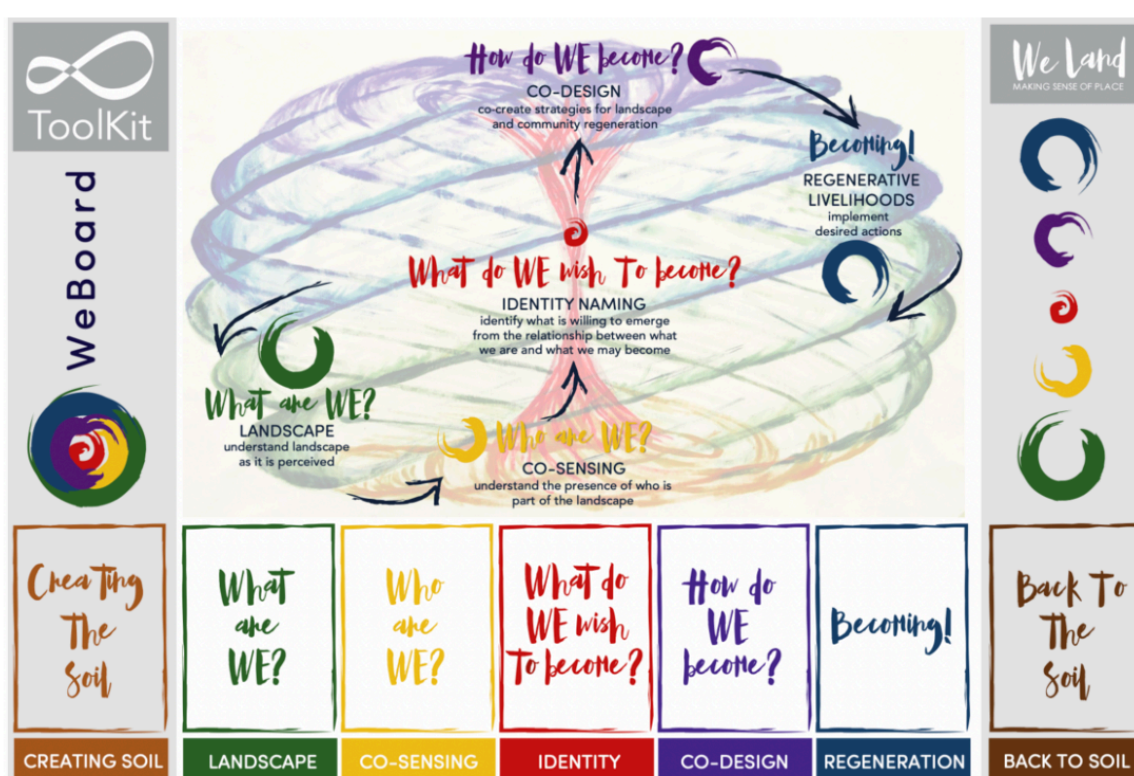


Image 4. WeLand Principles Community Catalysts Toolkit

3.4. Interrelationship with the other CCECR outputs

The Catalysts for Civic Engagement & Community Resilience project has produced four other outputs in addition to the curriculum, all of which are interrelated and translated into the main project languages, namely English, Hungarian, Spanish, Catalan, Portuguese and Italian. With relation to this training curriculum:

1. The Toolkit contains cards that are organised according to the 8 patterns of civic engagement & community resilience and the 6 phases of community catalisation.

The 1-day and 8-day training modalities make reference to the tools in the toolkit and toolkit itself as a resource intrinsic to the training.

2. The Curriculum, available as a free online course on the Community Catalysts platform, accompanies potential community catalysts through the 6 phases of design of community catalisation initiatives at the community and bioregional scale. This is an online training that is recommended to community practitioners before engaging in this Civic Engagement and Community Resilience training.
3. The E-Learning Platform, found at www.catalysts.community, serves as the homebase for community catalysts learners and practitioners, where they can download this training curriculum as well as all the associated resources (student workbook, teaching posters, teaching videos) in all the available languages.

4. One-Day Training Curriculum

4.1. Description

The following outline is the final output after testing this curriculum during four pilot trainings in four distinct bioregions, gathering feedback from participants and trainers alike, and then doing a final test with an international group of participants representing various communities and bioregions from multiple countries.

This training is designed to be a full 8-hour in-person training. However, if it is necessary to make this training more accessible for busy community workers, the training could be divided into two 4-hour in-person sessions, or into four 2-hour sessions with the two middle sessions being offered in a blended format, once the group has had a chance to bond during an initial in-person training and bringing them together once again at the end for learning integration and closing.

The size of the group depends on the number of trainers available. The recommended balance is 1 trainer per 20 participants if the trainer is highly experienced, or 2 trainers should the trainers be less experienced, but nonetheless very familiar with the material. After 20 participants, we would recommend that you add one more trainer, making the team 2-3 trainers, until you reach 40 participants. Given that the quality of interaction is important for this type of training, we would limit the total number of participants to 40. However, if the group is already very consolidated and familiar with each other beforehand, this could be increased to 60, adding another trainer as well so that each participant has a person of reference.

4.2. Main Objectives & Concepts

The main learning objectives for the one-day training are:

1. To become familiar with systems thinking to help us understand how community resilience and engagement works.
2. To provide adaptive and decolonial frameworks that empower and regenerate community workers to achieve their transformational potential when working with their communities.
3. To nurture the development of a co-learning hub between participants.

The main concepts addressed in this training are:

1. The regenerative spiral and how it relates to the different dominant paradigms of the communities and bioregions where community catalysts are working.
2. The resilience cycle and how it relates to the adaptive change processes accompanied by community catalysts.

3. Humans as a superorganism and how biomimesis can help community catalysts detect the community catalyst roles and accompany them as the critical yeast that can catalyse the critical mass.
4. The six phases of the WeLand community catalyst design pathway, which helps community catalysts accompany the co-design of community projects and processes.
5. The eight patterns of Civic Engagement and Community Resilience, which helps community catalysts engage their communities in regenerative processes that accompany their bioregions towards greater resilience.

4.3. Technical Considerations

For this in-person training, a large and multi-purpose community hall or meeting space, in which the chairs and tables can be moved easily to one side so that participants can move about freely in the centre of the room.

Should you deliver part of this training virtually, we recommend that facilitators use Mural, Miro or another free and accessible collective mind-mapping application in order to make the virtual sessions more interactive. We also recommend that these sessions be recorded, so as to be available for asynchronous viewing for those participants unable to attend the original scheduled time of the online sessions.

4.4. Session Plan

Introduction to Civic Engagement & Community Resilience	
Training:	Civic Engagement & Community Resilience
Training Purpose:	To deepen the adaptive capacities of our rural and marginalised communities and organisations so that they can respond more regeneratively and transformatively to systemic crises, contributing to greater community and territorial resilience, as well as a more diversely and transversally engaged community.
Session Objectives:	<ol style="list-style-type: none">1. To become familiar with systems thinking to help us understand how community resilience and engagement works.2. To provide adaptive and decolonial frameworks that empower and regenerate community workers to achieve their transformational potential when working with their communities.3. To nurture the development of a co-learning hub between participants.
Day & Time:	DAY MONTH YEAR 00:00 - 00:00 TIMEZONE
Location:	A multi-purpose training room that is accessible and well-known to the general public or easy to find, and ideally close to a forest or green space. Ideally, there is a break room available for people to have snacks and/or eat lunch, but alternatively this could happen in the main training room.
Participants:	Members and allies of the CC ecosystem Members of the general public with a professional interest in learning about community catalisation.

TIME	min	ACTIVITY	DESCRIPTION	LOGISTICS	WHO
09:00	15	Welcome & Introductions	<p>Before people arrive, the training team sets up the training room with the teaching posters on the wall, the break room organised with coffee and tea readily available, and the workbook packages prepared for participants.</p> <ol style="list-style-type: none"> 1. The logistics person first invites everyone to sign the participant sign-up sheet and distributes name tags. - 5min 2. The training team then gives a warm welcome to participants, explaining the objectives and agenda of the day and the distinct roles of the Training Team (facilitators, hosts and logistics). - 5min 3. The logistics person distributes the CC Workbooks, pens and clipboards to each participant, explaining when and how they will be of use throughout the day (namely to take notes, and for the individual and small group exercises). - 5min 	<ul style="list-style-type: none"> • Agenda & Objectives on large flipchart paper • Participant sign-up sheet • Name tags • Workbook & pens • Clipboard 	
09:15	30	Sociogram	<p>This is a team-building activity where people can get to know each other, as well as the diverse mosaic of the group. This activity also helps identify what voices are and are not present during the training today, in order to keep them in mind throughout the training activities.</p> <ol style="list-style-type: none"> 1. Before participants introduce themselves in person, invite them to place themselves around the training space, imagining that it is a map of Europe. As visual aides, use A4 cards with the words North, South, East, West, distributed accurately on the walls of the room or the floor of the green space. 2. Next, make a round, starting with those groups that are less represented, inviting them to share their: <ol style="list-style-type: none"> i. Name ii. Place/Community of origin iii. Organisation or Institution if they represent one 3. Collect patterns (significant collective representations) and outliers (unique representations) from the participants: Who is in the room? Are there more people from some places or communities versus others? Who is missing? What voices do we have to keep in mind over the course of this training? (i.e. Global South, all non-human living beings, the Planet in general, sectors such as public administration or big industry, etc). Note these names on large note cards, and put them in a visible place 	<ul style="list-style-type: none"> • A4 plastified cards of North, South, East, West • A4 plastified cards of each of the sectors explored: Public Administration, Civil Society, Private Sector • Camera • Large Notecards 	

			<p>throughout the training. For a memorable photo, you can take a picture of the group in position from a higher vantage point.</p> <ol style="list-style-type: none"> If time, you can repeat this exercise using different parameters, specifically "Public Administration", "Civil Society" and "Private Sector" and collect both patterns and outliers. Throughout this activity, should participants wish to, they can take notes in the Community Catalyst workbook in terms of the methodology being applied and/or observations made. 		
09:45	60	Systems in Motion & Super-organisms	<p>This activity helps participants gain a better understanding of systems dynamics and its implication in community relational dynamics, taking into consideration human societies as superorganisms, just like bees, ants, termites and fungi.</p> <ol style="list-style-type: none"> You can start this activity off by showing a short video of ants or bees at work, or by asking: Have you ever watched a trail of ants at work? Or seen bees building a hive? You can then explain that ants, bees, wasps, and termites share a unique characteristic - they are superorganisms... just like humans! A superorganism is made up of organisms from the same species that operate as a collective whole, rather than as individuals with different interests. They do this through unique forms of cooperation and communication that allow them to thrive as a species. They also thrive thanks to their synergy when they work (the combined result is better than the sum of their separate achievements) and their altruism (thinking about the common good instead of their own individual interests). As a human superorganism, communication, cooperation, synergy, and altruism are some of the key characteristics we need to be able to be able to work together and make decisions together, and also to be able to care for our communities and steward the planet. In order to understand this better, explain to the participants that we will explore this in a more experiential way with the Systems in Motion exercise. To begin the Systems in Motion exercise, deliver a couple of instructions to the group: <ol style="list-style-type: none"> Clapping signals: People are to be in constant motion for this activity. When you clap your hands once, everyone starts walking, and when you clap your hands once again, they will have to walk faster or slower depending on the verbal instruction you accompany 	<ul style="list-style-type: none"> Projector Laptop Short video on a superorganism Camera 	

