

Alliance for a responsible, plural and united world

BOOKLET OF PROPOSALS

**Territories, places for creating relationships:
for communities of shared relations.**

September 2001

The following persons have contributed to our efforts of reflection, which little by little have given birth to the contents of the present folder:

Susan BRANDUM (Canada), Hari BARAL (India), Philippe BLANCHER (France), Pierre CALAME (France), Hubert CHAMBERLAND (Canada), Alhassane CONDE, (Guinea), Benoît DERENNE (Belgium), Mamadou DIOUF (Senegal), Majo HANSOTTE (Belgium), Rabial MALLIK (India), Paul MAQUET MAKEDONSKI (Peru), Yves de MORSIER (Switzerland), Larry ONISTO (Canada), Jean-Pierre PIECHAUD (France), Jean-Charles POUTCHY-TIXIER (France), François PROCHASSON (France), Ina RANSON (Germany), Sixto ROXAS (The Philippines), Hermann SEIBERTH (Germany), Knut UNGER (Germany), Tijana ZIVANOVIC (Serbia).

This booklet of proposals has been drawn up by Paul MAQUET MAKEDONSKI, Yves de MORSIER, and Ina RANSON from information collected in these different contributions

LIST OF PROPOSALS

1) An evolution in methods of territorial management

PROPOSAL 1:

Invent a territorial approach in the fight against poverty and exclusion; encourage cooperation between all the parties concerned by territory and participation by all citizens.

Go beyond technocratic management and a sector-based approach to territories. Rediscover an integrated approach and develop cooperation together with the necessary tools of participation so that everybody's ideas can be heard.

PROPOSAL 2:

Carry out a consultation process involving all the participants.

In the participation process, the total is more than the sum of the different elements

PROPOSAL 3:

For creating a network of dialogue - against "producing" events.

The role of the media is to help create awareness of common problems; sharing out knowledge means increasing knowledge. Using the media, run the risk of creating new forms of apprenticeship and discover partnership concepts together.

PROPOSAL 4:

Evaluate – correct management requires correct measurement.

Make exchanges inside and outside territories transparent and invent indicators that are more reliable than the GNP.

2) An evolution in ways of life

PROPOSAL 5:

For a better quality of life - produce, exchange, travel and consume differently by respecting ecosystems and cultures.

For better local roots and consuming in ways that are more compatible with natural environment.

PROPOSAL 6:

Food: against poor quality food, poison - for food as a source of vitality.

For food that is shared out equitably and produced in harmony with the cycles of nature.

PROPOSAL 7:

Time going by is our life and it flows like the blood in our veins.

In praise of slowness - fluctuating time. Give priority to relationships over objects.

PROPOSAL 8:

Speed: the place (local) compared with escape (fleeing or gas).

In praise of firm roots and distances. The myth of speed - choose effort rather than too much comfort.

3) An evolution in ethics when technical solutions are applied

PROPOSAL 9:

For the creativity and usefulness of work, against slavery and mercantilism.

Satisfying requirements: for the fulfilment of individuals and the development of communities. Demands made to companies so that they adapt themselves to a system of social dialogue.

4) Reinvent links between local and global

PROPOSAL 10:

Make solidarity and cooperation prevail over territorial competition.

Create links of solidarity between different territory levels.

1. - REPORT ON THE PROCESS AND THE CONTEXT, IN WHICH THE WORK WAS CARRIED OUT

The history of working on territories began in September 1997. At the occasion of the Nican de Jonquiè Congress (Canada), the Charles Leopold Mayer Foundation for the Progress of Humankind invited about 20 people from all over the world to reflect on the present crisis in governance and the role of territories as a foundation stone for creating a new model of development.

The document presenting the conclusions reached during this meeting (territory as a foundation stone for governance) proposed three lines of action:

1. Invent alternative forms of development on a local level (question one's self, take measurements, take roots, reinvent relations between global and local),
2. Form alliances capable of transforming local into global,
and
3. Explore the possibilities of establishing general rules for democratic, complementary links between two different territorial levels.

This document was translated into English and published by the Foundation. Moreover, the workshop coordination team, composed of former members of the de Jonquiè group, together with other colleagues who joined them later on, had the de Jonquiè text translated into Spanish. They then set off debates through the workshop newsletter, which was regularly distributed, to some 150 people and institutions on all five continents. In the same spirit, the workshop also set up an electronic forum for enriching discussions.

The text was also presented at various international meetings, in particular at the Congress for Human Development (Canada, July 2000), at the World Assembly for Inhabitants (Mexico, October 2000), at the meeting of the Alliance for Andes countries (March 2001) and the Alliance Continental and Latin American general assembly (June 2001).

Work continued at several internal workshop meetings, especially at the European divisional meetings in France (Paris) and in Belgium (Namur), and the Latin American division meetings at Lima. These meetings enabled us to develop ideas, which should be gone into in more detail and their main themes considered as being priorities so that proposals could be put forward. There have also been questions on the future of the workshop itself, i.e. on the possibility of coordinating alliances between territories and the workshop's relations with other levels of activity in the Alliance, notably with the inhabitants' and local representatives' colleges.

The evolution of the situation has shown that there is general agreement with the workshop's present approaches, which are to:

- Establish links,
- Identify partners who are present on practical levels,
- Animate these links,
- Help discussion groups to animate debates to guarantee the multicultural nature of the proposals,
- Promote synergy inside the Alliance and with other networks pursuing similar objectives,
and
- Put into practice collective apprenticeship processes around integrated territorial management.

In Latin America, the group took the initiative of:

- Promoting a process for systematising experiences,
- Launching a training programme by correspondence,
- Organising a regional meeting,
- Creating a computer network
and
- Promoting an Association between towns.

As far as proposals are concerned, we thought it better to avoid making proposals that were too specific, as they only relate to certain given situations. Therefore, our group had to propose what were not necessarily accurate

formula for putting projects into motion, but more a strategy with educational methods based on valorising collected experiences, capable of helping to set things into motion in very different cases. For example, this option involves:

- Pooling all necessary information,
- Devising systems for piloting territories,
- Real physical solidarity and partnerships between territories,
- Training and creating awareness.

Each proposal is therefore articulated around:

- Awareness of facts resulting from a critical approach to reality,
- Observing different possible solutions and the breakthroughs they may provoke,
- Strategies and educational methods capable of helping setting into motion.

The main problems have already been identified in the basic document: industrial and marketing logics, dominant in the present development model, have made commercial exchange the almost unique reference for human relations, a phenomenon, which has been accentuated by globalisation and which, as a result, has caused territories to lose their functions of integration. This development model has now been questioned, as it has ended up by generating a deep relational crisis between human beings, between societies and between mankind and the biosphere. In this context, territories are cornerstones for governance, which, amongst other things, enables citizenship to be re-discovered and an interdependent, united system of relations to be set up. However, our present methods of territorial management are in contradiction with the size of territories and, in numerous countries, a feudal conception of power reinforces centralisation and does not allow suitable solutions to be invented on local levels. Therefore, our group proposes - and this is our main proposal - inventing alternative forms of development locally, making territorial governance evolve, and transforming what is local into what is global by means of concrete alliances between territories. As is said in the document, it is not question of being opposed to every idea of globalisation, nor remaining rooted merely in what is local, but of succeeding in making international dialogue, an increasing activity in numerous domains, take form in a spirit of durable development.

Drawing up this proposal booklet has enabled us to see that different approaches to the theme of territories exist within the group, each member putting the accent on different, but not contradictory, priorities. For example, the importance of cultural aspects, of values, of North - South relations, of indicators that allow us to measure consumption, of cooperation between continents, of alliances between territories, etc.

2. - PROBLEM - OBJECTIVES

In our desire to formulate proposals that contribute to finding solutions for the important disparities of our time, we have quickly seen that:

- Fundamental change consists of changes in outlook and in discovering new values for guiding the world's evolution.
- Our proposals should avoid being a new “one and only” speech that the Western world could address to the whole world in the name of solidarity, justice, ecology, etc ... and that these proposals must respect the inter-cultural nature of our societies as being complementary qualities in our differences and sensibilities.
- No objective mechanisms exist, only very different perceptions related to everyone's individual position (a Peruvian peasant does not see things like a European city dweller).
- It is essential to distinguish facts, our perception of them, the interpretations we are prepared to accept and the choice towards which our own interpretation guides us.
- There are, therefore, no universal solutions, but a multitude of different contributions that all tend to find solutions for the same problems.
- Certain antagonisms may be born from the diversity of these contributions, but also that these antagonisms contribute to maintaining or to creating a balance,
- The major problem is not so much finding adequate solutions to the problems, but setting things into motion for putting the proposed changes into operation, i.e. that the major question is: what proposals should be made for our proposals to become reality?
- Our changes in outlook pass by an evolution of our conscience, not only in relation to facts, but also in relation to our interpretations, to our value chains and to our choices.

These points are covered in more detail below. We have opted for formulating proposals on different levels of detail and specificity, which demonstrate this diversity and whose ambition is to help set things in motion by proposing general principles at the same time as very concrete images.

A) TERRITORIES, PLACES FOR CREATING RELATIONSHIPS

Over the past years, the thoughts we have had in our work and international dialogue groups have led to one main fundamental conviction. The space we occupy, the place where our activities take shape and the territory belonging to our community do not primarily constitute a physical surface to be exploited, nor a perimeter to be defended against the enemy, but are, above all, a network of relations. It is all a system of relations between human beings, between society and its milieu, between the different historical, cultural, ecological, economic, symbolic, spiritual and other dimensions of the place and other places.

In the spirit of an approach that above all considers territories as networks of relations, we note that these territories, i.e. the places, spaces, or portions of land where communities live - possess three major characteristics:

1. Territories are a synthesis created by superposition, in as much as they juxtapose everything that is materialised in a given place. By serving as supports for the cohabitation of everything that takes place in these places, they reveal the relations of harmony, conflict and indifference that exist between different actors, between different activities and between different existing and created conditions. As such, territories synthesise all the composing parts, they reveal the resultants of all the vectors that have been born separately.
2. Consequently, territories are also meeting points that result from contacts and relations, i.e. they reveal the non-utilised potential of meetings to which the place has given rise. Physical proximity, be it intentional or, on the contrary, accidental offers possibilities for creating synergies that are under-exploited today. In this way, territories can reveal all the non-exploited possibilities offered by proximity and open the door to new forms of partnership.
3. Lastly, territories are the image of our society and of its capacity for organisation. Its appearance (the countryside) is an image of our values and hopes. It is the display of our options and what guides our choices, i.e. it makes visible what was originally invisible: what resides in the very heart of our activities and our perceptions. The harmony (or disharmony) of our countryside is comparable to the harmony (or disharmony) of our own evolution.

This understanding of the space, the place, the territory as an open system instead of being an enclosed area leads to another approach, another outlook, that gives rise to a series of proposals intended to change our relations with territory fundamentally and offer a solution to the serious disparities from which our planet is suffering.

B) FIVE OBSTACLES

Our desire to make proposals capable of covering a wide scope of application and offering solutions to the serious problems from which the planet is suffering and which have been condemned on the Alliance platform, has come up against five major obstacles:

1) A DIFFERENT OUTLOOK

We have consistently seen in our works that only changes in outlook can enable changes in attitudes and behaviour to take place. There is a serious danger of giving oneself false ideas of creating new techniques or new resources without anything being fundamentally changed. The stakes in play are not technical, they are philosophical. Our proposals must therefore go far beyond simple technical solutions; they must materialise new outlooks, the key to all new evolutions, and show which new values have become important.

All change involves both giving up old ideas and adopting new ones; it requires old habits and privileges to be abandoned and new ways of life to be acquired. There is no question here are merely proposing to give up in sadness all that we have acquired, but it is important to show that these changes will in fact open the doors to improvements in quality. The improvement is a new way of life that offers more using less. If we want to have an opportunity for convincing people, this can only be achieved by showing that the proposed changes will produce more benefits (quality of life) than losses (quantity).

Therefore, we will make every effort to show all the breakthroughs induced by the proposed changes. Every process of change, just like a chrysalis becoming a butterfly, entails death and rebirth, that is to say by something that disappears to leave room for another entity that has arrived on the scene. Therefore, to make our proposals more expressive, we will give details on these minor deaths and new births, because it is only through this type of metamorphosis that new outlooks can take form.

2) A MULTI-CULTURAL APPROACH

One of the major imbalances that we have condemned from our platform is the arrogance of the Western world in wanting to impose its ways of life and thought on all the rest of the world. Our proposals must not possess the same shortcomings and become the vector of a new Western order of democracy, ecology and solidarity, imagined using a way of thought inherited from Descartes, marked by the spirit of the century of lights “Le siècle des Lumières” and modelled on the values of the French Revolution (Liberty - Equality - Fraternity), even though we may not deny these ideals of equity. Our proposals, if we want them to have a chance of changing the world, must not be single-track thinking, but be in the image of the cultural and spiritual diversity of all the different human communities living on the five continents.

Therefore, our approach must be multicultural. It must promote pluralism and complementarity. It must know how to abandon universality to create diversification of applications and achievements. If universality exists, it can only be in the right to be different and to be complementary. Great diversity may certainly open up onto contradictions between differences and onto an apparent incompatibility between antagonistic movements. However, here again, it is easy to admit that cohabiting opposites are a factor of balance: hot and cold, wet and dry, yin and yang are recognised as being opposites but all are necessary for life.

Even if our approach is in keeping with a universally shared desire to offer solutions for condemned disparities, we must abandon proposals that aspire to universal values. The failure of Western materialism is there to remind us of the limits to our way of thinking. It is therefore advisable to place our money on the complementarity of diversity of culture, sensitivity and our different forms of imagination together with the balance between opposites. If there is a chance of innovating, it is most certainly to be found in the sense of diversity and complementarity.

However, even if we are not capable of defining universality explicitly, the “illnesses” for which we want to find a cure are closely related through their causes and their effects. In this way, a form of coherence and convergence for all our different approaches is revealed and this coherence possesses a value of universality,

even if, and, above all, because nobody can control it. In this convergence, universality is in fact born from diversity, which lends its own equilibrium.

In this sense, it would be a good idea for our movement to be representative of a wider diversity of peoples and be able to speak for Eskimos, Kalahari bushmen as well as for inhabitants of shanty towns at Lima or Calcutta, and not only for a group of European or Latin American intellectuals. Unfortunately, our workgroup, despite the numerous international connections and openings to all five continents that it possesses, is not representative of this diversity. We cannot try to imagine it abstractly, nor pretend to represent it by speaking in the name of these other sensibilities, as we possess no insider knowledge of them. Therefore we have decided to work by leaving the largest possible number of pigeonholes empty for inviting the complementarity that we want, and this is why each proposal finishes with that the expression "and more...". We will try not to occupy all the land, but, by means of our own positions, more closely related to our own context, incite replies and initiatives from others who are different and who perceive their situation differently. The gaps in our proposals are therefore the results of a conscious approach: it is better to show the limits of one's knowledge, as it is these limits, which call upon real partnerships!

3) RELATIONS BETWEEN LOCAL AND GLOBAL

A diversity of context must be added to the diversity of culture, philosophy and spirituality. This means that requirements are not the same everywhere and that the solutions suggested will not be identical. Excessive consumption in the West makes people fat, whilst elsewhere other people do not even have enough food to survive. Isolation is increasing in the Western world, whilst shantytowns suffer from excessive human proximity. Which means: different solutions for different situations, even if there are often common causes to these situations.

In the objective of underlining the complexity of these different situations, even if they are interconnected, our proposals will be placed on different levels. Despite what was said above, we can claim to be more universal by being more general, or, on the contrary, to be more specific by being more distinctive. Our proposals must find the right level of generalisation, with, as a corollary, the inconvenience produced by the fact that an affirmation that is too general loses its capacities of mobilisation, whilst a more precise order becomes more meaningful and therefore more motivating for the people it concerns, but also more indifferent for the others. So how can we mobilise people by only using generalisations?

We have tried to solve this problem by playing on the three qualifying terms used by the Alliance (a responsible, united and plural Alliance) which seem suitable to us for illustrating the gradual movement from what is general towards what is distinctive.

- **United:** solidarity is born primarily in resistance against destroys or weakens us. The first degree of generalisation, the one considered to be the most universal, therefore concerns what we want to condemn, what we want to oppose. Principally, it is a question of countering our societies' present tendency towards standardisation and homogenisation and its will to dominate the whole world by marketing, materialistic power. Our opposition to this tendency, which is destroying us, may meet extremely varied forms of motivation depending on cultures and specific conditions. Even so, the danger is clearly identified and recognised as being common to us all, despite the differences in our motivations. At the first level (the most general level), the first thing to do is to resist.
- **Responsible:** our sense of responsibility incites us to put conditions into place that are more creative and respectful of the nature of every community, every person, our environment, etc. We are called upon to conceive a better world and to explain our aspirations. This effort is a form of creative dream that enables us to defend our values and more legitimate, adapted conditions of existence. This is the second degree of generalisation, which concerns our dreams and aspirations. At this stage, our diversity will already reveal the diversity of respective positions, a form of complementarity that may even appear to be contradictory, as mentioned earlier. Our different forms of sensitivity and the extremely different conditions under which we live will incite us to put the accent on our own different priorities. Our dreams (2nd degree of generalisation) will therefore be more diversified than our resistance (1st degree).
- **Plural:** the third qualifying term emphasises the diversity and pluralism of different approaches and achievements. At the third level of generalisation, we have begun to carry out our projects, to materialise our aspirations on a more local, or distinctive, level. The third degree of generalisation is the least general of the three, it is a level on which projects are carried out, that is to say the level where there is the most diversity.

In French, these three levels correspond to three Rs: Resist (united) - Rêver or "dream" in English (responsible) - Réaliser or "achieve" in English (plural). Will also note that this gradual movement not only goes from the

most general (universal?) to the most distinctive (diversified), but also from the most global to the most local. These three levels will be materialised in our proposals by three degrees, explained as follows:

1. Resist: at the most general level, **refusals**, i.e. everything we condemn and which we are fighting.
2. “Rêver” or dream: on a level that is a little less general, **objectives**, i.e. what we aspire to on a global level, but also on a more local level.
3. “Réaliser” or achieve “: on a level of more distinctive local expression, **actions**, i.e. what we want to propose locally for materialising our projects.

There is a break in the changeover between what we resist and what we desire, from the point of view of materialising the project proposed. Therefore, the proposal is based on three levels. The first level (refusal) is expressed in negative terms. The two last levels (objectives, actions), inasmuch as they both concern creative action, are expressed in positive terms and can only be distinguished from each other by their respective levels of generalisation; therefore, distinctions between these two levels cannot be clearly defined and the two categories may become a little confused.

Each proposal we make covers these three levels and is formulated in general terms with the objective of going as far as possible beyond differences inherent to local conditions.

4) SETTING THINGS INTO MOTION

Throughout our work, we realised that neither were our analyses entirely original nor were our proposals fundamentally new. The fight for a more united, more responsible, more plural world was not born today. Movements for more justice in our relations between poor and rich, between the South and the North, between nature and humanity, between femininity and masculinity, etc. have existed for a long time. However, despite this clairvoyance and all the proposals that have been made over the past 30 years, nothing has fundamentally changed, in spite of increasingly acute awareness of the tragic imbalance with which we are confronted today.

Observing this state of opposition to change has led us to reflect on the problem of how to set things into motion: how can a new tendency emerge and be materialised in a radical change our outlook and way of life? It is clear that information and awareness are essential stages, but they are insufficient. So it seems to us that it is not enough just to make intelligent proposals for building a new society, for finding a solution to the great imbalance of our times, but also that proposals must be made to enable these proposals to become a reality and to really set things into motion.

Setting things into motion appears to be separated down into several periods that correspond to successive degrees of awareness and whose evolution suddenly allows us to cross an important threshold, like water heating up progressively and then suddenly changing from a liquid state to a gaseous state (the quantum leap). Our proposals must therefore be articulated around these different stages of evolution, as, otherwise, they will remain purely theoretical.

5) DIFFERENT DEGREES OF AWARENESS

The Cartesian, rationalist and scientific approach, whose virtues are so much extolled by the West, has eradicated a considerable number of subtleties peculiar to our perception of reality, inasmuch as this approach has always stated that there is only one objective, measurable and experimental reality. It has defined asymmetrical relationships between the subject and object; the Westerner looks at what is happening and claims to see what is happening, as if a reality was a simple, unique phenomenon and that subjects are capable of contemplating objects. However, discoveries made by sociologists and psychoanalysts reveal that things happen completely differently: everybody judges according to his own position, past experience, values, culture, class affiliation, interests, desires, etc.

It is therefore time to readapt our proposals to a more qualified view of the world, including factors of correction such as culture, class affiliation, interests, desires, etc., and no longer make allegedly objective proposals, but make proposals that articulated around personal perceptions, i.e. around our different levels of awareness. We must learn how to make the distinction between different facts, our perception of them, the interpretation we give to them and the choices to which we are guided by our values and the options we have taken on life. Facts, perceptions, interpretations and choices are very distinct stages for attaining awareness.