			<p>the clap with. When you clap your hands twice, everyone must stop as quickly as they can, if possible.</p> <p>b. Defined Space: If you are outside, define the limits of the space within which participants will do this activity (more or less the size of a large classroom). If you are indoors, the limit will be the walls of the room.</p> <p>3. Invite the group to move around the space in constant motion, filling in gaps so that everyone is the same distance from each other while they walk. To get them started, clap your hands once while saying "Go!". Once they have struck a good rhythm, clap your hands once again while saying loudly "Faster!". You can repeat this a few times until the participants are practically running, and then clap once, yelling "Slower", and after moment you clap twice, indicating that participants stop, while maintaining the same distance between each other. For a fun memory of this activity, you can record the group in action.</p> <p>4. Ask the participants if they found anything challenging or anything easy about the activity, and collect the answers on a sheet of paper or visibly on a whiteboard. Then ask them if they saw people doing things in common (patterns of behaviour). If no one remarks about communication, cooperation, synergy, or altruism, ask the group if they think they demonstrated any of these superorganism skills and, if so, how. For example, if the group has started moving like a whirlpool, this could serve as an example of "collective intelligence" or "swarm intelligence," like a flock of swallows in flight.</p> <p>5. The next phase of this activity is to invite every participant to think of one person, and without looking at them yet, when the activity starts (with a clap and a "go!"), they must maintain a constant 1 metre distance from the person while staying in constant motion. As a facilitator, you can deliver a single clap a few more times, to speed up the participants' rhythm, and then twice to stop. Again, you can collect feedback about patterns that they observed and what made the activity easy or difficult. Participants may share observations such as "it was hard to slow down to a full stop", indicating a superorganism characteristic of "inertia".</p> <p>6. Repeat this activity, with participants identifying two secret connections (people) in the group. While walking and jogging through this exercise,</p>		
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			<p>the participants must maintain the same distance (equidistance) between themselves and the two individuals. Collect observations.</p> <ol style="list-style-type: none"> For the final round, have individuals identify 3 people in the group and maintain an equidistance from these three people, while maintaining constant motion in keeping with the instructions. Collect observations. Do a final round of reflections to connect the observations with what we know about superorganism behaviour, and how this knowledge can stimulate a deeper understanding on how to practise community catalyst work. In concluding remarks, the facilitator can make reference to the polycentric nodes of systems. This usually is visible in the versions of this activity in which people follow 2 or 3 people, and appears like different centres (or nodes) in which swirling happens around. This polycentric nature of social systems helps social systems navigate complexity better, and can be created intentionally by community catalysts, when they accompany their communities in identifying their shared purpose and principles. 		
10:45	30	BREAK	<p>If possible, have coffee, tea, fruit and snacks available for participants during break time. Also, if it is a large group, identify "sheep dogs" who are responsible for rounding up the group in time for the next session. These individuals could wear something distinctive, like colourful hats, so that people know their role just by looking at them.</p>	<ul style="list-style-type: none"> • Coffee, tea • Fruit, snacks • Colourful hats 	
11:15	15	Critical Yeast & Critical Mass	<p>This activity is based in story-telling and leads into the next activity on Community Catalyst Roles. Participants can use their notebooks to refer to the diagram of critical yeast and critical mass and take notes as needed.</p> <ol style="list-style-type: none"> Invite the participants to brainstorm the definition of critical mass, another distinctive factor in superorganisms. Collect the participants' contributions on the board. After the participants have done a first brainstorm, the facilitator can share that in social dynamics, critical mass refers to the sufficient number of adopters of a new idea, technology or innovation in a social system so that the rate of adoption becomes self-sustaining and creates further growth. The point at which critical mass is achieved is sometimes referred to as a threshold and the average percent for this social threshold is 11% 	<ul style="list-style-type: none"> • Whiteboard • Whiteboard markers • Definition of Critical Yeast and Critical Mass • Teaching Poster of Critical Yeast and Critical Mass 	

			<p>of the population in question. Within social sciences, critical mass has its roots in sociology and is often used to explain the conditions under which reciprocal behaviour is started within collective groups, and how reciprocal behaviour becomes self-sustaining. For more information, please visit the historical review of critical mass by Dr. Brian Krauth, https://www.sfu.ca/~bkrauth/papers/critmass.htm</p> <p>3. However, to reach the 11% of the populations can still be daunting, and if we look to the work of John Paul Lederach, author of "The Moral Imagination" in which he outlines that in peace movements in countries at war, those peace movements that were most successful had one thing in common, they were able to cultivate the critical yeast that was able to catalyse the critical mass for peace to take hold (as if one were making bread!). This critical yeast could be in some cases as low as a dozen people, depending on the size of the community or region in question. This links to the next activity, which is about the diversity of roles needed to make sure that this critical yeast is able to be effective.</p>		
11:30	30	Community Catalyst Roles	<p>This activity continues exploring systems dynamics, while introducing catalyst roles in relation to community resilience and civic engagement. Participants can refer to the section on Community Catalyst roles in their workbooks for more information.</p> <ol style="list-style-type: none"> 1. Invite participants to position themselves about the space, very close to people they are familiar with and far away from people who they do not know very well yet. Ask participants what patterns and outliers they observe, as this is what helps us understand complexity in systems. 2. With large groups, clusters will have formed, likely with some individuals located in the centre of these clusters, and others in between clusters, joining them. You can share that when doing civic engagement, this activity could be carried out with a community you are becoming more familiar with, to help detect potential community catalysts. 3. In this activity, certain roles often easy to detect (definitions found in annex of posters and well as in workbook), and include: <ol style="list-style-type: none"> a. Leading Directively: This could be a person found in the centre of a cluster of people, and is very visible. b. Leading Organisationally: This person could be found close to the person leading directive, but is less visible. 	<ul style="list-style-type: none"> • Teaching Poster on Community Catalyst roles 	

			<ul style="list-style-type: none"> c. Pollinating: This person is often in between two clusters, and may have their arms stretched out trying to connect the two clusters. d. Enabling: This person is from public administration or politics and is present to learn and support the catalysation process. e. Amplifying: This person may be younger and can often be found taking pictures and posting on social media during the activity. 		
12:00	60	Regenerative Spiral of Community Paradigms	<p>This activity is an active exploration of regenerative development. To set up the room, draw the regenerative spiral on the floor with masking tape, using one colour of tape for the two axes and the other colour for the spiral itself. Place the A4 cards for each paradigm and threshold where they belong (see Regenerative Development Spiral). If you are working outside, three long ropes can substitute for the tape. Participants can refer to the Community Catalyst workbook and teaching poster on the wall for more information.</p> <ol style="list-style-type: none"> 1. Before doing the activity, first explain that this activity serves as a participatory way for identifying where a community is in terms of its dominant paradigm, and what it could strengthen in order to become more regenerative, moving upwards towards greater community resilience. 2. Then, explain the regenerative spiral using the teaching video or verbally, starting with the two axes and then the eight paradigms of this framework. 3. Once you have explained the regenerative spiral, invite participants to think about where they would place themselves on the spiral. If there is trust in the group, ask them instead to physically place themselves on the point in the spiral which best represents them and their life today. They can mark this spot with a star in their workbook on the blank spiral. Ask the group if they see any patterns or outliers, and facilitate a dialogue about what they observe, and what they would need to shift or change in their lives to take one step towards a more regenerative paradigm. 4. Then, invite participants to place themselves on the spiral according to where their community (or bioregion if that is more relevant) is located. They can mark this spot with a circle in their workbook, on the blank spiral. Explore collectively the patterns and outliers, and ask what would need to shift or change so that the community/bioregion can move one space up the spiral. Remind participants that this is an emergent process 	<ul style="list-style-type: none"> • Masking tape or rope • A4 plastified signs corresponding to the different paradigm levels of the regenerative spiral. • Teaching poster on the regenerative spiral. • Teaching video on the regenerative spiral. 	

			<p>and cannot be forced, which is why we suggest moving gradually through the paradigms of me to we, from egocentric to ecocentric.</p> <p>5. Alternatively, or to complement this exploration as a group, you can invite participants to do the reflection exercises in groups of three, using the workbook to capture these reflections.</p>		
13:00	60	LUNCH	<p>If possible, have coffee, tea, fruit and snacks available for participants during break time. Also, if it is a large group, identify “sheep dogs” who are responsible for rounding up the group in time for the next session. These individuals could wear something distinctive, like colourful hats, so that people know their role just by looking at them.</p>	<ul style="list-style-type: none"> • Coffee, tea • Fruit, snacks • Colourful hats 	
14:00	30	Maslow & Siksika	<p>This activity on the Hierarchy of Needs according to Maslow and Siksika helps link the morning activities with the afternoon’s activities, with Maslow’s categorisation corresponding to the degenerative paradigms and the Siksika nation’s categorisation (which initially inspired Maslow’s research) corresponding to the regenerative paradigms.</p> <ol style="list-style-type: none"> 1. Share the video of Maslow’s hierarchy of individual needs versus the original Siksika indigenous nation’s teepee of community needs. 2. Invite participants to write in their notebooks and then pair up and share reflections on these two frameworks with relation to systems dynamics, community catalyst roles and the regenerative spiral. 	<ul style="list-style-type: none"> • Teaching poster on Maslow and Siksika • Teaching video on Maslow and Siksika 	
14:30	60	Resilience Cycle of Adaptive Change at the Community & Bioregional Scales	<p>This activity is an active exploration of the cycle of adaptive change at the community and bioregional scale. To set up this activity, you will need to draw a very large figure 8 on the floor (big enough for 20+ people to stand upon). You will also need A4 signs saying the four different phases and two traps of the Resilience Cycle.</p> <ol style="list-style-type: none"> 1. Explain the different phases of the Resilience Cycle, starting with the Conservation phase, but explaining that it doesn’t really matter where you start. In the conservation phase, give examples of both a community or an organisation (a town which had the same mayor in power for 20+ years; an organisation that has had the same Executive Director (ED) or governance structure for 20+ years) and an ecosystem (Amazon rainforest, stable, but rigid in the face of massive clearcutting and burning). Then move on to the Rigidity Trap, again with examples for 	<ul style="list-style-type: none"> • Masking tape or rope • A4 plastified signs corresponding to the different phases and traps of the Resilience Cycle • Teaching poster on the resilience cycle 	

			<p>community or organisation (a new local government is elected; the ED retires or the organisation adopts a more decentralised and agile governance structure) and for an ecosystem (forest fire; clearcutting). Explain that the characteristics of the conservation phase are that it tends towards rigidity, but that a resilient adaptive system, when faced with a crisis, can enter the next phase - the Release phase. In the Release phase, give example of what a community or organisation might look like (for a new local government or a new organisational governance structure, people will need time to take their bearings and may feel quite confused at the beginning) or what an ecosystem might look like (a clearcut field of stumps; a pine forest after a fire, having thrown seeds that need fire to germinate). These systems after a time will need to reorder themselves, and time for reflection and integration of lessons learned helps ease this phase. They are then ready to enter the Reorganisation phase, and you can give examples of a community or organisation (like putting together a child's lego fortress that has been unceremoniously disassembled by a dog entering a room, a community or organisation first has to identify the pieces it has to work with, and see how they can fit together differently so as to better nourish and regenerate the organisation/community and territory) as well as an ecosystem (a recovering forest that has its pioneering species emerging first). The next trap the systems face is Scarcity trap, which means that even though this community, organisation, ecosystem, etc seems to be doing well, there are some key elements that are missing. You can give examples of a community or organisation (time to do participatory evaluation and/or participatory strategy development) as well as an ecosystem (more complex interrelationships, more biodiversity). Once these conditions are met, you can give examples of a thriving community or organisation (a resilient community or organisation, able to adapt to changes and crises with ease) as well as a thriving ecosystem (a biodiverse ecosystem) that is firmly in the Growth phase. Wrap up in stating that when we talk about the capacity of adaptive change, i.e. resilience, we are talking about an ongoing process, much like the action-learning cycle of reflecting, learning, planning and acting.</p> <p>2. Then, invite participants to think about where they might find themselves personally on the resilience cycle. If there is enough trust in the group,</p>		
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			<p>you can invite them to stand where they think they are, and ask the group what patterns, and outliers, they see. Then invite them to stand where they think their bioregion is with relation to the resilience cycle phases drawn on the floor. Ask the group again what patterns, and outliers, they see, and discuss. Alternatively, this reflection could be done first individually, with participants using their notebook, and then in pairs or groups of three, with a group share at the end.</p> <p>3. Close this activity by sharing that the resilience cycle is also known as the cycle of adaptive change, which is synonymous with the term resilience. Explain that understanding how adaptive change works means that we can better accompany our communities and bioregions to becoming more climate resilient. Open the floor for reflections.</p>		
15:30	30	BREAK	<p>If possible, have coffee, tea, fruit and snacks available for participants during break time. Also, if it is a large group, identify “sheep dogs” who are responsible for rounding up the group in time for the next session. These individuals could wear something distinctive, like colourful hats, so that people know their role just by looking at them.</p>	<ul style="list-style-type: none"> • Coffee, tea • Fruit, snacks • Colourful hats 	
16:00	60	6 Regenerative Design Phases of WeLand	<p>This activity introduces the design phases of civic engagement and community resilience, also known as WeLand. Facilitators can also make reference to the online course on the six phases of the WeLand, available on the Community Catalysts platform at https://www.catalysts.community/. Participants can refer to their workbook for more information on the WeLand phases and the teaching poster on the wall.</p> <ol style="list-style-type: none"> 1. Give an overview of the six phases of the WeLand regenerative design of resilient communities, using the teaching videos for each phase. 2. Invite participants to cluster in terms of thematic or community affinities and explore the design of a potential project in their community by following these phases. Facilitators can be available for consultation. Flipchart paper and markers are provided, to support the groups to visually map their community project designs. 3. For the last 5 minutes of the activity, invite groups to share reflections on their taste-testing of this design process. 	<ul style="list-style-type: none"> • Projector • Laptop • Access to the Community Catalysts platform • Teaching poster on the WeLand phases • Teaching videos on each of the six phases • Flipchart paper • Markers 	