By admitting that our environment has a given reality that is independent of our perception, we can distinguish, perhaps a little simplistically, three levels of awareness. These levels of awareness define our specific

relationship with the facts and conditions that characterise our environment and this relationship implicates us in a subject-to-subject interaction:

1. **Perception or awareness of facts:** The degradation of our environment is an undeniable fact, but perception of this fact is different for different people and different societies. It is essential that we are aware that our own perception is deeply influenced by our social and individual positions. We must learn to see, without being influenced by our privileges. "You must always say what you see. Above all, and this is more difficult, see what you see". This awareness requires training: an apprenticeship for perceiving what has an influence on our method of perception. If I am a western city dweller, or an Indian peasant, I do not perceive the drought that has hit my region in the same way, even if the drought is physically identical. This first stage in awareness is essential, as it determines the degree of reality or fiction in perception, i.e. the basis of our information and the degree of our blindness, mainly due to our attachment to privileges and an unconscious refusal to put ourselves into question.
2. **Interpretation or awareness of our specific relationship with these facts:** Endowed with our personal perception, which is already a more or less conscious selection of the facts, we interpret this perception depending on our personal experience, our preferences, our values, our interests and our philosophical and spiritual position. The same perception does not have the same meaning for people from different social or cultural origins. If I believe that life stops on death, or if I believe that there is another reality beyond human life, my understanding of illness and death will be completely different. I interpret the same signs differently. This second stage in awareness is also essential, because it determines the sense we give to what we perceive, i.e. the relative importance we attribute to different aspects of this perception.
3. **The choice or awareness of options open to us:** Faced with a given form of understanding or a given interpretation, we have several ways of reacting open to us. Whatever our margin for manoeuvre may be, even if it is extremely limited, we still have a range of possibilities that lead to the need to make a choice, whether it is conscious or unconscious. Amongst all the possibilities open, we carry out a deliberate selection that depends on our values, preferences, desires etc. Over and beyond interpretation, this concerns making an extra step: choosing. If I am convinced that a cause is just, I can choose to get involved or, on the contrary, commit myself elsewhere. This third stage in awareness is essential because it determines our choices, our will to react and, above all, our independence and capacity to act without being influenced by our privileges and interests, according to an ideal. It calls upon our courage to confront change and assume the risks of an evolution in our living environment, within, of course, the limits of the margin for manoeuvre that we have been given.

It is interesting to notice that the first level of awareness (perceiving facts) forms the basis for the second level of awareness (interpretation of perceptions), which leads to the third level (choice). Choice and commitment in their turn provide another perception of facts, which is even more acute. And the cycle keeps going on in this way. This is of course a simplified description of the awareness process.

These three levels of awareness will be dealt with again in the description of the proposals that we wish to make, in the objective of showing what should involve in the perception of persons concerned through the idea of setting things into motion.

3. - STRUCTURES USED TO PRESENT OUR PROPOSALS

Proposals will be made on the level of each theme developed. Proposals will firstly be formulated in general terms, and then be followed up by several specific proposals on each theme. They will be attached to the “tools” that we have developed in the work document¹, which is one of the documents stemming from group reflection and of which the present proposals are the provisional outcome. These “tools” which are listed and described at the end of this booklet, consist of succinct formulations that highlight essential points in our reflections. They have been called “tools” to express our desire to guide our reflections towards concrete, tangible results and, above all, towards a radical change in society. These proposals will also be related to a list of experiences that illustrate our approach.

Changeovers: refusals to objectives

Each specific proposal will be described at its most general level: the changeover from refusal and objective. This will be an opportunity for describing the context into which our proposal has been integrated.

Actions

Each proposal will be illustrated by concrete actions suitable for more local situations. These actions concern contexts that correspond to the composition of our group, which is essentially made up of Europeans. In so doing, we will purposely leave free space for other cultures to express themselves as they wish, to illustrate any transposition that these proposals may undergo in their own context and in their own way.

The ideal situation would be to find an action for transposing each proposal to each continent or to each specific context illustrated. Unfortunately, at this stage, this approach is only embryonic.

The main objective of making illustrations by means of actions is to help set things into motion.

Setting things into motion

This will be described in three successive stages by using the three levels of awareness described above (awareness of perception, awareness of interpretation, awareness of choice). We will underline what should change in the outlook of the people concerned.

Changes in outlook and participants

For each proposal, we will mention what we have called a minor death and a new birth, i.e. what will have to be given up to enable this new quality of life and outlook to appear - the real benefits provided by the change.

For all these proposals, we will mention, non-exhaustively, all the actors who participated in each project.

¹ "For new use of places, spaces and territories...", DF107 revised, Editions Charles Leopold Mayer, Paris.

4. - PROPOSALS

Territories are an assembly of relationships. The main lines of our proposals result from this fact. They can be summed up by the slogan: "for communities of shared relations". The proposals are resumed by the following main tendencies:

- Ethics of responsibility and awareness of the necessary relationships between unity and diversity,
- The will to distribute riches fairly (material, intellectual and spiritual),
- The participation of all citizens, so that everybody's ideas can be heard,
- A radical change in the way of thinking South-North relations and our relationships with nature,
- A metamorphosis in consumer and production habits,
- Comprehension of local contexts as a potential for proposing global solutions for society,
- Really "territorializing" our approaches as a counterpoint to society's vertical organisation, and which enables principles of active subsidiarity to be set up for founding non-hierarchical relations between different territorial levels,
- An apprenticeship in partnerships, i.e. in the evolution of relations between public authorities and the rest of society and between various social groups.

CHAPTER 1:

AN EVOLUTION IN THE METHODS OF TERRITORIAL MANAGEMENT

GENERAL PROPOSAL 1:
**Invent a “territorial” approach in the fight against poverty and exclusion;
encourage cooperation between all the parties concerned by the territory
together with participation by all citizens**

Context:

Markets have imposed trade as virtually the only reference for social dialogue and organised trade on increasingly large scales, which have now become planetary. Social and territorial particularities, barriers and partitions of any kind are all obstacles for company and market development. Therefore, they try to replace territories “with a difference” by homogenous space, wide open to “progress”, economic globalisation and material development.

In this picture of world integration, the states and territories that make up the world find themselves assigned with functions for maintaining frameworks of competition, for delivering "services", which are themselves segmented and increasingly trade orientated - education, health, transports, safety, leisure, water and its purification, etc., - and for finding solutions for the system's most blatant faults, notably by looking after social rejects.

The dynamics of globalisation have dislocated space and society. The "territory", a traditional area for constructing social coherence, a privileged place for organisation and for dialogue within societies and between societies and their ecosystems, has lost its integration function.

From another point of view, the democracy crisis is universal, but it takes on different forms depending on the context:

- In totalitarian countries, liberties of information, expression and association are muzzled, information is lacking and social and political debate is impossible.
- In countries with democratic regimes, delegation prevents real cooperation between actors and concerned parties. Democratic procedures are used more often for defending minority or corporatist interests than for defending public wealth. Economic interests play a preponderant role. Social and political debate is distorted by the intervention of powerful groups who control information and advertising.
- A notion of public wealth is being lost and different communities have not succeeded in creating a consensus on the fundamental social options in play. Apprenticeship in direct participation is a long road, as it involves specific values and processes, which all too often are totally unknown to us.

Specific proposal 1:

Go beyond technocratic management and sector-based approach to territories, rediscover an integrated approach, and develop cooperation and the tools of participation so that everyone has an opportunity to express himself.

- 1) Optimise a territorial approach to development.
- 2) Promote liberty of association, thought, information and expression, by all means available.
- 3) Set up free elections - voting rights for all native persons or persons who are durably established in the country.
- 4) Recognise inhabitants' rights to administer the resources in their environment themselves.
- 5) Set up conditions for participating in group decisions, for each social group and each person concerned.
- 6) Give support to real participation by all social groups including the poor, insolvent and migrants.
- 7) Enable diversity to express it, respecting minorities and the weak.
- 8) Pass from a delegation process to a cooperation process.
- 9) And more...

Refusal / Resistance

Against: The disappearance of individual characteristics, the monopoly of power, all types of mafia, institutional terror or terror imposed by parallel groups, tendentious information, censoring, absence of debate and confrontation of ideas.

Objectives / Dreams

Change from a process of parliamentary delegation to a process of cooperation with all actors and classes concerned in the territory in question: set up a wide partnership involving all the parties concerned whatever their power.

Recreate civil society.

Learn how to read the relations between decision processes and territories. Visualisation (from the territory to the process which has marked it) and involvement (from the process to the territory that has been marked).

Re-appropriate possibilities of participating in decisions concerning the future of local space.

Actions / Achievements

Citizen panels (even before starting processes, for values of guidance and specifications).

The persons concerned taking in hand the problems of their neighbourhood or town.

Participative budget.

Setting into motion

- **Awareness of perception:** Learn how to observe and read local society, recognise the impact of decisions.
- **Awareness of interpretation:** Apprenticeship in recognising differences, in respecting minorities.
- **Awareness of choice:** Learn how to choose common interests rather than personal interests.

Small death: Abandon the fear of feeling menaced.

A new birth: Learn how to recognise all relationships and the benefits of new contributions.

Actors: Citizens, elected representatives, professionals, “wise men”, companies, NGOs, etc.

Tools:

Tool N°3: Replace old hierarchy systems,

Tool N°4: “Think with our feet”,

Tool N°27: Develop local initiative,

Tool N°28: Develop a feeling of belonging to a territory

Experiences / first steps on participation by the different groups concerned:

The Centre for Sciences and Environment in India (CSE) has given numerous concrete examples that show the managing complicated and different ecosystems such as the villages in their subcontinent can only be done successfully on condition that it actively involves local populations.

The City of Lille has experimented new forms of partnership with associative networks. Amongst the projects carried out in cooperation: planning a council estate area with its inhabitants for fighting social and environmental segregation.

Indicators for sustainable development with inhabitants: For the LITMUS (Local Indicators to Monitor Urban Sustainability) research-action project, the priority is to help inhabitants living in “difficult districts” to talk about what was important for them, to be happier in their homes and help them to become involved in long-term management of their district as a result of the conclusions they reach.

Women are mobilised against polluting industries in the suburbs of Sao Paulo: The Consciencia (Brazil) ecology group underlines the fact that disinformation is an important phenomenon amongst the population, “but if people are not aware of this, nothing is possible”. They have set out to look for information themselves, by contacting ecology groups for example - and then “we can accomplish miracles with the common people.”

The CRIIRAD (France) or the Eco-institut (Germany): The role of independent research institutes at the service of the public, is essential for democratising knowledge and critical reflection on the progress made by science and technology.

European communities have just created **an alliance for preserving soil.** The continuous losses and degradation of soil, extremely detrimental to biodiversity, water economies, air hygiene, microclimates, public health, etc.

has forced communities to react to their own particular contexts. This alliance will provide precious mutual support.

A 21 Agenda for the region that surrounds the Baltic Sea: Even though the countries concerned have very different economic, social and ecological situations, they have all committed themselves to the region's sustainable development. Big efforts have been made for providing mutual information, networking and exchanges of experience.

In the face of the multinational strategies: When the multinational group Monsanto brought genetically modified potatoes into Georgia in 1996, the ministry of agriculture tried to stifle debates. Thanks to an international network of morally involved scientists, the ELKANA NGO succeeded in organising a seminar at Tbilissi . The result was that the Monsanto project was not accepted.

GENERAL PROPOSAL 2

Conduct consultation processes that involve all the actors

Context:

Participative democracy is not a balance of power, but a form of partnership where each group and each individual has his place in a complementary schema of differences. Cooperation is a form of wealth that creates a synergy of different, complementary skills that can not only be added together, but which, above all, make up a coherent whole: the machine provides more than the simple assembly of all its spare parts.

Fundamental democratic rights cannot be limited to voting rights and rights to referendums or initiatives, however essential they may be. Consultation is an art that requires a great deal of culture, for which we need a communal apprenticeship. What use are democratic rights, if they are only used for selfishly defending our own little garden? Partnership is a difficult art.

Democratic rights also involve duties: the sense of common wealth and respect for the weak, the capacity to respect and even to defend the points of view of those who are absent (children, handicapped persons, future generations, absent discussion partners, etc...) , even if these points of view are not our own.

Participation implies setting up processes that enable us to define general objectives on the one hand and, on the other hand, to evaluate distances that have been covered and the quality with which already given mandates have been carried out.

Specific proposal 2:

In the participation process, the total is more than the sum of the different parts

- 1) Set up rules of consultation that will enable each community (at whatever level) to define their fundamental options in the face of the challenges they meet and which respect minorities and the diversity of their social structure.
- 2) Develop awareness of democratic rights that goes hand-in-hand with awareness of democratic duties.
- 3) Learn how to defend the interests of absent third parties (children, handicapped persons, future generations, absent discussion partners, etc...)
- 4) Collectively learn how to define objectives without getting lost in detail and by delegating to known discussion partners (mandates and specifications). Objective diagrams, shared responsibilities, commitments to results.
- 5) Learn our lessons on how to evaluate public policies and the real processes of direct participation that have already been set up. Evaluation criteria charts related to previously defined objectives.
- 6) Put the accent on the type and quality of the processes as much as on their results.
- 7) And more...

Refusal / Resistance

Against: Clique interests, selfishness, ignorance, egocentrism, ethnocentrism, and short-term outlooks.

Objectives / Dreams

Learn the arts of dialogue and consultation.

Learn how to define priorities and social choices collectively.

Avoid sacrificing the quality of the process and the quality of relationships within a community to the objective of the process already under way.

Actions / Achievements

Objective and evaluation criteria charts for defining the priorities of the moment in flexible and constantly re-adaptable dynamics.

Agenda 21.

Add education on public evaluation to the citizens' training programme.

Setting into motion

- **Awareness of perception:** The art of debate, learn how to understand the points of view of the other people concerned.
- **Awareness of interpretation:** Apprenticeship in constructive criticism.
- **Awareness of choice:** Apprenticeship in recognising differences, in consultation and consensus, respecting minorities.

A minor death: Do not occupy all the terrain, but leave room for everybody no matter what their strength.

A new birth: Start dialoguing and be open to different additional contributions.

Actors: Citizens, elected representatives, professionals, "wise men", companies, NGOs, etc.

Tools:

Tool N°30: Conceive a community project,

Tool N°31: Conceive societies capable of learning,

Tool N°32: Develop methods for discussing together and confronting interests for giving birth to new solutions,

Tool N°35: For public authorities, acquire the capacity to put difficult problems to debate.

Experiences / first steps in consulting the different actors and developing a community project:

At **Seed**, near Udaipur in India, the village assembly administers the community's natural resources. Amongst other things, it sets the rules for protecting common land, for areas where grazing is forbidden or, on the contrary, allowed and it decides whether to plant or cut down trees. The CSE underlines an exemplary fact, which is that, in this village, the most underprivileged families can legally decide how their common land is to be used.

In Peru, 21 Agendas, launched in several towns, have especially promoted inhabitant participation processes. At Lurigancho Chosica, to the east of Lima, where town council budgets are extremely limited, all the civil institutions from different neighbourhoods meet together around a **consultation table** to identify the different problems of each district together and finalise programmes and projects for solving them.

Local Pacts: different "communes", departments or regions in France have set off collective territorial dynamics guided by common values and perspectives. "Local pacts" aim, above all, at giving support for integrating people in difficulty.

At **Heidelberg (Germany)**, the mayor has launched a series of **urban planning workshops intended specifically for women** on a local level. These workshops offer women the possibility of analysing of their daily life and give them a framework that enables them to define the conditions they need for their well-being. This form of participation has enabled women's interests and requirements to be defined more accurately. In concrete terms, the reflections led to creating two new weekly markets, promoting regional products, transforming traffic and parking areas into children's play areas, implementing measures that make using bicycles easier and reinforcing security on a local level and in all the different neighbourhoods.

GENERAL PROPOSAL 3

For creating an exchange network - Against "producing" events.

Context:

Generally speaking, media have lost their function as organs of information, of public consciousness, of social evaluation and of putting different social partners into contact together.

They no longer relate events, they shape them, and they create them according to economical or political criteria: they produce what sells well. Information has become fiction: facts and interpretations are confused together without any possibility of casting a critical eye on the question.

The function of media must be to put different social partners into contact and to share out wisdom.

If information is no longer a consumer product intended only for enjoyment and fleeing our daily realities, but becomes a real tool for sharing out wisdom, for exchanging knowledge and experience and for expressing different perceptions and points of view. Then, it will enable wisdom to be increased simply by sharing it out and thereby become a tool for designing both the present and the future.

The role of information and public consciousness is fundamental for allowing public participation to exist and for developing territorial relations with a critical eye when faced with the powers of money and all kinds of Mafia interests. The media play a major role in making community values and philosophies evolve.

The role of the media must be to put different social partners into contact and create new relations, new forms of cooperation between social groups, who do not normally meet in their daily lives. Media offer a platform for dialogue and communication. As the territory is the place where these relationships take place, the role of media is decisive in promoting partnerships between actors and, therefore, harmonious development of the territory.

Specific proposal 3A:

The role of media is to help make people aware of common problems; sharing out wisdom means increasing wisdom.

- 1) Create a deeper understanding of territories as being a support for relationships between different actors. Use media for distributing important, useful information that is suitable for cultural contexts.
- 2) Information on events + interpretation of facts + a critical way of looking at participants, at society, at the choices made considered to be essential constituents of good information, with the need to be able to distinguish different constituents from each other.
- 3) Recognition of long-term processes, including the distant future. Efforts to evaluate future, long-term consequences of processes that are under way today and the consequences of our own choices.
- 4) Independence in the face of economic pressures and financial power. Independence from all forms of advertising and consequently, independence in the face of advertisers.
- 5) Ways of expression for different social groups, of their perception, their interpretations and the options they defend.
- 6) Sharing experiences freely, exchanging knowledge.
- 7) And more...

Refusal / resistance

Against: Media at the service of private interests, producing events solely with the intention of selling it, supports for advertising, promoting useless requirements and products. Against single-track thinking (even if it is unprejudiced and constructive).

Objectives / Dreams

Media that are a source of enrichment for community life.

Let the persons concerned speak: citizens, elected representatives, inhabitants, professionals, etc..

Facts narrated for their interest (also positive information) and not because they satisfy our curiosity and our morbid voyeurism.

Apprenticeship in open-mindedness for giving a chance to social rejects.

Learn to know oneself as a form of community.

Share experiences for enabling everyone to profit from the achievements of others (aspects that give inspiration, obstacles to be avoided).

Apprenticeship: how do territories work? How do fluxes circulate (in / out, including losses, waste, non-commercialised goods, etc?)

Actions / Achievements

Schools of journalism: how does the press understand territories?

Local radio stations.

Local newspapers.

Knowledge exchange networks.

Setting into motion

- **Awareness of perception:** Learn how to distinguish factual accounts on the one hand and their interpretation on the other, see facts themselves even if they shock our sensitivity or harm our comfort; see diversity of evidence as being as many different perceptions of the same event.
- **Awareness of interpretation:** Apprenticeship in deciphering events, having a critical eye on the interpretations proposed, debating and confronting different points of view, a critical look at our own attitudes and involvement.
- **Awareness of choice:** Apprenticeship in choosing priorities, in sacrificing certain private interests. Paying attention to the future and long-term consequences. A capacity for commitment for public causes.

A minor death: Give up certain privileges to allow others; a loss of control by monopolies.

A new birth: Richness in the diversity of perception, the art of debate, open-mindedness (our discussion partners are absent).

Actors: journalists, press groups, television, elected representatives, and professionals.

Tools:

Tool N°5: Put present development models in question,

Tool N°6: Describe our planet's pathologies,

Tool N°7: Change our outlook and way of thinking

Tool N°38: Set up public policy evaluation practices, highlights of public debates,

Tool N°40: Information, training and debate for sustainable development.

Specific proposal 3B:

Using the media, run the risks of a new apprenticeship and discover partnership together.

Put the conditions into place for a new media function:

- 1) Put different actors and groups into contact, locally and at long distance, with the idea of creating offers of partnership.
- 2) Develop a network for pooling useful efficient information for reducing information differences between inhabitants of different territories (N-N/N-S/S-S/W-E). Help to set up and participate in information exchange networks
- 3) Organise a really fundamental process with all the actors concerned and particularly with leaders of opinion. Results should be programmes of action applied by local authorities.
- 4) And more...

Refusal / resistance

Against: Information reduced to being a simple consumer product (distraction, sensation), an instrument of enslavement and mind deterioration, for diffusing degrading values (violence, drugs, sex...).

Objectives / Dreams

Media that create awareness, that are a source of development and creative social evolution.

Networking media, developing alliances with other territories.

Offers of partnership: calls on non-utilised potential.

Actions / Achievements

Networks between similar situations.

Alliances between towns in several countries.

Twinning mountain villages in different continents.

Alliances between regions where the same multinational companies are to be found.

Networks between complementary situations.

North-South, Town-country and other alliances.

Setting into motion

- **Awareness of perception:** Learn how to see who are potential discussion partners, learn how to become mutually involved, learn how to see similarities despite differences.
- **Awareness of interpretation:** Discern what is everybody's potential contribution, enhance the value of people who possess no recognised social status (unemployed, aged and foreigners).
- **Awareness of choice:** Pluralism of choice depending on affiliations, a wealth of solutions proposed due to the complementarity of the participants.