17:00	45	8 Patterns of Civic Engagement & Community Resilience	<p>This final activity of the day introduces the eight patterns of Civic Engagement and Community Resilience, which is the result of several years of field research carried out by Community Catalyst consortium members. To set up this activity, place plastified signs of the eight different patterns and their descriptions (taken from the Toolkit Guidelines) which are placed around the room or green space as stations, with flipchart paper and markers available at each station.</p> <ol style="list-style-type: none"> 1. Present the eight patterns of Civic Engagement & Community Resilience, using the Toolkit Guidelines as a primary resource. 2. Invite participants to move about the stations freely, exploring each pattern and dialoguing with other participants about how they have seen (or not seen) these patterns in their communities. Additionally, participants are invited to make links between these patterns and the concepts explored thus far. 3. For the last 5 minutes of the activity, participants can share final reflections about the patterns they explored. 	<ul style="list-style-type: none"> • Catalysts for Civic Engagement and Community Resilience Toolkit • A4 plastified signs for each of the eight patterns of civic engagement and community resilience • Flipchart paper and markers 	
17:45	15	Next Steps, Evaluation & Closing Round	<p>The closing provides a final opportunity to integrate learning as well as to gather feedback to continue evolving this training for future iterations.</p> <ul style="list-style-type: none"> • Thank participants for attending the training and remind them that the platform Catalysts.Community is a resource designed for them to continue evolving their practice. • Assess their interest in participating in an 8-day training and if there is significant interest, prepare possible dates and formats (intensive, different weekends, blended, etc). • Invite participants to evaluate the session using an evaluation canvas in which they can place a sticker from 1-10 as to how much they felt listened to during the training, if it responded to their professional or activist needs, and if they have any comments or recommendations to share. • Lastly, in a closing round, invite participants to share one word of reflection of a key learning or insight from today's session. 	<ul style="list-style-type: none"> • Evaluation Canvas 	
TOTAL	90	<p>NOTES: If a narrative and visual report is required for this training, remember to take lots of photos of the dynamic activities.</p>			

Glossary

Anthropocene	The current geological epoch dates from the commencement of significant human impact on Earth's geology and ecosystems, which includes, but is not limited to, anthropogenic climate change.
Autopoiesis	An understanding that the development of life is an ongoing cycle of interaction between the being and the environment
Colonisation	The imposition of a dominant world view on minority communities
Critical Mass	A strategy for making things happen by mobilising large numbers to effect a desired change. Driven by political, business, and military concepts, we seem to have an image that this kind of strategic thinking translates into maximising output.
Critical Yeast	Critical yeast refers to a small group of people who are able to build enough momentum to articulate a critical mass towards a specific change. This is done by bringing together the leading diverse voices of a community and generating a reconciliation process in a safe space. Afterwards, this reconciliation process can be amplified fractally, catalysing the critical mass.
Decolonisation	Decolonisation involves identifying colonial systems, structures and relationships, and working to challenge those systems. It is not "integration" or simply the token inclusion of the intellectual achievements of non-white cultures. Rather, it involves a paradigm shift from a culture of exclusion and denial to the making of space for other political philosophies and knowledge systems. It is a culture shift to thinking more widely about why common knowledge is what it is, and in so doing adjusting cultural perceptions and power relations. [Library of Essex , 2023]
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
Globalisation	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 characterised 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
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
Intersectionality	The concept of intersectionality describes the ways in which systems of inequality based on gender, race, ethnicity, sexual orientation, gender identity, disability, class and other forms of discrimination “intersect” to create unique dynamics and effects. For example, when a Muslim woman wearing the Hijab is being discriminated against, it would be impossible to dissociate her gender identity from her Muslim identity and to isolate the dimension(s) causing her discrimination. [Centre for Intersectional Justice, 2022]
Leverage points	Leverage points are places within a complex system (a corporation, an economy, a living body, a city, an ecosystem) where a small shift in one thing can produce big changes in everything. [Donella Meadows Institute, 2017]
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
Nested System	System: A nested system is a system within a system within a system. Like a person who is part of an organisation that is part of a community structure, which is part of a region, which is part of the planet.
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
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
Structural violence	A form of violence wherein some social structure or social institution may harm people by preventing them from meeting their basic needs. Institutionalised adultism, ageism, classism, elitism, ethnocentrism, nationalism, speciesism, racism, and sexism are some examples
Superorganism	A superorganism is made up of organisms from the same species that operate as a collective whole, rather than as individuals with different interests.
System	A system is a set of elements that interact with each other, like a person who is made up of organs, tissue, blood, bones, etc. Or like a community or a school, which is made up of students, staff, the building itself, and the material needed to run the school. Other examples of a system include a forest, a country, and even the planet itself.
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
VUCA context	An acronym for the main characteristics of the current local and global context of systemic crisis: Volatile, Uncertain, Complex and Ambiguous
Wicked Problems	A wicked problem is a social or cultural problem that's difficult or impossible to solve because of its complex and interconnected nature. Wicked problems lack clarity in both their aims and solutions, and are subject to real-world constraints which hinder risk-free attempts to find a solution.. [Interaction Design 2022]

Acronyms

CCC	A Community Climate Coach, or the Community Climate Coaches project
ED	Executive Director
IO	Intellectual Outputs
MEL	Monitoring, Evaluation & Learning
NVC	Nonviolent Communication
SCALE 3D	Strategic Capacity development, Leadership and Evaluation for transformation in 3 Dimensions
SDGs	Sustainable Development Goals of the United Nations
VUCA	Volatile, Uncertain, Complex and Ambiguous

Annex 1: Teaching Videos

The Catalysts for Civic Engagement and Community Resilience project has its own Youtube channel found here: <https://www.youtube.com/@communitycatalysts1928>

On this channel, you can access the following teaching videos:

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| 1 Join the Community Catalysts | https://www.youtube.com/watch?v=8ISXrZHLDEXE&t=2s |
| 2 Leverage Points to intervene in a system | https://www.youtube.com/watch?v=SVbaGsY-mvQ |
| 3 Iceberg Analysis | https://www.youtube.com/watch?v=JfzT4WPUTk |
| 4 Siksika Hierarchy of Needs | https://www.youtube.com/watch?v=frfVB5fQFjk |
| 5 Regenerative Development Spiral | https://www.youtube.com/watch?v=yBVVc4QSSzE |

Annex 2: Teaching Posters

The following is a chronological list of Teaching Posters utilised in this training curriculum, and they are available in the separate pdf file marked "Annex 2 - Teaching Posters"

- 1 WeLand Principles
- 2 VUCA Framework
- 3 Edge of Chaos
- 4 Surfing the Edge of Chaos
- 5 Resilience Cycle
- 6 The Story of Place
- 7 Critical Yeast & Critical Mass
- 8 Community Catalyst Roles
- 9 Regenerative Spiral
- 10 Siksika Hierarchy of Needs
- 11 Leverage Points
- 12 The Iceberg of Leverage Points
- 13 Triad of Reconciliation
- 14 Three Horizons

Annex 3: Reading List

For each pattern of civic engagement and community resilience, readings are suggested. This will enable a better understanding of the essence of the pattern, and provide theoretical background for the facilitators.

PATTERN	READINGS
Pattern: Sense & Express Essence - THE TORUS	Community Catalyst Guidelines and Learning Materials available on: https://www.catalysts.community/readings-en , as well as the Glossary of this curriculum.
Pattern: Manage Dynamic Chaos - EDGE OF CHAOS	Gilchrist, A. (2000). The Well-connected Community: Networking the 'edge of chaos'. Community Development Journal. Vol. 35, No.3, pp 264-275.
Pattern: Nourish Emergent Change - RESILIENCE CYCLE	<p>Kimmerer, R. (2013). Braiding sweetgrass: Indigenous wisdom, scientific knowledge and the teachings of plants. Milkweed editions.</p> <p>Walker, B., Salt, D., Walker, B., & Salt, D. (2012). Preparing for practice: the essence of resilience thinking. Resilience Practice: Building Capacity to Absorb Disturbance and Maintain Function, 1-25.</p>
Pattern: Working on Articulating Wholeness - LAUBURU	<p>Longboat, J. (2003). The Haudenosaunee Medicine Wheel. Ohsweken, Mohawk Land: Six Nations Institute.</p> <p>Sammel, A. (2005). Aboriginal perspectives into the teaching and learning of science education: Beginning the conversations in Southern Saskatchewan.</p>
Pattern: Enable Potential to Flourish - DOUBLE TORUS	Community Catalyst Regenerative Development available on: https://www.catalysts.community/readings-en .
Pattern: Adapting to Changing Context - SEED OF LIFE	Meadows, D. (2008). Thinking in systems: A primer. Chelsea Green publishing.
Pattern: Transform Obsolete Structures - ICEBERG	<p>Meadows, D. (1999). Leverage points. Places to Intervene in a System, 19, 28.</p> <p>Senge, P. (2014). The Fifth Discipline Fieldbook: Strategies and Tools for Building a Learning Organisation. New York, USA: Crow Publishing Group.</p>
Pattern: Coevolve with the Bioregion - GOLDEN RATIO	Woolley-Barker, T. (2017). Teeming: How Superorganisms Work Together to Build Infinite Wealth on a Finite Planet (and your company can too). Ashland: White Cloud Press

Annex 4: 8-Day Training Curriculum

1. Rationale & Main Objectives

The 8-Day Training builds upon the Introductory 1-Day Pilot Training to foster greater awareness and connectivity between communities and systems thinking. Thus the overall purpose of the training continues to echo:

To deepen the adaptive capacities of our rural and marginalised communities and organisations so that they can respond more regeneratively and transformatively to systemic crises, contributing to greater community and territorial resilience, as well as a more diversely and transversally engaged community.

The following learning objectives complement the training purpose:

1. To consolidate a deeper understanding of the theoretical foundations supporting the 8 patterns and 6 phases of the Training through experiential and embodiment methodology.
2. To learn and practise tools and strategies that Community Catalysts can employ at a personal and professional level, empowering their communities to lead and partake in bioregional resilience building.
3. To forge the beginnings of a wider Community Catalysts community.

2. Application of Phases to each Pattern

PHASE	SOIL Creating the Soil TIME	LANDSCAPE What are we? PLACE telling its story	CO-SENSING Who are we? BODY	IDENTITY What do we wish to become? HEART	CO-DESIGN How do we become? MIND	REGENERATION Becoming! HANDS/INCUBATOR
PROCESS	<p>Objective: Framing the pattern by bringing up the value of the agenda.</p> <p>Methodology: Facilitator creates the space, explains facilitation tools, and the agenda of the day to the group.</p> <p>Type of exercise: Grounding exercise that can be physical or spiritual, such as meditation.</p>	<p>Objective: This phase involves reconnecting and embodying what we are.</p> <p>Methodology: The facilitator follows the idea of biomimicry.</p> <p>Type of exercise: Explorations of natural processes, structures, strategies, and systems to understand the landscape as it is perceived.</p>	<p>Objective: The purpose of this phase is to be aware of the presence and dynamics of the community.</p> <p>Methodology: Moving from an individual experience to a collective awareness of the community.</p> <p>Type of exercise: An individual meditation followed by a collective meditation is proposed.</p>	<p>Objective: To strengthen the emerging group identity.</p> <p>Methodology: Identifying what is willing to emerge from the relationships between what we are and what we may become.</p> <p>Type of exercise: Collective art activity.</p>	<p>Objective: To probe and take responsibility for how we become, and to co-design regeneratively.</p> <p>Methodology: This is the first moment of the day that includes rational elements for learning. It is a process of patterning involving co-creation of strategies for community regeneration.</p> <p>Type of exercise: Dialogue and mapping which includes personal as well as collective catalyzation processes.</p>	<p>Objective: The guiding principle of this phase is the creation of a space for the expression of the day's processes. This involves a personal as well as a collective expression of desired change and community regeneration</p> <p>Methodology: It is the implementation of the build-upon process of the day and the week.</p> <p>Type of exercise: collective creative moment that brings all elements of the day or week together.</p>

3. Pedagogical considerations

The following curriculum outline and suggested session plans are pattern-based, so that they can be as adaptive as possible to distinct cultural and ecological contexts. This curriculum does not suggest a “right way” to teach the content, nor does it offer the “only” content that should be delivered. Rather, it is meant to inspire facilitators to deliver a content that follows a certain path, that can be populated by content and methodologies that are the most culturally relevant to their contexts.

The sessions that are suggested are modular and can be re-ordered as needed, or used for short training on specific topics, or to help frame community meetings on climate action. The complementary teaching resources include five videos and a dozen posters, and have been designed to match this modular and adaptive purpose.

The curriculum has been designed for community climate coaches (CCCs) who wish to facilitate emergent localised communities of practice dedicated to transformative climate justice. These could include members of civil society, public servants and professionals from the private sector who are aligned with the purpose of the CCC project.

We highly recommend that people using this curriculum pay special attention to ensure the full participation of members of vulnerable communities, as they may need training conditions (timing, location, etc) that are adapted to their distinct realities.

To complement the suggested plans, we encourage curriculum facilitators to use the CCC toolkit as a strongly aligned resource for other suggested activities and tools that could be introduced and tested during the training. In addition to the toolkit, it is necessary for the facilitator to read the CCC competencies guide and the CCC good and emergent practices.

4. Pattern: Sense & Express Essence - THE TORUS



The Pattern of Sense and Express Essence centres around developing wholeness and belonging between self and place. In these current times, this natural rhythm has been challenged through deep violent transformations, which have consequently created widespread collective trauma. Trauma, defined by Gabor Maté (2019), is "a psychic wound that hardens you psychologically that then interferes with your ability to grow and develop. It pains you, and now you're acting out of pain. It induces fear, and now you're acting out of fear. Trauma is not what happens to you, it's what happens inside you as a result of what happened to you. Trauma is that scarring that makes you less flexible, more rigid, less feeling and more defended."