A minor death: A relative loss of control for specialists and decision-takers..

A new birth: Apprenticeship in confidence, in delegating and the arts of mandating.

Actors: Journalists, press groups, television, specialists, persons concerned, elected representatives, companies.

Tools:

Tool N°1: Relate tendencies to projects; give them coherence, force, and good theoretical foundations,

Tool N°10: Re-optimize building social links,

Tool N°29: Reinforce partnerships between communities of different sizes,

Tool N°41: Create "horizontal" relationships between territories,

Tool N°42: Promote territories' direct participation in the fight against certain planetary risks,

Tool N°43: Create alliances that transform "local" into "global",

Tool N°46: Apply the principle of active subsidiarity.

Experiences / first steps on the role played by media, information and calls for partnership:

Amateur radio clubs at the service of social change in Zimbabwe: These clubs have become powerful instruments for social change, notably in the hands of women living in rural environments. Confident in their collective experience, they have not hesitated in questioning certain hypotheses put forward by experts, which shows their capacity for evaluating their requirements and expressing them.

At Munich, the agenda 21 was adopted after a long phase of consultation set up by citizens. Today, the hardcore of different workgroups, the consultative committee, (composed of personalities coming from industry, commerce, associative networks, churches, trade unions and municipal government), the citizens' forum and representatives of the administrations all work together in a network.

For over ten years now, **the municipality of Lisbon** has been trying to develop links between strategic planning and the process for constructing a local Agenda 21. The aspects singled out by the municipality of Lisbon are identification of environmental objectives, use of accurate indicators and development of different forms of participation and commitment for the population.

The Mahaweli community radio in Sri Lanka (MCR) was created in 1981; the first of its type in southern Asia. It is considered to be a prototype for the whole region planned to promote listeners' participation in programmes by dealing with a maximum amount of subjects concerning rural areas. It was intended to help listeners become aware of their potential capacities and their involvement in development processes.

GENERAL PROPOSAL 4

Evaluate: correct management requires correct measurement

Measuring is essential. Experience proves that we cannot manage what we have not measured. The present superiority of industrial economics comes especially from the efficiency of operational management tools, which have been developed over many years. In territorial management, we need means of measurement that correspond to the new mental models to be promoted. If we only possess means of measurement drawn from material development, we will be preoccupied only by material development. Here are some examples of measuring systems to be set up:

- Measurement of exchange fluxes inside and outside territories must not only be limited to commercial exchange as is the case today;
- We have very little knowledge of the exchange fluxes between society and the biosphere: local exchange fluxes, plus exchange fluxes with the outside world. The ecological footprint concept, which measures the amount of natural resources consumed by a society, gives a synthetic view: all in all, how many hectares of good land does each of us require to maintain his present way of living? The ecological footprint approach may be

complemented by looking at the places in the world where local societies physically take the resources they need for maintaining their way of life.

- The Natural Step movement also proposes a good diagnostics tool, for questioning and measuring: are artificial products made by mankind and then rejected into the biosphere on the increase? Are new substances being dispersed into nature, which has no experience of them? Is biodiversity getting smaller? Are resources really being put at the service of human requirements?
- Industrial ecology has started to develop its own systems for measuring circulation fluxes for matter and energy inside an industrial activity or between several activities.

Specific proposal 4:

Make exchange fluxes inside and outside territories transparent and discover indicators that are more reliable than the GNP.

- 1) Draw up eco-balances for all consumed objects and materials.
- 2) Develop independent and integrated territory piloting systems for controlling the use of natural goods and for inciting us to change our consumer habits.
- 3) Implicate citizens in defining local indicators and objectives.
- 4) Develop independent expertise.
- 5) Develop comparative indicators (local/local and local/global.)
- 6) Develop *quality of life* indicators.
- 7) And more...

Refusal / resistance

Against: Unrestrained consumption that bears no relation to real resources.

Objectives / Dreams

Find the right equilibrium between society and milieu.

Adjust consumption to available resources.

Stop exporting lack of wealth.

Stop exporting surplus of nuisance.

Actions / Achievements

Measure consumption for every product, for every local community.

Setting into motion

- **Awareness of perception:** Have a better understanding of where resources come from and how they are renewed.
- **Awareness of interpretation:** Take into account the natural rhythm with which resources reconstitute themselves and waste is absorbed. Make sure that wealth and energy are shared out equitably.
- **Awareness of choice:** Learn how to define hierarchies and priorities.

A minor death: A drastic brake on consumption.

A new birth: Apprenticeship in the qualities of life, in making choices, and in personal and community commitment (social projects).

Actors: Companies, public administrations, all well-defined communities.

Tools:

Tools 13 to 21, described below under "experiences".

Experiences / first steps on measurement and evaluation methods:

Measure the flux of matter and the requirements in terms of space for products and services. A concept developed at the Wuppertal research Institute. **MIPS measures the quantity of material “consumed from the cradle to the tomb”** by service or functional unit. Using MIPS, a “rucksack” of material worked, consumed, or thrown away at given moments in its life can be given for every industrial product and service. A product’s or service’s requirements in terms of space can be measured in all simplicity by using the FIPS.

For management at the **Bad Boll Academy**, “ecological accountancy” does not only examine the material itinerary of products up to their final destruction, it also takes into consideration **under what social conditions the raw material was extracted** and how the people who participated in manufacturing the objects live. The results of this research have been widely distributed.

The **Agenda 21 offices at Stockholm** have contributed in creating a computer tool that calculates personal or family environmental profiles with information given by replies to a questionnaire. The indication of daily conditions of existence, leisure, consumer habits, journeys, etc. enables the system to determine the quantities of resources used and the emissions they cause with a remarkable degree of accuracy. Calculations refer to data in Stockholm, but the tool, also presented on Internet in English, can be tested by people living in other places. ([www.slb.mf.stockholm.se/agenda 21/](http://www.slb.mf.stockholm.se/agenda21/))

The Natural Step: This “approach to sustainability in terms of systems” allows sustainability problems to be determined in an easy-to-understand way and to face up to them concretely. Amongst the principles: “basic human requirements must be satisfied using the most efficient methods possible; equity in distribution of resources must be an integral part of this method.” This approach has been adopted, amongst others, by 60 municipal authorities in Sweden.

The RESPECT situation report is a decision aid tool for communities. Made up significant indicators (from water consumption and the soil through to biodiversity, various pollutions etc.), it provides elements of information and stresses “green actions”. Communities define strategic and operational objectives associated with each indicator.

The eco-budget is a way of managing natural resources as economically and efficiently as financial resources. Developed by experts of the ICLEI and tested since 1996 in several European towns, this tool is usually related to the Agenda 21 process and it enables very clear objectives to be formulated in cooperation with inhabitants. The eco-budget could enable a political concept to be developed on consuming all resources.

To implicate people other than accredited experts in a continuous evaluation concept, **the City of Stockholm invited simple citizens to reflect on suitable indicators for a sustainable town.** Round tables were set up to bring government and municipal representatives, representatives of companies and associations, academics, etc. together for defining indicators easily understandable to all. (For example, instead of indicating chemical element limit values, non-experts demanded the transparency of water.) In this way, about 25 characteristics were defined for a sustainable town.

Created in an emergency after the Chernobyl accident, the **CRIIRAD** (Independent research and information commission on radioactivity for inhabitants and territorial communities) has also gained an uncontested reputation in the domain of evaluating pollution caused by rubbish tips.

The HDI (Human Development Indicator) has tried to express “progress in all basic human capacities: living a long life, acquiring knowledge and benefiting from a correct standard of living”. This was set up by the UNDP (United Nations Development Programme) in 1990 and has since appeared in the organisation’s annual reports. HDI’s composite index combines expectation of life at birth, adult literacy ratios, ratios for children’s schooling at different levels and the real GDP per inhabitant (PPA).

The Index of Sustainable Economic Welfare, (ISEW), was proposed by Herman Doyle and John B. Cobb and redeveloped by the New Economics Foundation and the Institute of Environment at Stockholm. It has been shown that, at the beginning of industrialisation, the GNP and the ISEW developed in a similar way. From the 70’s onwards the GNP continues increasing in industrial countries whilst the ISEW has not stopped going down.

CHAPTER 2: EVOLUTION IN WAYS OF LIFE

GENERAL PROPOSAL 5

For a better quality of life: produce, dialogue, travel and consume differently by respecting eco-systems and cultures.

Products that are essential for existence have been commercialised and are subject to the laws of the market that bring about collapses in prices and disturb local economies (traditional markets). Bigger companies occupy gigantic portions of territory over which they rule supreme (a state within the state). Production is exported either to increase a minority's private profits or to pay the debts of poor countries. There is still a shortage of food as far as the indigenous peoples are concerned.

Globalising trade is destroying the diversity of traditions that are the heart of different peoples' identities. These traditions can no longer find the products they need for respecting their preferences/convictions. Traditional basic products have been replaced by characterless products of deplorable quality.

Specific proposal 5:

For better local roots and consuming in a way more compatible with natural environment.

- 1) Give priority to satisfying local requirements.
- 2) Recognise the rights of inhabitants to administer resources in their own environment themselves.
- 3) Introduce the efficiency revolution: reduce "the contribution of matter per service unity" provided by a product.
- 4) Optimise heritages of the past, notably knowledge and expertise.
- 5) Products adapted to local beliefs, diversification according to local customs and traditions, as per cultural symbolism and religion.
- 6) Stop investing in companies that give no support to forms of local development that have their roots in existing structures.
- 7) Equitable work conditions. Fair prices and fair wages.
- 8) Production in harmony with the seasons, and differences in climate and in crops.
- 9) Recognise immaterial needs in industrialised societies and stop replacing them by merchandise.
- 10) Consume responsibly.
- 11) A more autonomous and accomplished vocation for southern continents/rural areas, more than merely feeding the inhabitants of the North / city-dwellers and keeping them happy.
- 12) Ecology and urban agriculture.
- 13) Control over the big companies (seeds, territorial enclaves, labour employment conditions).
- 14) Reduction in monocultures and exporting crops just to earn foreign currency.
- 15) Stop producing harmful drugs intended for traffic.
- 16) Ecological limits to means of transport and a reduction in pollution induced by mechanised transport: consume local products, promote public transport and developments for "soft connections": pedestrians, cyclists, trams...
- 17) Provide access to mobility for all social levels
- 18) And more...

Refusal / resistance:

Against: food shortages, globalisation of standardised production, monopolies, the disappearance of local cultures and crops (society / agriculture), production of harmful products under constraint, exploitation of territories by big companies, degrading work conditions in big plantations.

Objectives / Dreams:

Try to satisfy the requirements of people who are hungry.

Limit excesses in consumption in the rich countries (obesity).

Encourage forms of production whose intention is to satisfy the most elementary requirements before speculating on others.

Discourage speculative type investments (requirements clause).

Set up an equitable trading system independent of consumer privileges and strong enough to influence distribution channels.

Take measures to protect vulnerable economies from subsidised competition.
Encourage reciprocity between continents, between towns and rural areas.
Clean up towns so that they have a better ecological balance (resources, waste, exchanges with the outside world).
A reasonable reduction in long-distance transport for agricultural products (exotic fruit, crop cultivation), in a spirit of equitable and complementary exchange of essential products between countries of the North and the South.
Ecology in means of transport (train, boat).

Actions / Achievements

Accompany products with explanations on their sources. Break down the anonymity of products.
Courses at farms, secondary rural activities.
Reconvert sterile services, urban gardens urban recycling.
Baskets of farm produce (a “direct from the producer to the consumer” contract).
Cancel external debts concluded by irresponsible or non-representative partners.

Setting into motion

- **Awareness of perception:** Understand the mechanisms of production.
- **Awareness of interpretation:** Understand our individual or collective involvement as defined by our consumer choices. Produce and consume locally, using equitable trading systems.
- **Awareness of choice:** Understand our interest in limiting consumption. Discover the values of diversity that is not permanently accessible (distance, seasons).

A minor death: Give up the ease of consuming everything that is offered by making efforts in terms of information and choice.

A new birth: The richness of a more diversified higher-quality produce. Development of exchanges for upgrading entire sectors that are looked down on at present.

Actors: All private individuals, producers, consumers, distributors, chain stores, elected representatives.

Tools:

Tool N°2: Re-optimize exchanges on a local level,
Tool N°24: Affirm and increase the importance of a diversity of cultures and a diversity of solutions,
Tool N°26: Try to satisfy requirements on-site,
Tool N°28: Develop a feeling of belonging to a territory,
Tool N°41: Create “horizontal” relationships between territories,
Tool N°42: Promote territories’ direct participation in the fight against certain planetary risks,
Tool N°43: Create alliances that transform “local” into “global”.

Experiences / first steps for offering a better quality of life as a result of fundamental changes in ways of life, producing and consuming:

The efficiency of given resources can be multiplied by four and even by ten. E.U. von Weizsäcker, A. Lovins and H. Lovins describe the numerous ways of reducing fluxes of matter notably in industry. (See their book: “Factor 4”)

Eco-profit: a model of local cooperation between companies and municipal authorities. Eco-profit offers an information and knowledge transmission service using research institutes specialising in ecological production. Reducing emissions and waste and economising on raw material also proves to be profitable in financial terms.

At **Stockholm**, the Agenda 21 offices have financed detailed studies on **emissions caused by transporting numerous foodstuffs in the city**. Results have incited many shops to reorganise transport to avoid certain truck routes and propose more local products to their customers.

At **Fribourg in Breisgau**, the city centre is only open to **pedestrians, cyclists and trams**. The town has just created a neighbourhood without any motor vehicles for all those people looking for an exceptional quality of life.

At **Hasselt in Belgium**, city buses are free for numerous inhabitants. Instead of solving problems of congestion on the ring-road by building new roads, in 1997 the town decided to transform the ring road into a “green boulevard” and invite inhabitants to leave their cars behind and choose pleasant alternatives. The result is undeniably positive.

At **Pullach (Germany)**, church parishioners set up a circle for working on new lifestyles tending towards **“having less and being more”**. Since the birth of the circle, many have changed their way of living at home, their way of travelling, consuming and sharing.

The Global Action Plan (GAP) has developed methods for enabling households to change consumer and behaviour habits that were incompatible with sustainability in their own specific contexts. GAP is applied in over 15 countries and in some cases it is supported on municipal levels.

Taking into account **eco-bilans** for products and services has led **certain cultural institutions in Germany to radically transform the ways in which they are run**, from the choice of products used in homes, planning for land under their control, constructing or renovating buildings, through to the meals served to their guests. E.g.: **The Bad Boll Protestant Academy**.

A guide for local communities wishing to offer a different form of tourism: edited by the World Tourist Organisation, this concerns a method of teaching with multiple applications for setting up tourist reception systems that respect ecological and human environments.

Today, **non-hoardable local currencies** are expanding rapidly in many countries. Working in the logics of mutuality services, these “currencies” are meeting a growing demand. According to the promoters of “grains of Salt” in France, they help reconstruct social fabrics completely destroyed by “all economic” principles, on human bases.

GENERAL PROPOSAL 6
Food: against poor quality food, poison -
For food as a source of vitality

Context:

Food is one of mankind's most essential basic requirements. Every human being has a right to food and this requirement must be satisfied in priority over all other interests. However, from being an essential element for survival, food has become an economic product, like so many others, a support for profit; its financial yield has become a standard, to the detriment of quality; production methods lead to spoliation, exploitation, pollution, intoxication of products, genetic manipulation, etc... A production process that respects populations and requirements and the cycles and constraints of nature must be implemented urgently.

Food is also an essential element in different people's cultures. Is important to safeguard the diversity of feeding habits as they constitute an important aspect in the identity of these peoples.

The long-distance transport phenomenon concerning foodstuffs greatly disturbs local markets and traditional production systems. Certain foodstuffs have imposed themselves as supports for standardisation on a planetary level (McDonald, Coca-Cola, etc...). Transport must also be limited.

All foodstuffs, even if they have been reprocessed in food chains, originally come from a natural production cycle. In the objective of producing more, mankind seriously intervenes in these natural cycles for increasing the earth's productive capacity (artificial fertilisers, pesticides) and for producing without taking any changes in season into consideration (artificial production, transport). These interventions seriously disturb relationships created in territories between farmers and productive land, between producers themselves, between producers and consumers and between the rich countries and the poor.

Specific proposal 6:

For food that is shared out equitably and produced in harmony with natural cycles.

- 1) Give priority to the need for feeding all mankind. Resources must be shared out equitably.
- 2) Rehabilitate agriculture as a priority, prestige activity, which all communities must practise to guarantee their own survival, consolidate its roots and more harmonious relationships with its own environment.
- 3) Produce without polluting, without toxic additives, integrated into the natural restitution/reconstitution cycle of resources and waste elimination. Take inspiration from traditional expertise.
- 4) Survey the quality of soil, water, air, commercialised products, etc.
- 5) Produce in harmony with natural forces and methods using minimum amounts of transformation.
- 6) Diversify in harmony with the laws of biodiversity (natural evolution), without genetic manipulation.

- 7) Add natural, healthy, fresh complementary contributions (animal foods, artificial fertilisers, crop-spraying, etc.).
- 8) Preferably, promote wherever possible intensive farming (dense crops, such as rice, that naturally produce a large number of calories per hectare) rather than extensive farming that devours space (breeding for producing meat or any other activity that uses a great deal of land for producing very little, and which, furthermore, is often destined to privileged consumer classes).
- 9) Promote breeding wherever it provides the best solution (high altitude land, desert regions, etc.) without deteriorating the ecosystem and which fulfils real requirements (wool, milk, cheese, etc.).
- 10) Give all areas made uselessly sterile by mankind back to agriculture and to nature (concrete surfaces).
- 11) Respect animals as real living creatures and plants. Think about nature's rights.
- 12) And more...

Refusal / resistance:

Against: Artificial and industrial agriculture, chemical products that save appearances, but which poison products and natural environment, monopolies created by big companies through placing patents on living products (seeds), genetic manipulation, contempt for animal and vegetable life, excessive consumption of meat.

Objectives / Dreams:

Preserving existing biodiversity and the diversity of species produced and commercialised at present.

Preference given to quality rather than to a product's appearance (taste and healthiness rather than seductive packaging).

Practising and giving support to biological agriculture.

Animals that possess their natural freedom of movement and who eat healthy, natural food.

Actions / Achievements

Consumer and pressure groups for distribution chains.

Forbid GMOs on local territory.

Draw up rules of behaviour (production, transport, distribution, consumption) in reciprocal collaboration between producers and consumers.

The rights of countries of the South to formulate conditions concerning countries in the North.

Setting into motion

- Awareness of **perception**: Learn about production conditions (work, ecology, finance) for what we buy, know where products come from. Know the impact of each product on a social and natural environment.
- **Awareness of interpretation**: Responsible, equitable and ecological trading. Change our relations with nature to recreate Mother Earth, and not simply consider the earth as land to be exploited/dominated.
- **Awareness of choice**: Recognise the countries of the South's right to express their conditions and criticise our consumer modes. Accept reciprocity with the weaker to define new ways of life.

A minor death: Give up the diversity of products, which come from far away and which disturb local production (down there / up here).

A new birth: Rediscover the pleasures of diversity in time and space.

Actors: All private individuals, producers, consumers, distributors, chain stores, elected representatives.

Tools:

Tool N°5: Put present development models in question,

Tool N°11: Question the reality of requirements,

Tool N°12: Adapt our ways of life to requirements of sustainability: one choice = one vote,

Tool N°15: Measure ecology footprints for evaluating our exchanges with the biosphere,

Tool N°25: Draw up fluctuating rules for access to resources.

Experiences / first steps in managing natural resources and producing healthy food in harmony with nature:

In Togo, as elsewhere, peasants are increasingly suffering from the deterioration of their soil as a result of intensive cultivation for export. The GARED (Group for Action and Reflection on Environment) helps them in two ways: academics put their scientific and technical knowledge at the peasants' service. At the same time, they encourage them to **rediscover their traditional know-how** and to **turn more towards food crops** that enable the earth to be better managed and make peasant communities more independent.

In the district of **Alwar (India)**, the Tarun Bharat Sang association (TBS) and village inhabitants, have brought their **traditional rainwater collecting and storage methods** back to life. In ten years, 3 500 different structures – small dams, simple earthen dykes, reservoirs – have been built. Today watercourses, which had dried up, flow once again all year long; the watershed has reconstituted itself and the water level has risen in the wells.

In France, numerous associations have taken stands for **preserving heritages related to territories**. Their abandon and industrial working of soil has led to a heritage of fauna and flora, of landscapes and buildings disappearing. After a period of often devastating construction and planning, people are slowly becoming aware of the value of “proximity heritages” and their fragility.

The Slow Food Association in Italy is financed by the regional government of the Piedmont. This "Gastronomic Greenpeace" is not only fighting for new relationships with food, but also for "protecting endangered foodstuffs" and for preserving biodiversity. Today Slow-Food has branches in 42 countries. (www.slowfood.com)

In Brittany, actions carried out by the **CEDAPA (Centre of Studies for more Independent Agricultural Development)** in favour of sustainable agriculture have become increasingly recognised not only by NGOs who are concerned by preserving environment and employment, but also by regional water syndicates as well as the regional Council of the C tes d'Armor department and the INRA (National Institute for Agronomic Research). Having recently become a member of **a coalition of peasants, consumers, and ecologists**, the CEDAPA has now become a reference for the quality of the products supplied by its members.