We, humans, are autopoiesis: we possess the ability to craft our narratives. And as a deeply traumatised society, we are unfortunately reproducing and generating more suffering. In order to break this deregenerative cycle and move forward, we must heal our inner traumas.


The foundational framework of the Pattern, the Torus, most accurately illustrates this energy flow: the movement goes from the inside out in expansion and interaction with its environment, as well as outside in, in contraction and definition of the inner core of being.


Thus, to start a collective transformational process, we must take inspiration from the Torus: engage through intuition, sensing place being expressed through essence to embody the freedom that enables responsibility. Only then, when a community cultivates a strong core can it catalyse its evolution towards greater resilience.


Pattern: Sense & Express Essence - THE TORUS

Overall Training Purpose	To deepen the adaptive capacities of our rural and marginalised communities and organisations so that they can respond more regeneratively and transformatively to systemic crises, contributing to greater community and territorial resilience, as well as a more diversely and transversally engaged community.
Endstate	Participants are able to express wholeness with self and place, and understand the systemic implications of community and territorial dynamics.
Learning Objectives	<p>This pattern is about developing our wholeness that arises from the relationship between self and place. The objective is to understand the concept of “place based” within the context of a “nested system” through intuition and sensing the essence of place. Thus this allows one to truly embody responsibility.</p> <ol style="list-style-type: none"> 1. To understand systems thinking and complexity at a personal and collective level. 2. To reconcile the relationship between self and place. 3. To learn about social, cultural, economic and political dynamics within communities. 4. To identify autopoietic relations.
Foundational Framework	THE TORUS
Level of Consciousness	<p>Guilt</p> <p>Shame</p> <p>Apathy</p>
Suggested Readings	It is suggested to read the Community Catalyst Guidelines and Learning Materials available on: https://www.catalysts.community/readings-en , as well as the Glossary of this curriculum.

PHASE		ACTIVITY DESCRIPTION
 <p>SOIL A common ground for collaboration</p> <p>TIME</p>  <p>LANDSCAPE What are we?</p> <p>PLACE TELLING ITS STORY</p>	TITLE	Deep Time Walk
	GOAL	To ground ourselves in our positionality in accordance with Gaia To rediscover our connection to the land
	STEPS	<ul style="list-style-type: none"> • Introduce the activity (see notes) • Explain the parameters of the walk: will you guide participants as they walk, or let them explore freely in a dedicated place? <ul style="list-style-type: none"> ◦ Note that if you let them explore it would be beneficial to have a meeting spot, but that might interfere with their attention to the activity.
	NOTES	<ul style="list-style-type: none"> • 'Deep Time Walk' is a mobile guide co-designed by Dr. Stephan Harding and Sergio Maraschin in 2007. The Deep Time Walk is a 4.6km transformative walk through 4.6 billion years, where 1 metre represents 1 million years. The project aims to retell the history of Gaia through scientific evidence and poetry, to ultimately foster positive action towards regenerative practices. Link: https://www.deeptimewalk.org/
	MATERIAL	<ul style="list-style-type: none"> • Facilitator should do a trial walk before in order to find an appropriate route (or space) for the participants to do this activity. <ul style="list-style-type: none"> ◦ The route/space would ideally be in nature. • Participants will require access to their phones, storage on their phone to download the app, and headphones.
	TIMING	60 minutes
	TITLE	Constellations
	GOAL	To introspectively explore who we are - individually and collectively
	STEPS	<ul style="list-style-type: none"> • Lay out Dixit cards facing up across a large space to allow easy movement • Ask the participants to create a circle around the cards • Ask one question (see notes), and allow participants to wander around the circle of cards

<p>CO-SENSING Who are we?</p> <p>BODY</p>		<p>and pick the card that they relate to the most.</p> <ul style="list-style-type: none"> Depending on the size of the group, you can open up a space and invite participants to share their thoughts, or split the group into smaller groups. Repeat the process with another question
	NOTES	<ul style="list-style-type: none"> Questions you may ask: <ul style="list-style-type: none"> Who are you? In terms of an individual perspective. Who are we? In terms of a collective and/or Gaian perspective. What brought you to this training? What card represents your community? In terms of past or current struggles, and/or what would you like your community to look like in the future? This activity can be done with various techniques (such as Archetypes), but we recommend using Dixit Cards for easier facilitation
	MATERIAL	<ul style="list-style-type: none"> Dixit Cards
	TIMING	60 minutes
 <p>IDENTITY Who do we become?</p> <p>HEART</p>	TITLE	Collective Artwork: Spider Web of Life
	GOAL	To decipher what our collective emergent purpose is
	STEPS	<ul style="list-style-type: none"> Carrying on from the previous phase, invite the participants to sit in a circle, and open up the space for them collectively to reflect on what they wish to become in relation to 3 perspectives: individual, communal, and Gaian. Using the thread, aim to make a spiderweb, whereby the participants make their own knot accompanied with storytelling pieces.
	NOTES	<ul style="list-style-type: none"> The facilitator should be aware of the large space required for this activity, and thus choose their area appropriately. Although it is advised to do this activity in a linear manner (individual, communal, Gaian perspective), the facilitator should inform the participants that the relationship between different perspectives is not linear, and they may jump from different perspectives as they wish.

	MATERIAL	<ul style="list-style-type: none"> A thread of 20 metre x the number of participants
	TIMING	60 minutes
 <p>CO-DESIGN How do we become? MIND</p>	TITLE	Introduction to Systems Thinking and Superorganisms
	GOAL	To link the collected experimental knowledge to theory
	STEPS	<ul style="list-style-type: none"> Start with an interactive exercise: moving with intention (ask participants to reflect after each exercise) <ul style="list-style-type: none"> Ask participants to walk around a space, leaving no empty spaces (you may decide to play with different levels of speed). After, ask the participants to think about one person in the group and ask them to follow them (without naming). After, ask the participants to think of another person in the group and ask them to try to position themselves in the middle of the two people. After, ask the participants to think of a third person in the group and ask them to position themselves in the middle of the three people. Explain what is Systems Thinking and what are Superorganisms. Open up a discussion on whether humans are Superorganisms.
	NOTES	<ul style="list-style-type: none"> The interactive exercise serves as a method to aid participants in further thinking in systems. Tailor the teaching to your teaching style.
	MATERIAL	<ul style="list-style-type: none"> The materials required are dependent on your teaching style, but one may assume that a wipe board (possibly portable) and markers would be required.
	TIMING	60 minutes
	TITLE	Social Theatre
	GOAL	To embody all the knowledge learnt today through a creative medium

 <p>REGENERATION Becoming!</p> <p>HANDS</p>	STEPS	<ul style="list-style-type: none"> • Open up the space to allow the participants to reflect on what they learnt today, and channel that through a short theatre performance. • The participants should start working on the play organically, either as a group, in small groups, or individually (they chose). • A time limit should be set on the preparation (30 to 45 minutes). • At the end, the participants are invited to share their performances with one another. • A further reflection/discussion among the whole group after is encouraged.
	NOTES	<ul style="list-style-type: none"> • Re-affirm the participants that there is no fixed structure for this activity, and that they can do what they wish.
	MATERIAL	<ul style="list-style-type: none"> • No material needed, if participants would like, they should be encouraged to use the prompts in their surrounding area.
	TIMING	<p>120 minutes (15/20 minute reflection: 30/45 minutes preparation: 60 minutes performances and discussion)</p>
<p>TOTAL 7 hours</p> <p>NOTES: The total time does not include a grounding activity or a break.</p>		

5. Pattern: Manage Dynamic - THE EDGE OF CHAOS



The Pattern of Manage Dynamic centres around attending to what emerges, especially to the hidden polarity that we tend to reject, voicing both spectrums of essence (shadow & light, top-down & bottom-up, objective & subjective) to sustain our process towards a dynamic balance.

Embedded within this pattern lies the principle of Yin and Yang from Daoism, symbolising the interdependence of opposing forces in nature. All living systems exist along a continuum between order and disorder. Ordered systems operate with efficiency through rigidity, repetition, and predictability; while disordered systems offer creativity through unpredictability and chaos. Between these opposites lies the Edge of Chaos — a realm of complexity that enables the system to evolve and life to happen. When we reconcile our internal rigidity, our collective trauma, with the external chaos, the ever-changing context, we unlock the potential to generate greater complexity through creativity.

The foundational framework of the Pattern, the Edge of Chaos, exemplifies this energy flow: with order and disorder existing at opposing ends, there exists an optimal threshold where they converge and coalesce, and foster a new beginning.

Thus, to continue the community evolution process, we must learn to surf on the Edge of Chaos: only then, we can truly embrace the dynamic balance that is the wholeness.

Pattern: Manage Dynamic - EDGE OF CHAOS

Overall Training Purpose

To deepen the adaptive capacities of our rural and marginalised communities and organisations so that they can respond more regeneratively and transformatively to systemic crises, contributing to greater community and territorial resilience, as well as a more diversely and transversally engaged community.

Endstate

Participants are able to perceive both states of order and chaos, and navigate and derive useful knowledge from their complementary states towards community resilience.

Learning Objectives

This pattern is about attending to what emerges from the place through valuing diversity and redundancy. The objective is to embrace the hidden polarities that we often reject, and navigate and learn from those contrasts.

1. To understand chaos theory and its relevance to community resilience.
2. To embrace diversity by willing to learn from the edges.
3. To develop mechanisms and processes in the community to surf and maintain surfing the edge of chaos.

Foundational Framework


EDGE OF CHAOS

Level of Consciousness

Grief

Suggested Readings

Gilchrist, A. (2000). The Well-connected Community: Networking the 'edge of chaos'. *Community Development Journal*. Vol. 35, No.3, pp 264-275.



PHASE		ACTIVITY DESCRIPTION
 <p>SOIL A common ground for collaboration</p> <p>TIME</p>	TITLE	Grounding Exercise: Order and Chaos
	GOAL	To explore the dichotomy between order and chaos that exists within us.
	STEPS	<ul style="list-style-type: none"> • Begin this exercise like a standard meditation: see Annex 4: Grounding Exercises: Body Scan Script. • Once the standard meditation procedure is done, still with closed eyes, invite the participants to focus on what they feel when they think of order. • After a few minutes, invite the participants to channel that feeling through movement: how does it feel for you to move when thinking of order. • After some time, invite the participants to repeat this exercise, but with the focus this time on the feeling and movement of chaos. • You may wish to end the exercise here, or proceed to ask the participants to repeat this exercise again, but this time with a focus on letting the two feelings co-exist. • To end this exercise, follow a standard meditation: ask participants to be still, take a final few breaths, and gently open their eyes.
	NOTES	<ul style="list-style-type: none"> • Inform participants that there will be some movement involved, and whilst everyone is encouraged to express themselves, they should also be aware of the proximity of other people around them. <ul style="list-style-type: none"> ◦ Facilitator should be vigilant and proactive in assuring safety • It is important that when the participants switch between order and chaos they do not have a transition period (i.e. a moment of recentering breathing). This is because a break indicates a separation between the two feelings, whilst it's a continuum.
	MATERIAL	<ul style="list-style-type: none"> • Make sure the space that is being used is large enough for all participants to have enough room to move.
	TIMING	45 minutes
	TITLE	The Wolf Game




LANDSCAPE
What are we?

PLACE TELLING ITS STORY

GOAL	To embody the interconnection of different dynamics in systems
STEPS	<p><u>Nature (pp. 3-6 and 18)</u></p> <ul style="list-style-type: none"> Based on the documentary they have watched, you may wish to divide the participants into the following groups: <ul style="list-style-type: none"> Wolves, elk, mammals, birds, grizzly bears, pollinators, beavers, plants/trees, fish/water. Paint a beautiful scenario of how the ecosystem may be with all of those groups interacting together, before slowly transitioning into a scenario where there are no wolves. <ul style="list-style-type: none"> At this point, the participants in the wolf group could either stand as observers or join the elk group. Ask the participants to reflect and discuss what are the impacts of this change. <ul style="list-style-type: none"> Encourage talking between the groups, but also: encourage mimicry of the behaviour of each system to embody what the changes could be. Now, reintroduce wolves and see what changes in the ecosystem. <ul style="list-style-type: none"> You may wish to ask for this to be done slowly so you can see the change unfold. <p><u>ADDITIONAL Stakeholders (pp. 12-17)</u></p> <ul style="list-style-type: none"> Reintroduction of wolves is not that simple, you may wish to distribute among participants different stakeholder roles: <ul style="list-style-type: none"> Tourists, ranchers, hunters, scientists, homeowners, citizens, US government officials, local restaurant owner, Nez Perce Tribe Member, and US Fish and Services Employees. Introduce the participants to different scenarios (pp. 1-2) https://static.pbslearningmedia.org/media/media_files/Wolves_in_Yellowstone_StudentHandout_Role-Playing_Materials_UPLOAD.pdf In their roles, open up the spaces for the participants to discuss what are the ecosystem services and constraints of each scenario.
NOTES	<ul style="list-style-type: none"> The guiding document (page numbers referenced in the steps): https://d43fweuh3sg51.cloudfront.net/media/media_files/Wolves_of_Yellowstone_Teacher_Guide_UPLOAD.pdf <ul style="list-style-type: none"> Don't be afraid to hack it!

		<ul style="list-style-type: none"> It is essential that the participants watch the documentary before this exercise, if they do not, prepare to give or ask the participants to explain the story. <ul style="list-style-type: none"> You may wish to show this short video: https://www.pbslearningmedia.org/resource/a58e3ca2-52ab-45f5-87ac-26ee0d681146/wolves-of-yellowstone-earth-a-new-wild/ Alternative exercise could be the Whale Story
	MATERIAL	<ul style="list-style-type: none"> Possible access to the internet and a device to view any needed documents. Prints out from the guide (Stakeholders part).
	TIMING	60 to 120 minutes
 <p>CO-SENSING Who are we?</p> <p>BODY</p>  <p>IDENTITY Who do we become?</p> <p>HEART</p>	TITLE	Role-Playing
	GOAL	To experiment with internalising contrasting narratives
	STEPS	<ul style="list-style-type: none"> Divide the group into two groups: order and chaos. Present the groups with the same problem (see notes) and ask the two groups to think of solutions from the characteristics that make up order (rigidity) and chaos (decentralisation). Ask the two groups to present their solutions with each other, open up the space to reflect and discuss some of the strengths and weaknesses from each standpoint. After, depending on the size of the group you may choose to divide them again in two (this time with a mixture of people from the order and chaos group) or keep them all together, presenting the participants with another problem (see notes), stressing that they must work together from their different standpoints. Once the discussion is over, open up the space for the participants for further reflection.
	NOTES	<ul style="list-style-type: none"> Problem questions should suggest divergence of opinions about the topic, some of our suggestions are: <ul style="list-style-type: none"> How would you distribute water in a town? Your town requires energy, where would you get it from and who would you operationalize it? How would you choose a political leader of your community?

		<ul style="list-style-type: none"> When suggesting the questions you may choose to experiment with different levels and degrees of variables (for example, the size of the population and degree of urgency). Contextualising the problem by tweaking the variables may change the perspective of how the participants would approach the problem. When asked, you may choose to suggest that order represents the church and the military; and chaos affinity groups and self-manage communities.
	MATERIAL	Not Applicable <ul style="list-style-type: none"> Optional: pieces of paper and markers if you think the participants would benefit from writing their solutions down.
	TIMING	120 minutes
 <p>CO-DESIGN How do we become? MIND</p>	TITLE	Introduction to the Edge of Chaos
	GOAL	To link the collected experimental knowledge to theory
	STEPS	<ul style="list-style-type: none"> Explain what the Edge of Chaos is. Open up a discussion on what tools we may need to be able to surf the edge of chaos. Open up a discussion to awake personal and collective awareness of who people are now between the two spheres, and what capabilities they have and may need to move towards embodying these tools.
	NOTES	<ul style="list-style-type: none"> Tailor the teaching to your teaching style.
	MATERIAL	<ul style="list-style-type: none"> The materials required are dependent on your teaching style, but one may assume that a wipe board (possibly portable) and markers would be required.
	TIMING	60 minutes



REGENERATION
Becoming!

HANDS

TITLE	Social Theatre
GOAL	To embody all the knowledge learnt today through a creative medium
STEPS	<ul style="list-style-type: none"> • Open up the space to allow the participants to reflect on what they learnt today, and channel that through a short theatre performance. • The participants should start working on the play organically, either as a group, in small groups, or individually (they chose). • A time limit should be set on the preparation (30 to 45 minutes). • At the end, the participants are invited to share their performances with one another. • A further reflection/discussion among the whole group after is encouraged.
NOTES	<ul style="list-style-type: none"> • Re-affirm the participants that there is no fixed structure for this activity, and that they can do what they wish.
MATERIAL	<ul style="list-style-type: none"> • No material needed, if participants would like, they should be encouraged to use the prompts in their surrounding area.
TIMING	120 minutes (15/20 minute reflection: 30/45 minutes preparation: 60 minutes performances and discussion)

TOTAL
7 hours

NOTES:
The total time does not include a grounding activity or a break.

6. Pattern: Nourish Emergent Change - RESILIENCE CYCLE





The Pattern of Nourishing Emergent Change centres on the harmonious gathering, intricate connection, and joyous celebration of our myriad differences. The essence of this pattern lies in the profound wisdom to transcend rigidity and scarcity, embracing crises as both a creative and destructive force that leads to rebirth. It is understanding, reconciliation, and adaptation—a recognition of the enduring change that courses through all that moves and breathes in our world.



The foundational framework for this pattern is the Resilience Cycle (Buzz Holling, 1973) a systemic framework for ecological and social systems alike. The cycle unfolds as rigidity steadily builds until the system can no longer adapt, culminating in a profound crisis. From the depths of this crisis, a release phase emerges, birthing a space for something new to take root. It is within this fertile ground that reorganisation starts, a delicate effort seeking a new complexity that can sustain itself. Should this complexity not be attained, the descent into scarcity ensues, leading to collapse. Conversely, when achieved, a new adapted system arises, capable of thriving in the altered context, embarking once more on the cyclical journey through rigidity, collapse, and renewal.



Here, we assume responsibility for the evolving process of our community, understanding reconciliation not as a negotiation or quest for equality, but as an endeavour rooted in equity, singularity, and empathy. It is a profound understanding of each other, forging a new position that bestows value not only upon polarised viewpoints but upon the entirety of the community and its place.

Pattern: Nourish Emergent Change - RESILIENCE CYCLE

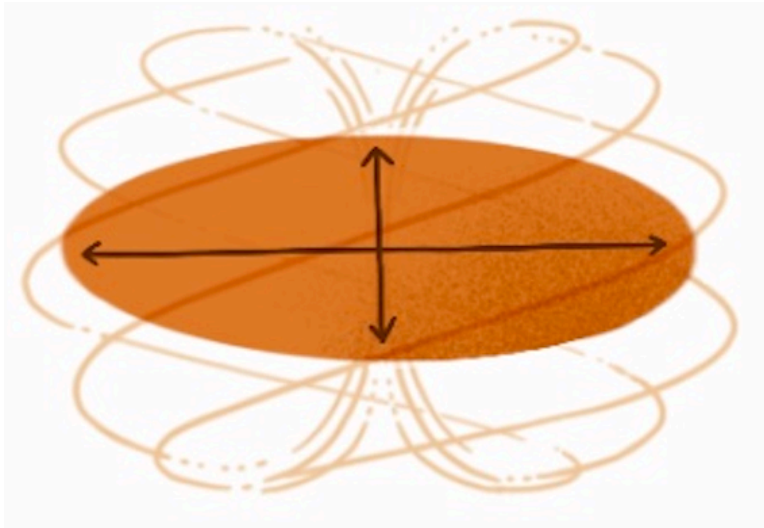
Overall Training Purpose	To deepen the adaptive capacities of our rural and marginalised communities and organisations so that they can respond more regeneratively and transformatively to systemic crises, contributing to greater community and territorial resilience, as well as a more diversely and transversally engaged community.
Endstate	The participants are able to embody the constant change that lives in this world as much as within us.
Learning Objectives	<p>This pattern revolves around the gathering, connection, and celebration of our differences. The objective is to learn how to transcend rigidity and scarcity, approaching a crisis as a creative and destructive process leading to rebirth. It involves understanding reconciliation, adaptation, and, ultimately, the enduring change inherent in everything that moves and lives in this world.</p> <ol style="list-style-type: none"> 1. To learn how to approach a crisis in a creative and constructive way. 2. To explore ways of thinking that can help participants position themselves to adapt to constant change. 3. To practise strategies of reconciliation. 4. To deepen our understanding of the role that diversity has in ourselves and our communities.
Foundational Framework	RESILIENCE CYCLE
Level of Consciousness	<p>Fear</p> <p>Desire (for change)</p>
Suggested Readings	<p>Kimmerer, R. (2013). <i>Braiding sweetgrass: Indigenous wisdom, scientific knowledge and the teachings of plants</i>. Milkweed editions.</p> <p>Walker, B., Salt, D., Walker, B., & Salt, D. (2012). Preparing for practice: the essence of resilience thinking. <i>Resilience Practice: Building Capacity to Absorb Disturbance and Maintain Function</i>, 1-25.</p>

PHASE		ACTIVITY DESCRIPTION
 <p>SOIL A common ground for collaboration</p> <p>TIME</p>	TITLE	Meditative Walk in the Forest
	GOAL	To nourish a more embodied connection with land.
	STEPS	<ul style="list-style-type: none"> The intention of the walk is a grounding exercise to start the day, it is suggested to do a meditative or breathing exercise before starting the walk. During the walk, the facilitator tells stories about all that moves and lives and is in constant change in this world. The facilitator can narrate stories of butterflies (metamorphosis), wind, water, thunder, electromagnetic fields and or earthquakes.
	NOTES	<ul style="list-style-type: none"> Prepare in advance a story of all that moves and changes in this world. Pay attention to where you walk in the group, in such a manner that everyone can hear you.
	MATERIAL	Access to green space (forest or wooded area).
	TIMING	60min
 <p>LANDSCAPE What are we?</p> <p>PLACE TELLING ITS STORY</p>	TITLE	Biomimicry Exercise
	GOAL	To foster pattern-based thinking by paying attention to natural and social systems.
	STEPS	<ul style="list-style-type: none"> Each individual goes within the forest on their own to look for what is moving, what is emergent... and what is willing to become. The last 20 minutes or so, to encourage reflective observation, a paired sharing of the experience is proposed. Guiding questions can entail the following: What processes of adaptation do you see? What is moving? What is alive? And then how can these patterns be reflected in our community and territory?
	NOTES	Keep in mind that in this phase, it is the place that is telling the community's story. Hence, the last part of the exercise is important to be able to reflect nature's patterns in that of the community.
	MATERIAL	Access to green space (forest or wooded area)

	TIMING	90min
 <p>CO-SENSING Who are we?</p> <p>BODY</p>	TITLE	Discussion based on the Triad Model
	GOAL	To explore difference from a place of centre (essence) and openness to what the other brings.
	STEPS	<ul style="list-style-type: none"> • A polarising theme needs to be chosen in accordance to the community and territory (e.g. should everyone be vegan?). • Furthermore, two people of opposing opinions (polarities) are paired. • Three questions based on the principles of the Triad Model (see below) are asked to guide the discussion (these should be based on what is felt). <ol style="list-style-type: none"> 1. RESPONSIBILITY: Personal Agency 2. POWER: Internal Locus of Control 3. EMPATHY: External Considering
	NOTES	As a facilitator, pay attention to who is taking what role in the system.
	MATERIAL	Paper and colourful markers.
	TIMING	90min
 <p>IDENTITY Who do we become?</p> <p>HEART</p>	TITLE	Collective Painting Exercise to Encourage Adaptation
	GOAL	To understand the reconciliation of differences.
	STEPS	Here, a painting exercise is suggested. Using only primary colours, and a lot of water, so as to paint a landscape/sky/other that have colours flow into each other, for a nuanced perspective on colour and a representation of flow.
	NOTES	/

	MATERIAL	Painting material: brushes, primary colour paint, paper and water.
	TIMING	60min
 <p>CO-DESIGN How do we become? MIND</p>	TITLE	Theory of Change
	GOAL	To understand the mechanisms of the resilience cycle as a theory of change.
	STEPS	<ul style="list-style-type: none"> • Explain the four phases of the resilience cycle and the two traps (rigidity and scarcity). Ask the participants: What is moving? What needs to be reconciled? • Explain the triad model in terms of positionality in the front of a reconciliation process
	NOTES	It is important when explaining the resilience cycle that it is represented/framed as an example of a Theory of Change.
	MATERIAL	<ul style="list-style-type: none"> • Resilience cycle poster • Material to be able to represent the resilience cycle on the ground
	TIMING	90min
 <p>REGENERATION Becoming! HANDS</p>	TITLE	Reconciliation of Differences
	GOAL	To construct a theory of change that integrates the reconciliation of differences.
	STEPS	Collectively, in small groups or affinity groups, work on a Theory of Change that reconciles the tensions and embodies and activates the change.
	NOTES	/
	MATERIAL	Paper and pens.
	TIMING	90min
TOTAL 8 hours		
NOTES: The total time does not include a grounding activity or a break.		

7. Pattern: Working on Articulating Wholeness - LAUBURU



The Pattern of Working on Articulating Wholeness unifies together all the fragmented parts that we previously picked apart through reconciliation, and seeks to foster a communal bond around a shared objective. To heal as a community, we must shift from the ME Paradigm to WE Paradigm; by complementing the basic instincts of humanity with its higher purpose.

The Medicine Wheel is a pan-Indigenous model that is used to provide direction on how to live a healthier life. It is divided into four quadrants, representing different parts of life in a continuum. One way a community may engage with the Medicine Wheel is to understand one's identity within the community (who stand within the circle) and embrace the associated responsibilities. When expressed as nested systems, the person goes to the central circle, followed by the family, then the community, and nation the last.