GENERAL PROPOSAL 7

Time going by is our life and it flows like the blood in our veins

Context:

Like a territory, time is a foundation for relations, a synthesis of encounters, and a view of society. Time is the captive of the dictates of output and social organisation. Time has become our enemy and must be combated. We must save time, because time is money. However, time is our life. It flows on like the blood in our veins. Would we ever think about fighting against our heartbeats?

Time as a precious value to be saved is one of the main foundations of the development of our modern society. Like money, it has become a standard, which can be measure objectively, rationally and mechanically, a universal measurement that enables everything to be compared. Removing this absolute characteristic from time to turn it into a fluctuating living concept is the first step for liberating oneself from its guardianship. Transforming this value would have an immense impact on the quality of life and exchanges between our different societies.

Time is linear in our society, like the digital display on a watch. There is a gap between theoretical time, a regular artifice with an imperturbable rhythm, and natural cycle time. (Daily, monthly, seasonal and other rhythms).

Society organises time. There is time at the factory or in the office, time at school, public transport time, public services time, family time, etc. There is an infinite number of conflicts between these different times, often connected with their respective given places: the place of work, of transport, of administrations, of homes, etc. We live torn between different times and different places.

Our ways of life sacrifice the present, the only real dimension in our lives, in the name of the future, which is also sacrificed because our societies given no thought to the long-term.

Whoever has more time than money barter: and relationships are made. Whoever has more money than time buys anonymously in the supermarket. The pressure of time on our ways of life is so great that we all choose ways of saving time and so great that our living conditions deteriorate, forcing many people to work in degrading, humiliating and destructive conditions of output and anonymity.

Every choice and every action we make is a vote that backs what we consume and the infrastructures we use. The fact of buying such and such a product means that we approve its use, the way it has been produced, the way it has been distributed, together with the way of life and relations to which it leads.

A Buddhist proverb: Time of the past, memory. Time of the future, imagination. Present time, a present.

Specific proposal 7A:

In favour of slowness – fluctuating time.

- 1) Time as a link between people (and not as a unity of measurement).
- 2) Seasons' cyclical time (summer time, winter time).

- 3) Fluctuating time, autonomy in relation to planned time.
- 4) Subjective time, emotional time and personal or community rhythms (celebrations, symbols, beliefs that give life is rhythms).
- 5) Chosen time and sharing work.
- 6) Promote complementarity of time (mothers, unemployed and aged persons, part-time work, etc) as potential means for creating relationships.
- 7) Make different times coexist (historical times, the present, short and long times, short and long terms, etc.).
- 8) Control industrial time so that respects geological time (combustion of fossilised energy, absorbing waste, etc.)
- 9) Rehabilitate the present as a privileged moment.
- 10) And more...

Refusal / resistance:

Against: Linear time, time as a unit of measurement, the equation time = money, the disappearance of the present moment, the incapacity to think at long-term.

Objectives / Dreams:

Re-establish natural cycles for seasonal variations.

Flexibility of work time.

Diminish the constraints of timetables that exhaust everybody: catching up when you are a few minutes late requires considerable energy.

Free people of a guilty feeling when they live at their own rhythm.

Take inspiration from other cultures for rediscovering more harmonious relationships with time.

Feminise relationships with time (global, reception, future).

Adjust our development cycles (industry, services) on natural recycling cycles (waste, resources, energy).

Actions / Achievements

A time bureau for coordinating and restoring flexibility to time.

Fluctuating timetables.

Listen to the rhythms of our bodies.

Organise our own time in periods of liberty.

Setting into motion

- **Awareness of perception:** Recognise the different rhythms of nature, people, communities and the conflicts between organised times.
- **Awareness of interpretation:** Have more confidence in our intuition, discover other values of time experienced in other cultures.
- **Awareness of choice:** Take the time to create relationships, resist the social pressure applied by chronometric time.

A minor death: Loss of a constraining and therefore reassuring context.

A new birth: Life in the present, perception of time as a natural process of evolution, of maturation.

Actors: Everybody, companies, institutions, public services.

Tools:

Tool N°5: Put present development models in question,

Tool N°6: Describe our planet's pathologies,

Tool N°7: Change our outlook and way of thinking,

Tool N°8: Put conventional dualisms,

Tool N°11: Question the reality of requirements.

Specific proposal 7B:

In praise of slowness – give priority to relations over objects.

- 1) Time for choosing and adapting ways of life.
- 2) Time for consuming and responsible work.
- 3) Time for participating.
- 4) Time for relations (family, neighbours, businesses).
- 5) Time for marginal groups (people who have too much time), the unemployed and aged, to be optimised.
- 6) Rural time.
- 7) Time in countries of the South.

- 8) Men's time / women's time.
- 9) Real-time / subjective time / personal time.
- 10) A time for silence: being and not doing. Re-focussing. Being conscious.
- 11) Time, a countdown to death.
- 12) And more...

Refusal / resistance:

Against: Time solely adjusted to the needs of productivity, time that makes you a slave, time centred on money and objects, time filled in for fleeing death.

Objectives / Dreams:

Rehabilitate time for living, for being in relationship.

Organises time, consumption (ethics and a choice of ways of life and essential values).

Exchanging time (local currency).

Abolition of supermarkets, the symbol of an absence of relations and uncontrolled consumption.

Actions / Achievements

Break the ice, speak to other people in the street, on the bus etc.

Buy locally, where you know where what you are buying comes from and where dialogue is possible with the salesman.

Local centres for recreating more human relationships between neighbours: A place for dialogue and solidarity, a link between early childhood, unemployment, old age, etc.

Setting into motion

- Awareness of **perception**: Learn about the richness of non-constrained time.
- **Awareness of interpretation**: In praise of slowness. Increase the value of bartering as an act of respect for others.
- **Awareness of choice**: Lose one's time for earning one's life.

A minor death: Loss of the ease with which rapid methods can be used for solving practical problems in life.

A new birth: Relational richness, solidarity with isolated people.

Actors: Everybody, shops and businesses, public services.

Tools:

Tool N°9: Re-optimize creation of all types of wealth that are beneficial to communities,

Tool N°12: Adapt our ways of life to requirements of sustainability: one choice = one vote,

Tool N°24: Affirm and increase the importance of a diversity of cultures and a diversity of solutions.

Experiences / first steps on a different perception of time and the organisation of our living conditions in our relations with time:

In Morocco, the nomad's traditional journey is a zigzag where each change in direction represents a waterhole. Beyond the notion of a departure point and a point of arrival, a third essential element must be taken into account: the journey itself... a journey where time spent between two waterholes is less important than the way the journey is made.

Chosen time can perhaps be the solution to problems caused by distributing work time. In the **Rhône-Alpes (France)** area, a company has proposed to employees who wish to do so, that they reduce their working hours by half to devote themselves to fulfilling personal projects and in this way enable unemployed persons to be taken on. Work and a vocation are not incompatible.

In Italy, about 80 **offices for time** make efforts the structure "urban times" for increasing citizens' quality of life. These offices draw up and watch over plans for setting up services and shops that fulfil citizens' real requirements. This requires a multitude of research operations and continual participation by all the citizens concerned. It is to be noted that these offices were initially suggested by a women's movement.

GENERAL PROPOSAL 8
Speed: the place (local) against escape (fleeing or gas)

Context:

Modern civilisation praises speed. Speed certainly gives us access to change and diversity in a very short time, but, at the same time, it destroys this diversity because it is also the bearer of standardised ways of life.

Speed is the negation of distance and effort. It has become a symbol of comfort.

It is a negation of matter and carries us into an almost virtual world devoid of any confrontation with reality. Here virtual fiction can be entirely created without any means of checking. Between effort and virtuality, where should we be to avoid going out of our minds and remain conscious of the significance of our acts?

Two objects cannot be distinct unless they are separated by a certain distance. Distance is essential for difference.

Human mobility is an opening for traditional societies, which, at long last, can meet each other, but this mobility is also a vector of globalisation, made possible by the ease and rapidity of exchanges. Products distributed by a commercial and financial system, which is increasingly aggressive and dominant, have become supports for standardising ways of life and values.

Travelling requires physical mobility and mental mobility; we all need time to get to know different realities. We are rarely ready to do an apprenticeship in another way of life (living naked in a tropical forest or living all wrapped up near the North Pole). This is the illusion provided by rapid tourism, which, in fact, only sells changes to external factors without any contact with the world of perception.

Recognition of distance and differences, an idea that is slowly emerging at present, brings up the question of reconsidering the past and the heritage of past relationships: relationships of misuse through slavery, racial prejudice, contempt, crushing, intoxication, violence, genocide, etc. We cannot imagine healthy relationships in the future without either re-examining our past or making up for mistakes made by fundamentally new undertakings.

The myth of speed: On average a car runs at 5 km/h, if we take into account all the time devoted to it (purchasing, servicing, travelling time, work time for financing it and paying for expenses related to it - taxes, roads, hospitals, etc.). So cars do not enable us to go faster than on foot; they only momentarily increase our radius of action and enable us to transport loads. Faced with this minimal advantage and the wide use of automobiles, we observe that the price we pay is extremely high (pollution, destruction of environment and cities through roads, car parks, etc. In certain towns up to 60% of surfaces are devoted to cars). The automobile model cannot be generalised. If the ratio of motor vehicles (cars) in Calcutta was the same as in Los Angeles...!

The absence of physical effort, made possible by technology, helps flatten out differences and build flat landscapes (levelling out from the bottom). However, matter is also a confrontation with reality and therefore measurement of the appropriateness of given choices. Senses need matter to exercise their sensitivity. But, an extra amount of comfort is an extra filter between environment and us, i.e. an extra obstacle to prevent us understanding our milieu. The increase in comfort separates us from nature and from other people, and incites us to turn away from / be in opposition with its fundamental laws / and meeting them.

Excessive mobility produced by speed gives rise to major imbalances: the increase in cities' zones of influence, urbanisation, globalisation, commuting, energy spending, etc.

Speed is also a factor of social and military control: missiles, Hausmann breakthroughs (see Virilio).

Specific proposal 8A:

In praise of firm roots and distances.

- 1) Re-optimize the value of being firmly rooted and the value of differences as bases for dialogue that respect complementarity. Equality of cultures and social, religious and other affiliations... with no consideration for technical levels, material riches, etc.
- 2) The fundamental right to remain outside international exchanges.
- 3) Trade: exchange of objects and services in a concept of reciprocity and complementarity.
- 4) Begin real-life reconciliation processes (as per "Truth and reconciliation" in South Africa), with real recognition of facts and suffering, concerning slavery, colonisation, genocides, expropriations, exploitation, etc. wherever conflicts between different cultures have given rise to exactions.
- 5) Develop partnerships between communities of different cultural origins. Networking and sharing experiences.
- 6) And more...