The foundational framework of the Pattern, Lauburu, akin to the Medicine Wheel, features an ancient hooked cross with four comma-shaped heads - a traditional healing symbol of the Basque Country.

Thus, in order to transition the community from function-centric related processes (energy expanded towards vitality) to being-centric processes (energy expended toward viability), it is vital that we position ourselves within the Lauburu model. And weave our diverse expressions of wholeness, to find and express our singularity, so that we may nourish articulation towards full potential.

Pattern: Working on Articulating Wholeness - LAUBURU

Overall Training Purpose

To deepen the adaptive capacities of our rural and marginalised communities and organisations so that they can respond more regeneratively and transformatively to systemic crises, contributing to greater community and territorial resilience, as well as a more diversely and transversally engaged community.

Endstate

Participants are able to collaborate together despite their differences, driven not by convenience but by their profound understanding that their uniqueness are an integral part of a whole.

Learning Objectives

This pattern is about weaving diverse expressions of wholeness, emphasising singularity, to nourish articulation towards full potential. The objective is to focus on balance, cultivate peace with our differences, and empower individuals to take a step back and view the bigger picture to comprehend the full potential of the community.

1. To recognise and accept the dynamic nature of wholeness.
2. To learn how to communicate with diverse groups in a constructive way.
3. To empower marginalised voices that may have been silenced in the past.
4. To reconstruct our idea of what a community is.

Foundational Framework

FUNCTION: LAUBURU



Level of Consciousness

Anger

Suggested Readings

Longboat, J. (2003). The Haudenosaunee Medicine Wheel. Ohsweken, Mohawk Land: Six Nations Institute.

Sammel, A. (2005). Aboriginal perspectives into the teaching and learning of science education: Beginning the conversations in Southern Saskatchewan.



PHASE		ACTIVITY DESCRIPTION
 <p>SOIL A common ground for collaboration</p> <p>TIME</p>	TITLE	Thanksgiving Ceremony
	GOAL	To slow down from our everyday lives and take a moment reflect
	STEPS	<ul style="list-style-type: none"> Start with a short acknowledgment to the living beings around you and to the inhabitants of the land (see notes). In a circle, invite the participants to share what they are thankful for one at a time.
	NOTES	<ul style="list-style-type: none"> If we are on colonised land, it is important to acknowledge relevant colonial processes and original inhabitant of the land (and mention relevant treaties or lack thereof). The facilitator may wish to explain the purpose of thanksgiving (gratitude, not the holiday).
	MATERIAL	Not Applicable
	TIMING	45 minutes
 <p>LANDSCAPE What are we?</p> <p>PLACE TELLING ITS STORY</p>	TITLE	Biomimicry Exercise
	GOAL	To ponder how interrelationships between the elements around us create place.
	STEPS	<ul style="list-style-type: none"> Invite the participants to go for a walk in nature and ask them to look for a story where the place was shaped by the elements e.g. mountains.
	NOTES	<ul style="list-style-type: none"> Facilitator should make sure that the participants have the time on them, or provide some sort of non-majorly disruptive signal to call them back. It is not required that the participants share their stories - it is desired that they do not as it's an introspective exercise.
	MATERIAL	Not Applicable
	TIMING	60 minutes



CO-SENSING
Who are we?

BODY

	TITLE	Experimental Body Movement
	GOAL	To open our imagination on how different elements process who we are.
	STEPS	<ul style="list-style-type: none"> • 4 participants should be assigned the following elements, while others wait: <ul style="list-style-type: none"> ◦ Fire, water, air, and earth. • Ask 2 elements to link together and choose a participant that is not assigned an element. • That participant should then, based on those 2 elements, become an element of a mixture of the two. <ul style="list-style-type: none"> ◦ For example: water and earth may create a swamp; earth and air, mountains; mountains and fire, volcanoes etc. ◦ You may wish to experiment with 2 or 3 elements linking together! • With each new element emerging, invite the participant to reflect on how that element may process us (once spoken, all participants may help in brainstorming ideas). <ul style="list-style-type: none"> ◦ Think culturally, economically, socially etc. ◦ For example: how are we processed by a swamp? We may become people who use boats and our main income is fish to trade with. Swamps offer protection from coastal erosion. We may worship fish gods and have festivals for different fish depending on the time of year etc. • Repeat the exercise until all participants have become an element. • At this point you may wish to end the game, or continue mixing elements but allowing the participants to change their element so the activity continues.
	NOTES	<ul style="list-style-type: none"> • Encourage imitation of the elements, and creativity of ideas!
	MATERIAL	Not Applicable
	TIMING	60 minutes.
	TITLE	Collective Artwork: Spider Web of Life
	GOAL	To weave together all our differences to see a whole.
	STEPS	<ul style="list-style-type: none"> • Using the thread, aim to make a spiderweb, whereby the participants make their own knot

 <p>IDENTITY Who do we become?</p> <p>HEART</p>		accompanied with storytelling pieces on their own uniqueness.
	NOTES	<ul style="list-style-type: none"> The facilitator should be aware of the large space required for this activity, and thus choose their area appropriately.
	MATERIAL	<ul style="list-style-type: none"> A thread of 20 metre x the number of participants
	TIMING	60 minutes.
 <p>CO-DESIGN How do we become?</p> <p>MIND</p>	TITLE	Introduction Lauburu and the Medicine Wheel
	GOAL	To link the collected experimental knowledge to theory
	STEPS	<ul style="list-style-type: none"> Explain what Lauburu is. Explain pan-Indigenous model of the Medicine Wheel and other relevant Indigenous scholarship (see notes). Open up a discussion on how do we bring Lauburu into our lives, how do we fill Lauburu with content, and how can we through Lauburu heal our society.
	NOTES	<ul style="list-style-type: none"> Pan-Indigenous Material that should be referenced: <ul style="list-style-type: none"> Anishnaabe (Ojibwe) Medicine Wheel teachings. Chakana teachings. Sand Talk images that evoke the four directions teachings. Facilitator should use published material written by Indigenous authors and communicate that with the participants.
	MATERIAL	<ul style="list-style-type: none"> The materials required are dependent on your teaching style, but one may assume that a wipe board (possibly portable) and markers would be required.
	TIMING	60 minutes



REGENERATION
Becoming!

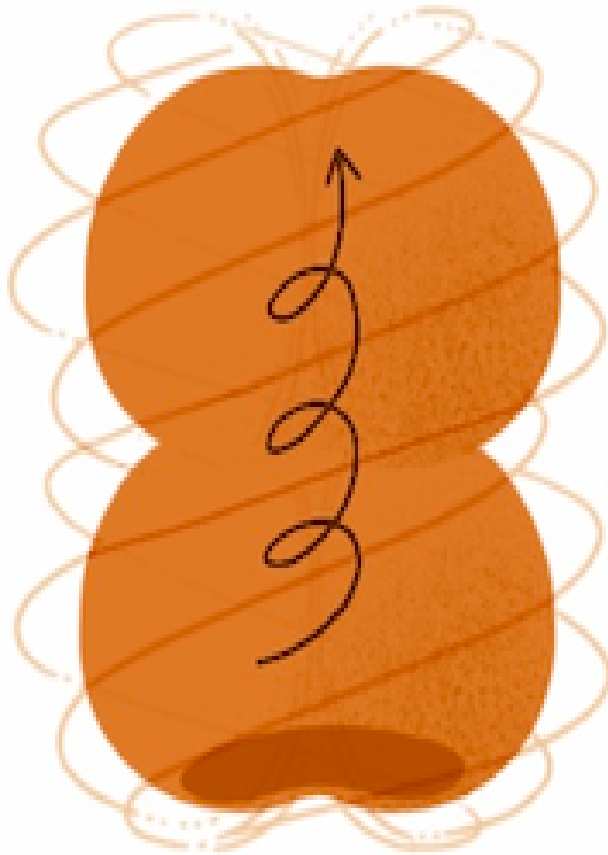
HANDS

TITLE	Social Theatre
GOAL	To embody all the knowledge learnt today through a creative medium
STEPS	<ul style="list-style-type: none"> • Open up the space to allow the participants to reflect on what they learnt today, and channel that through a short theatre performance. • The participants should start working on the play organically, either as a group, in small groups, or individually (they chose). • A time limit should be set on the preparation (30 to 45 minutes). • At the end, the participants are invited to share their performances with one another. • A further reflection/discussion among the whole group after is encouraged.
NOTES	<ul style="list-style-type: none"> • Re-affirm the participants that there is no fixed structure for this activity, and that they can do what they wish.
MATERIAL	<ul style="list-style-type: none"> • No material needed, if participants would like, they should be encouraged to use the prompts in their surrounding area.
TIMING	120 minutes (15/20 minute reflection: 30/45 minutes preparation: 60 minutes performances and discussion)

TOTAL
7 hours

NOTES:
The total time does not include a grounding activity or a break.

8. Pattern: Enable Potential to Flourish - DOUBLE TORUS





The Enable Potential to Flourish pattern centres on elevating the value of one's uniqueness in service to the bioregion, acquiring specific capacities along the way. Drawing inspiration from the Quechua and Aymara nations, the concept of community is known as Ayllu. This term represents people with a common ancestor residing in a precisely defined place. It emphasises that humans don't exist in isolation; rather, we thrive in relation to others.



The foundational framework for this pattern is the Double Torus which refers to a geometric shape that combines two tori. A torus itself is a three-dimensional object resembling a donut or a ring, created by revolving a circle in three-dimensional space around an axis. This toroidal shape is not only a mathematical construct but is also a pattern prevalent in nature. The idea of a double torus, linking two separate toroidal structures, can be metaphorically applied to illustrate the interconnectedness of the world since the world operates as a complex network of interrelated phenomena, where changes in one area can create ripple effects across multiple domains.



In this phase, the intention is to enhance community complexity, thereby increasing its value within the ecosystem. The focus is on developing potential, which, when interconnectivity is skillfully woven, becomes exponential. However, communities face emerging challenges during this phase as they navigate the complexities of organisational growth. This necessitates a greater diversity of roles and the acquisition of new capabilities, akin to treading a path never walked before. In this transformative stage, the collective effort is directed toward the entire community expressing its singularity.

Pattern: Enable Potential to Flourish - DOUBLE TORUS

Overall Training Purpose	To deepen the adaptive capacities of our rural and marginalised communities and organisations so that they can respond more regeneratively and transformatively to systemic crises, contributing to greater community and territorial resilience, as well as a more diversely and transversally engaged community.
Endstate	The participants understand the singularity, complexity and potential of the community.
Learning Objectives	<p>The objective is to learn the art of patterning and harness the power to create new structures and strategies that enable the community to flourish. This usually proves to be rather challenging, as it requires active participation and commitment from everyone involved. Each individual must contribute their uniqueness in service of the bioregion, acquiring the specific capacities needed throughout the process.</p> <ol style="list-style-type: none"> 1. To identify each and everyone's singularity, developing new skills expressing this. 2. To create new structures and strategies for the expression of the potential of the community.
Foundational Framework	DOUBLE TORUS
Level of Consciousness	Pride
Suggested Readings	Community Catalyst Regenerative Development available on: https://www.catalysts.community/readings-en .

PHASE		ACTIVITY DESCRIPTION
 <p>SOIL A common ground for collaboration</p> <p>TIME</p>	TITLE	Seven Generations
	GOAL	To be able to grasp the idea of uniqueness in time.
	STEPS	<ul style="list-style-type: none"> Each individual takes a journey in time, to see what their place is, what they are bringing and what they are leaving. To do this, participants think about their own generation, the three generations prior to them (lived legacy) and the three future generations.
	NOTES	<ul style="list-style-type: none"> This can be done in various ways, by letting individuals write down, draw or express to the other participants.
	MATERIAL	Papers, pens and colourful markers.
	TIMING	30min
 <p>LANDSCAPE What are we?</p> <p>PLACE TELLING ITS STORY</p>	TITLE	Biomimicry Exercise
	GOAL	To understand the uniqueness of a place.
	STEPS	<ul style="list-style-type: none"> Each individual goes in the forest on their own to find something that is unique and makes one connect with the place, that expresses the essence of this place. The last 20 minutes or so, to encourage reflective observation, a paired sharing of the experience is proposed. Guiding questions can entail the following: how is the morphology of the landscape adapted to the biosphere? How does this express the essence of this place while at the same time being unique?
	NOTES	/
	MATERIAL	Access to green space (forest or wooded area).
	TIMING	60min

 <p>CO-SENSING Who are we?</p> <p>BODY</p>	TITLE	Animal Dance
	GOAL	To explore uniqueness from the body, connecting and tapping into one's potential through the expression of dance.
	STEPS	<ul style="list-style-type: none"> • With loud music on, the participants are asked to imitate a series of animals. • The facilitator guides the participants, asking them to find in their dance movements, the essence of the animal. What is the uniqueness of that animal?
	NOTES	<ul style="list-style-type: none"> • This exercise can be done in pairs or in a circle.
	MATERIAL	Speakers and music to dance to.
	TIMING	30min
 <p>IDENTITY Who do we become?</p> <p>HEART</p>	TITLE	Techne-Poiesis
	GOAL	To express the essence of culture.
	STEPS	<ul style="list-style-type: none"> • With the natural elements collected in the morning, the participants will collectively create totems that represent the essence of culture.
	NOTES	<ul style="list-style-type: none"> • The essence of a culture is difficult to grasp, but some guiding principles and questions might help the facilitator as the participants: how did the last two thousand years shape yourself, how are you now? How did it shape the reality of yourself, your community and culture?
	MATERIAL	Natural elements collected in the second activity of the day and other craft material (paint, glue, papers,...).
	TIMING	120min

 <p>CO-DESIGN How do we become?</p> <p>MIND</p>	TITLE	Stigmergy
	GOAL	To understand the phenomenon of stigmergy and connect it to one's past, present and future generations.
	STEPS	<ul style="list-style-type: none"> • The facilitator introduces the phenomenon of stigmergy. • In this explanation, stigmergy is also connected with the exercise <i>Seven Generations</i>. Looking at past, present and future generations, is as looking at different pathways. What stigmergy are we keeping and what new stigmergy do we want to create? What is there to keep and what is there to leave behind? • After this, the group is divided into subgroups. • Each group writes two letters: one to their ancestors, to honour everything they have received, and one the their hypothetical future grandchild, to take responsibility for what is to come.
	NOTES	/
	MATERIAL	<ul style="list-style-type: none"> • Video or powerpoint to visualise stigmergy.
	TIMING	120min
 <p>REGENERATION Becoming!</p> <p>HANDS</p>	TITLE	We Are The Ones We Have Been Waiting For
	GOAL	To know how to generate new stigmergy or protect old ones.
	STEPS	<ul style="list-style-type: none"> • Different koans are given to the group. The koans need to revolve around the questions: how do you express how you need to become? • The group chooses collectively which koan to work with. • A theatre performance is made starting from the koan chosen.
	NOTES	The intention of giving koans is that the participants grapple with seemingly nonsensical or unanswerable queries in order to transcend conventional thought patterns.
	MATERIAL	Access to a quiet space, large enough for a performance.
	TIMING	120min

TOTAL
8 hours

NOTES:
The total time does not include a grounding activity or a break.

9. Pattern: Adapting to Changing Context - THE SEED OF LIFE





In the pattern Adapting to Changing Context, the proposal is to create a highly interconnected network that actively listens to all voices, with a particular emphasis on amplifying the voices of marginalised individuals. This inclusive network extends beyond human inhabitants, recognizing the often-overlooked perspectives of non-human entities in our bioregions, which may hold crucial insights for our future. However, this journey is complex due to the existence of varied perspectives within a community that often go unheard due to normalisation and standardisation—two forms of structural violence.



*In this phase, the foundational framework is the **Seed of Life**, a symbol deeply rooted in the ancient heritage of Europe. This intricate geometry, born from the overlapping of six circles around a central one, serves as a powerful reminder of life's interconnectedness, creation, and consciousness. It's a symbol that echoes the importance of the overlapping voices within our communities, signifying the ongoing dialogue that binds us together.*



The approach of this pattern involves fostering transcontextual dialogue, creating a space where diverse perspectives converge, much like the circles of the Seed of Life forming nodes that articulate plurality. Through this process, the aim is to empower the participants to acknowledge and take responsibility for their power and privileges, nurturing a rich tapestry of diversity within our communities.

Pattern: Adapting to Changing Context - THE SEED OF LIFE

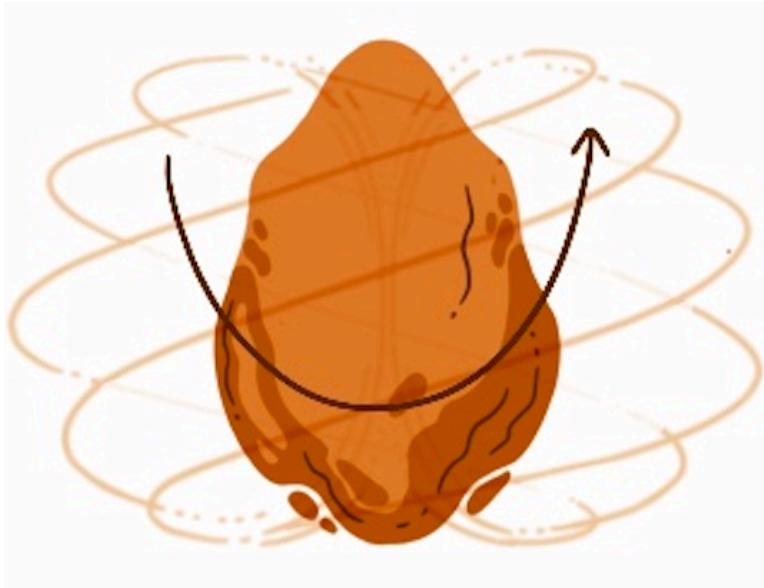
Overall Training Purpose	To deepen the adaptive capacities of our rural and marginalised communities and organisations so that they can respond more regeneratively and transformatively to systemic crises, contributing to greater community and territorial resilience, as well as a more diversely and transversally engaged community.
Endstate	The participants are able to find common ground within the diversity of voices and unite around them.
Learning Objectives	<p>In this pattern, valuing matter is at the centre to enable spiritualization of matter in our daily lives. The objective is to identify convergences where the community can unite. It involves discovering and nurturing relationships based on common principles and learning how to engage in dialogue around the convergence of edges that articulate plurality.</p> <ol style="list-style-type: none"> 3. To identify convergences in the most marginalised voices. 4. To dialogue around convergences and enable an articulation of this plurality.
Foundational Framework	THE SEED OF LIFE
Level of Consciousness	Courage
Suggested Readings	Meadows, D. H. (2008). Thinking in systems: A primer. <i>Chelsea Green publishing</i> .

PHASE		ACTIVITY DESCRIPTION
 <p>SOIL A common ground for collaboration</p> <p>TIME</p>	TITLE	Ancient Local Cultures
	GOAL	To spiritualise as well as materialise the story and knowledge of ancient local cultures.
	STEPS	<ul style="list-style-type: none"> • In pairs or in groups, participants share (and research if necessary) stories of ancient local cultures.
	NOTES	<ul style="list-style-type: none"> • If people do not know any story, give them the possibility to read about it in books or magazines, or pay attention that every group has a few people who have stories to share.
	MATERIAL	Books and or magazines on ancient local cultures.
	TIMING	60min
 <p>LANDSCAPE What are we?</p> <p>PLACE TELLING ITS STORY</p>	TITLE	Fast Vision Quest
	GOAL	To move from egocentrism to ecocentrism and embody the learnings of non-human beings.
	STEPS	<ul style="list-style-type: none"> • Each individual goes to the forest and chooses three natural elements they want to connect with. • Furthermore, the participants reflect on what energy they need to embody the learnings of the chosen natural elements.
	NOTES	/
	MATERIAL	Access to green space (forest or wooded area).
	TIMING	45min

 <p>CO-SENSING Who are we?</p> <p>BODY</p>	TITLE	Haka Dance
	GOAL	To express (cou)rage through the body.
	STEPS	<ul style="list-style-type: none"> • Drawing inspiration from the Maori culture, the participants will perform a Haka Dance. Haka Dance is a form of art that involves various ceremonial dances. It is usually rhythmic with vigorous movements. • The Haka Dance in this phase is done first to express anger and rage.
	NOTES	<ul style="list-style-type: none"> • Drawing inspiration from other ancient ceremonial dances is encouraged, especially when closer to the place where the training is given. • Emphasising the aspect of anger and rage in the exercise is suggested.
	MATERIAL	Music, speakers, and or percussion instruments.
	TIMING	45min
 <p>IDENTITY Who do we become?</p> <p>HEART</p>	TITLE	Masks Accompanying Dance
	GOAL	To spiritualise as well materialise (cou)rage.
	STEPS	<ul style="list-style-type: none"> • Participants will collectively create masks that accompany the dance from the exercise before. • These masks should represent their (cou)rage.
	NOTES	<ul style="list-style-type: none"> • Even though it is best if everyone has an individual mask, the exercise should be collective. Hence, it should be encouraged that the group defines a concept for the creation of these masks collectively.
	MATERIAL	Organic cotton, filter materials, elastics, wire or nose clips, sewing supplies and decorative elements.
	TIMING	120min

 <p>CO-DESIGN How do we become?</p> <p>MIND</p>	TITLE	The Potential of (Cou)Rage
	GOAL	To move from rage to courage.
	STEPS	<ul style="list-style-type: none"> • Introduce the work of Johnnie Freeland. • Introduce the concept of nonviolence scale of Gandhi. • Introduce the emotional battery conceptualised by Dr. David Hawkins
	NOTES	<ul style="list-style-type: none"> • What is introduced can change according to the group. However the focus should be on the potential of rage, and the movement towards non-violence, courage and taking responsibility.
	MATERIAL	<ul style="list-style-type: none"> • Powerpoint or booklets on the concept introduced.
	TIMING	90min
 <p>REGENERATION Becoming!</p> <p>HANDS</p>	TITLE	Cou(Rage) Performance
	GOAL	A cathartic expression of cou(rage).
	STEPS	<ul style="list-style-type: none"> • The participants collectively create a performance (dance, theatre,...) based on the activities of the day. • It is encouraged that the participants look back at all activities of the day and incorporate it in the performance: what materials were used? What emotions were felt?
	NOTES	/
	MATERIAL	Access to a quiet space, big enough for a performance.
	TIMING	120min
<p>TOTAL 8 hours</p> <p>NOTES: The total time does not include a grounding activity or a break.</p>		

10. Pattern: Transform Obsolete Structures - THE ICEBERG






The pattern Transform Obsolete Structures is grounded in the insights of Donella Meadows, a renowned systems thinking scholar. Meadows developed the concept of leverage points, which she defined in her article 'Thinking in Systems' (2008) as 'places in a complex system (a corporation, an economy, a living body, a city, an ecosystem) where a small shift in one thing can produce big changes in everything.'




The foundational framework for this pattern is the Iceberg model, also originated by Donella Meadows. The iceberg model serves as a metaphorical representation of systems thinking, highlighting the layers beneath observable events. Much like an iceberg where only a small portion is visible above the waterline, the model suggests that events and patterns in a system represent just the tip of the iceberg. Below the surface are the structures, mental models, and paradigms that drive behaviour and influence outcomes. A comprehensive understanding of these underlying elements is crucial for addressing issues effectively. By recognizing and addressing the root causes instead of solely focusing on symptoms, communities can bring about transformative changes in complex systems. The iceberg model underscores the importance of looking beyond immediate concerns to comprehend the deeper dynamics shaping our experiences and interactions.

This pattern centres on uncovering the deep underlying assumptions of the participants, identifying the leverage points in a community, and utilising them to transform the current structures within the system.

Pattern: Transform Obsolete Structures - THE ICEBERG

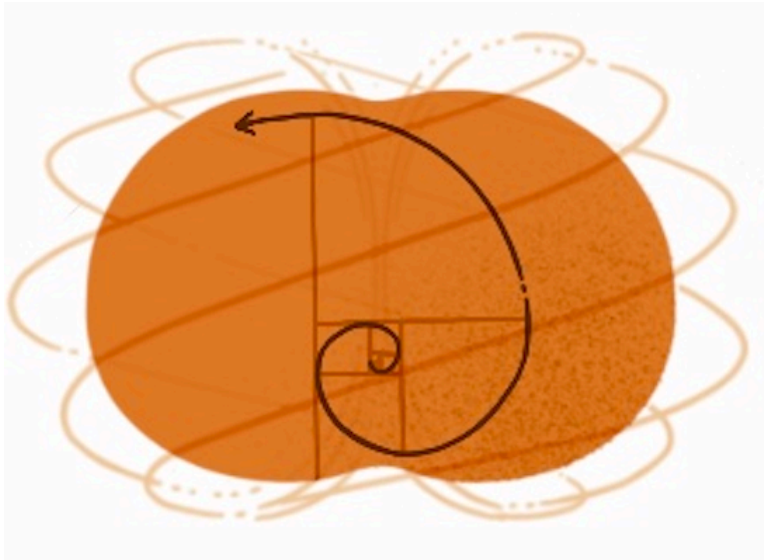
Overall Training Purpose	To deepen the adaptive capacities of our rural and marginalised communities and organisations so that they can respond more regeneratively and transformatively to systemic crises, contributing to greater community and territorial resilience, as well as a more diversely and transversally engaged community.
Endstate	Participants have a deep understanding of the underlying paradigms of their culture and can imagine alternatives to the current system.
Learning Objectives	<p>The objective of this pattern is to identify the key ingredients for robust regenerative alternatives. It involves a deep dive into cultural essence to comprehend how to disrupt current structures, thereby enabling the emergence of a new paradigm.</p> <ol style="list-style-type: none"> 5. To identify leverage points. 6. To imagine alternatives to the current system.
Foundational Framework	THE ICEBERG
Level of Consciousness	Pride
Suggested Readings	<p>Meadows, D. (1999). Leverage points. Places to Intervene in a System, 19, 28.</p> <p>Senge, P. (2014). The Fifth Discipline Fieldbook: Strategies and Tools for Building a Learning Organisation. New York, USA: Crow Publishing Group.</p>

PHASE		ACTIVITY DESCRIPTION
 <p>SOIL A common ground for collaboration TIME</p>  <p>LANDSCAPE What are we? PLACE TELLING ITS STORY</p>  <p>CO-SENSING Who are we? BODY</p>	TITLE	FULL DAY VISION QUEST
	GOAL	To let alternatives and new transformative pathways emerge.
	STEPS	<p>After a night of sleep in the forest, the participants wake up and start a long vision quest entailing fasting, meditating, reflecting, and connecting to nature for 6 full hours. It is proposed to guide the participants with questions for meditation such as:</p> <ul style="list-style-type: none"> - What have you found out during these last days? - What do we look like in the future? Talking about our own culture. - What is the integrity of levels and transformations? - Now that you are above the glass ceiling, what are the structures that emerge?
	NOTES	<ul style="list-style-type: none"> • It is suggested to end this day with a nice, big, collective dinner. • It is important to have a transformative approach here and to make sure there is a clear idea of what needs to be transformed.

 <p>IDENTITY Who do we become? HEART</p>	MATERIAL	Access to green space (forest or wooded area).
	TIMING	6 hours (from the early morning to the early afternoon).
 <p>CO-DESIGN How do we become? MIND</p>	TITLE	Iceberg Model
	GOAL	To understand the mechanisms of underlying paradigms in a system.
	STEPS	<ul style="list-style-type: none"> • Introduce the Iceberg Model by Donella Meadows. • Introduce the two-loop model.
	NOTES	/
	MATERIAL	Presentation material such as posters or a powerpoint.
	TIMING	60min
 <p>REGENERATION Becoming! HANDS</p>	TITLE	Collectivisation of the Vision Quest
	GOAL	To collectivise the individual experiences of the vision quest.
	STEPS	<ul style="list-style-type: none"> • In a circle one by one, the participants share their vision quest experience.
	NOTES	/
	MATERIAL	Access to a cosy and warm inside space.

	TIMING	60min
TOTAL 8 hours	NOTES: The total time does not include a grounding activity or a break.	

11. Pattern: Co-Evolve with the Bioregion - THE GOLDEN RATIO



The Pattern of Co-Evolution with the Bioregion invites us to take full responsibility of our uniqueness at the service of the bioregion to co-evolve towards a new and a better future, rooted in regeneration.

Here, we draw a specific distinction between 'sustainability' and 'bioregion'. John Thakara, a bioregional designer, explains that words such as 'sustainability' do not touch our everyday lives as they reproduce the dichotomy between nature and society. We are told that the world is sick, and to fix it we have to follow a rulebook of solutions - stripping us from responsibility.

Thinking with a 'bioregion' in mind, it connects us to a place. It is an alternative word that provokes us to ask questions on 'how can we make our place healthier, and have a better future?'; that in turn fosters creative context based solutions. There is no demand to invent, but rather to reinvent, modify, and improve historical systems.

The foundational framework of the Pattern, the Golden Ratio, demonstrates the exponential growth that can be achieved within a natural rhythm. It is an ancient symbol first mentioned around 300 BC, in Euclid's Elements, the Classical Greek work on mathematics and geometry.

Thus, to amplify the potential of the community, we must trust the Golden Ratio sign. By syncing our community and bioregion through co-evolution, we will be able to regain our natural rhythm - guiding us towards new growth that sees the wellbeing of the land as well as the community as one.

Pattern: Co-Evolve with the Bioregion - THE GOLDEN RATIO

Overall Training Purpose

To deepen the adaptive capacities of our rural and marginalised communities and organisations so that they can respond more regeneratively and transformatively to systemic crises, contributing to greater community and territorial resilience, as well as a more diversely and transversally engaged community.

Endstate

Participants are able to sense the land in diverse ways, and are thus enabled to make conscious choices alongside their community in order to co-evolve with the land.

Learning Objectives

This pattern is about experimenting with regenerative practices to foster a symbiotic relationship between the land and the community. The objective is to go beyond mere observation and acknowledgment of the land's evolution, and actively engage in co-evolution between the land and the community to reach previously unseen places.

1. To listen to the plurality of voices.
2. To manage intersectionality.
3. To develop skills necessary for action at systems scale.

Foundational Framework



BEING: THE GOLDEN RATIO


Level of Consciousness



Willingness


Suggested Readings

Woolley-Barker, T. (2017). Teeming: How Superorganisms Work Together to Build Infinite Wealth on a Finite Planet (and your company can too). Ashland: White Cloud Press.

PHASE		ACTIVITY DESCRIPTION
 <p>SOIL A common ground for collaboration</p> <p>TIME</p>	TITLE	Radical Future Imaging
	GOAL	To explore what co-evolving with the bioregion means to you.
	STEPS	<ul style="list-style-type: none"> Ask the participants the following questions: <ul style="list-style-type: none"> What is my role? Who am I going to relate to? And how are we going to go into the process of transformation of the bioregion to co-evolve? Invite the participants to explore and reflect on those questions on their own through journaling.
	NOTES	<ul style="list-style-type: none"> Remind the participants that this activity is for them, and thus if they are not forced nor limited to solely journaling e.g. maybe they would like to draw.
	MATERIAL	<ul style="list-style-type: none"> A4 pieces of paper x several Pens and pencil x several
	TIMING	45 minutes
 <p>LANDSCAPE What are we?</p> <p>PLACE TELLING ITS STORY</p>	TITLE	Co-evolving with the Bioregion
	GOAL	To experiment on what it means to co-evolve with the bioregion.
	STEPS	<p>Exercise 1:</p> <ul style="list-style-type: none"> Go for a walk in nature and start to think within systems. For example you may note that our breathing of O₂ gives out CO₂ necessary for the plant growth; or humans stepping on leaves and twigs is breaking matter necessary for decomposition. <p>Exercise 2:</p>

		<ul style="list-style-type: none"> Go back into nature and this time think how we could change/intervene in the system to create positive change.
	NOTES	<ul style="list-style-type: none"> Facilitator should make sure that the participants have the time on them, or provide some sort of non-majorly disruptive signal to call them back. It is not required that the participants share their stories - it is desired that they do not as it's an introspective exercise.
	MATERIAL	Not Applicable
	TIMING	60 minutes.
 <p>CO-SENSING Who are we?</p> <p>BODY</p>	TITLE	Contact Dance
	GOAL	To experiment on what it means to co-evolve with others.
	STEPS	<ul style="list-style-type: none"> Each person is invited to not speak, but to express where they found the connection in the previous activity in their body. This will then become the "contact point" for the collective contact dance that should be taken in turns.
	NOTES	<ul style="list-style-type: none"> Inform participants that there will be some movement involved, and whilst everyone is encouraged to express themselves, they should also be aware of the proximity of other people around them. <ul style="list-style-type: none"> Facilitators should be vigilant and proactive in assuring safety.
	MATERIAL	Not Applicable
	TIMING	60 minutes

 <p>IDENTITY Who do we become?</p> <p>HEART</p>	TITLE	Collective Artwork: Spider Web of the Future
	GOAL	To decipher collectively how we can co-evolve with the bioregion
	STEPS	<ul style="list-style-type: none"> • Invite the participants to sit in a circle, and open up the space for them collectively to reflect on the previous week. You may ask: <ul style="list-style-type: none"> ○ What were the pillars of the week? ○ What were the learnings of the week? • Using the thread, aim to make a spiderweb, whereby the participants make their own knot accompanied with storytelling pieces. Your guiding question for this activity should be: <ul style="list-style-type: none"> ○ From the Patterns of the last 8 days, what would be your own role and what would you bring into the co-evolution of the bioregion?
	NOTES	<ul style="list-style-type: none"> • The facilitator should be aware of the large space required for this activity, and thus choose their area appropriately.
	MATERIAL	<ul style="list-style-type: none"> • A thread of 20 metre x the number of participants
	TIMING	75 minutes.
 <p>CO-DESIGN How do we become?</p> <p>MIND</p>	TITLE	Collective Collage
	GOAL	To design a symbol that marks the co-evolution of communities and the bioregion.
	STEPS	<ul style="list-style-type: none"> • Invite participants to brainstorm ideas on how they would like to communicate their symbol i.e. through an offering, a tattoo, a totem etc. And what would they link that symbol to be. • Let the participants design the symbol. • Depending on their symbol, invite the participants to bring it to life.
	NOTES	<ul style="list-style-type: none"> • The facilitator should make sure that whatever shape the symbol takes, they should be vigilant for the participants safety.
	MATERIAL	<ul style="list-style-type: none"> • Henna Tattoos kit.

		<ul style="list-style-type: none"> • A4 pieces of paper (white and colourful). • Pens and pencils. • Random art supplies - let them be creative! • Threads. • Tools such as scissors, hammer, nails etc. • Other materials that you deem appropriate.
	TIMING	90 minutes.
 <p>REGENERATION Becoming!</p> <p>HANDS</p>	TITLE	Celebration and Ceremony
	GOAL	To embody all the knowledge learnt from the last week through a creative medium
	STEPS	<ul style="list-style-type: none"> • Open up the space to allow the participants to reflect on what they learnt in the last week, and ask them to channel that through a theatre performance. • The participants should start working on the play organically, either as a group, in small groups, or individually (they chose). • A time limit should be set on the preparation (30 to 45 minutes). • At the end, the participants are invited to share their performances with one another. • A further reflection/discussion among the whole group after is encouraged.
	NOTES	<ul style="list-style-type: none"> • Re-affirm the participants that there is no fixed structure for this activity, and that they can do what they wish. • Advise them to take several images from the pool of images they have created for the past week, and build a performance.
	MATERIAL	<ul style="list-style-type: none"> • No material needed, if participants would like, they should be encouraged to use the prompts in their surrounding area.
	TIMING	120 minutes (15/20 minute reflection: 30/45 minutes preparation: 60 minutes performances and discussion)
<p>Total: NOTES: The total time does not include a grounding activity or a break.</p>		

12. Summary Table of 8-Day Training

The following grid provides a short summary of how the CC competencies are related to each phase of the learning pathway.

PHASES → PATTERNS ↓	SOIL Creating the Soil TIME	LANDSCAPE What are we? PLACE telling its story	CO-SENSING Who are we? BODY	IDENTITY What do we wish to become? HEART	CO-DESIGN How do we become? MIND	REGENERATION Becoming! HANDS/INCUBATOR
Sense & Express Essence - THE TORUS	Deep Time Walk	Constellations		Collective Artwork: Spider Web of Life	Introduction to Systems Thinking and Superorganisms	Social Theatre
Manage Dynamic Chaos - EDGE OF CHAOS	Grounding Exercise: Order and Chaos	The Wolf Game	Role-Playing		Introduction to the Edge of Chaos	Social Theatre
Nourish Emergent Change - RESILIENCE CYCLE	Meditative Walk in the Forest	Biomimicry Exercise	Discussion based on the Triad Model	Collective Painting Exercise to Encourage Adaptation	Theory of Change	Reconciliation of Differences
Working on Articulating Wholeness - LAUBURU	Thanksgiving Ceremony	Biomimicry Exercise	Experimental Body Movement	Collective Artwork: Spider Web of Life	Introduction Lauburu and the Medicine Wheel	Social Theatre

Enable Potential to Flourish - DOUBLE TORUS	Seven Generations	Biomimicry Exercise	Animal Dance	Techne-Poiesis	Stigmergy	We Are The Ones We Have Been Waiting For
Adapting to Changing Context - SEED OF LIFE	Ancient Local Cultures	Fast Vision Quest	Haka Dance	Masks Accompanying Dance	The Potential of (Cou)Rage	Cou(rage) Performance
Transform Obsolete Structures - ICEBERG	FULL DAY VISION QUEST				Iceberg Model	Collectivisation of the Vision Quest
Coevolve with the Bioregion - GOLDEN RATIO	Radical Future Imagining	Co-evolving with the Bioregion	Contact Dance	Collective Artwork: Spider Web of the Future	Collective Collage	Celebration and Ceremony

13. Grounding Exercises

Here you may find a list of grounding exercises, their timings, and a suggestion to which pattern the exercises may be the most suitable for in the case that you'd like to introduce a grounding exercise before the activities of the day.

ULEXPROJECT - Radical Ecological Pedagogies	Time	The Torus	The Edge of Chaos	Resilience Cycle	Lauburu	Double Torus	The Seed of Life	The Iceberg	Golden Ratio
Sitting back to back	20 - 25								
Diversity Welcome	15								
Spectrum Line	10 - 40								
Open Sentences	30 - 40								
Nature Journaling	30 - 60								
Ecological Welcome	15 - 30								
Somatic Meetings	25 - 45								
I Wonder Why	25 - 35								
Body Scan Script	5 - 20								
Sustainable Passion Training									
Field of Care Meditation	15								