Refusal / resistance:

Against: Globalisation by trade and finance together with tourism, colonialism, and the arrogance of one culture in relation to another.

Objectives / Dreams:

Learn complementarity.
 Reconciliation on the rifts of the past.
 Make up for past errors by acts and not by compensation.
 Discover the potential to be found in differences.

Actions / Achievements

Restitution of funds embezzled by tyrants and banks.
 Investigations on periods of war and domination.
 The truth about acts committed against oppressed peoples.
 The truth about acts committed against marginalized social classes and racial minorities.

Setting into motion

- **Awareness of perception:** Admit the limits to one's own culture or civilisation. Recognise the errors of the past.
- **Awareness of interpretation:** Recognise the riches offered by differences between peoples. Endeavour to put an end to heritages of pain and conflict.
- **Awareness of choice:** Give the people of the South a chance to be recognised. Embark on a new type of dialogue.

A minor death: Western self-satisfaction in the face of other cultures.

A new birth: Allow oneself to be inspired by cultures that have been looked down on until now, in domains of unsuspected wealth.

Actors: Companies, the tourist industry, governments, NGOs, religions.

Tools:

Tool N°24: Affirm and increase the importance of a diversity of cultures and a diversity of solutions,
 Tool N°29: Reinforce partnerships between communities of different sizes,
 Tool N°31: Conceive societies capable of learning,
 Tool N°32: Develop methods for discussing together and confronting interests for giving birth to new solutions,

Specific proposal 8B:**The myth of speed – choose effort rather than excessive comfort.**

- 1) Increase the value of the notion of distances and the efforts needed to cover them.
- 2) Develop non-polluting means of transports (especially trains).
- 3) Turn the car into less of a myth (the social symbol, selfish image, symbol of the ego, etc.) and limit individual means of transport.
- 4) Increase the value of lightweight transport by allowing for it (walking, cycling, roller-skating, etc.) and re-plan city streets and squares so that they become convivial meeting points and are suitable for human activities.
- 5) Give back to nature and agriculture deserted spaces taken up by roads, motorways, car-parks, etc.
- 6) Rehabilitate local life and put a stop to commuting.
- 7) Reduce all the filters separating us from environment (artificial comfort) as much as possible.
- 8) And more...

Refusal / resistance:

Against: The amounts of energy used and the destruction of environment solely for a little personal comfort, the construction of an artificial world based on technology.

Objectives / Dreams:

Increase the value of effort as an object for the senses (slopes, distances, etc...) without which we drop into a virtual world.
 Walking, cycling: the time to see things coming, human rhythms.
 Promote convivial non-individual means of transport.
 Give their communal characteristics back to urban spaces.
 Reduce energy consumption.

Actions / Achievements

Give up rapid holidays at the other end of the world.

Rediscover daily physical exercise, related to ways of life and daily requirements, and not limited to artificial exercises intended to make up for a lack of exercise (of effort) resulting from excessive use of modern technology.

Make useful, healthy efforts (cycling for example) to avoid nuisances caused by too easy means of transport (above all automobiles).

Abolish supermarkets, symbols of automobiles and speed.

Setting into motion

- **Awareness of perception:** Distinguish between personal desire (short-term and destructive) and community requirements (long-term and requiring equilibrium). Learn how to see the consequences of our own personal choices.
- **Awareness of interpretation:** Give up the idea of having everything, immediately, at a low price - the supermarket mentality (London in 2 days for X fr).
- **Awareness of choice:** Re-learn effort and the cause and effect chain.

A minor death: A loss of comfort.

A new birth: Rediscovering the link between spirit and matter and being able to judge the validity of our behaviours and choices.

Actors: Everybody, elected representatives, industry, means of transport, companies.

Tools:

Tool N°11: Question the reality of requirements,

Tool N°12: Adapt our ways of life to requirements of sustainability: one choice = one vote,

Tool N°15: Measure ecology footprints for evaluating our exchanges with the biosphere,

Tool N°23: Take roots in space,

Tool N°26: Try to satisfy requirements on-site,

Tool N°28: Develop a feeling of belonging to a territory,

Tool N°42: Promote territories' direct participation in the fight against certain planetary risks.

Experiences / first steps on our relationships with encounters, reconciliation, differences, distances and speed:

The Pranayama (Guatemala) integrated tourism project is connected with a development programme for the village of Sajcabaja. The action takes place in the context of sustainable development centred on reforestation, in an agrarian system that respects environment, and it also includes rehabilitating the indigenous cultural identity. The project for sustainable tourism is in keeping with the development project. It plans for receiving a small number of tourists for short periods in a centre integrated into the traditional habitat, which allies conviviality with the overall project and turns visitors into participants in the development project.

The **Truth and Reconciliation campaign led by Nelson Mandela and Desmond Tutu in South Africa** is an exemplary approach for a return to that nation's unbearably painful past in a spirit of a real reconciliation. It has opened the way to really liberating the future.

For a few days, the **Neve Shalom / Waahat As-Salaam community at Latroun (Israel) received Holocaust victims and descendants of Nazis**, who were able to talk together and try to understand and share the suffering in which each of them is confined. This community is also very active in Palestinian-Israeli reconciliation.

Immigrant women, of whom some are illiterate and / or ignorant of the language and customs of the country that has received them, often live confined in total isolation in the middle of big cities. A training system has been set up for them at Lyons under the wing of a multidisciplinary group of instructors. In these **multicultural groups**, each made up of about ten women from different ethnic origins and with very different levels of education, stories and fables are used as a privileged means of mediation to facilitate dialogue and give rise to developing identities, especially cultural identities, within the group.

In Sweden, the objective of the **"women - skills - public transport" project** was to improve means of transport for all users. It was launched in 1995, because research clearly showed that most of the persons responsible for taking decisions on transport were men, whilst most of the customers will women. This project enabled

interesting observations to be made on the differences between the way men and women travel, the lengths and the objectives of their journeys. It ended up by creating a completely new public transport policy.

Flintbek, a little town in Schleswig-Holstein (about 7000 inhabitants) **is the first municipality in Germany to limit speeds strictly to 30 kilometres an hour**. This measure also concerns main roads that cross the municipality. The objective of the experience is to promote safety, diminish noise and reduce pollution.

Bremen (Germany): People who give up personal vehicles should fully benefit from the advantages resulting from such a decision: a calm, less polluted, greener environment designed for pedestrian requirements... right in the city centre! In this new neighbourhood, where there are no garages or car parks, they will have up to 40 percent extra space for laying out gardens, making meeting points and playgrounds. And the children will also be able to play in the streets!

On average, a vehicle runs one hour per day. The rest of the time, it gets rusty and takes up city space. Are we really not capable of using cars more rationally? A possible answer: sharing a car with others. **Car sharing has already been tried and tested** in several EC countries and there exists a great variety of organisational models and forms of contract adapted to specific situations and specific places.

CHAPTER 3:

EVOLUTION OF ETHICS IN APPLYING TECHNIQUES

GENERAL PROPOSAL 9

For the creativity and usefulness of work, against slavery and mercantilism

Context:

Work has always been necessary for mankind to guarantee his survival and that of his closest relations. However, today, work's objective is no longer personal fulfilment nor for satisfying community requirements, work has become a simple product commercialised for itself and a necessity inside the speculation chain. Mankind sells his capacity to work, i.e. he sells himself and his creativity at market prices. Through commercialising work, money has become the only reference for measuring social relations.

Work's reason for being and the objectives to which it is subjected are guided by financial dictates defined by the laws of the market. Work is speculated upon just like any other value: employment is created or done away with on the basis of the output criteria demanded by investors and not on the basis of usefulness as defined by the community.

Moreover, we work to consume and to remain integrated in a circuit, which only confers a social status depending on the economic role we play.

Companies are created or disappear; they change places or export their production. Production is defined by the market, by financial movements and not by requirements. Imprisonment of work by market mechanisms is an aberration unknown to traditional communities for whom all work is directly dictated by community requirements. As a territory is a place for human relations, it is essential that work is reunited with its real function of being a creative and living link between individuals and their community.

It is important that work rediscovers its direct relations with satisfying requirements (producing useful goods) and with expressing individual creativity. Even if certain jobs are composed of repetitive tasks or are carried out under difficult conditions, the fact that one is doing a useful job is an essential factor for human dignity. Work must be a link to enable people to be in relation with others. The value of relations must be estimated other than by monetary standards.

Furthermore, companies normally define their objectives solely on the basis of their short-term interests, which are essentially worked out in market terms - markets for goods, for employment, for land and for financial resources. It does not take community requirements into consideration and even leaves communities with the role of finding remedies for the negative affects of economic production: unemployment, pollution, social marginalisation, infrastructures, etc.

Goods produced by economic circuits are produced according to the laws of the market and financial speculation. The nature of products is determined by the profits made on selling them, rather than by their actual usefulness. And advertising then comes in to try and give a meaning, to what has no meaning. An incredible number of products have an extremely short life due to reasons of fashion, solidity, etc. dictated by pressures created by the uncontrolled consumption needed for maintaining market requirements.

Specific proposal 9A:

Satisfying requirements: for personal individuals and developing communities.

- 1) Give work its meaning, its humanity and its richness in terms of a personal dialogue between individuals and not between a human being and a product.
- 2) Work for encouraging everyone, being a tool for their creativity and for fulfilling the community's priority requirements - "visible" and useful products.
- 3) Optimising non-commercial activities.
- 4) Softening limits between professional and home life that are all too sharply contrasted.
- 5) Social status not related to work.
- 6) Basic revenues guaranteed by the community.
- 7) Reduction in the role of money as a universal standard of value in exchanges.
- 8) And more...

Refusal / resistance:

Against: Work that has no use, degrading work, work as a value for speculation.

Objectives / Dreams:

Increase the value of all useful tasks, even if they have not been evaluated on the basis of monetary standards (children's education, family work, housework and work in the home).

Basic revenues provided by the community in payment for doing useful jobs that give a form of prestige (a reduction in amounts of assistance).

Make society feel responsible in the face of dropouts and persons requiring help (social relations).

Limit intermediaries and specialisation to promote direct dialogue between partners.

Create values other than money for defining social relations.

Actions / Achievements

Create bartering networks (non-monetary exchange) and proximity economies that promote reinsertion and give prestige to different aptitudes.

Create local currencies for encouraging exchanges in knowledge and services.

Organise work posts to promote good conditions for exchange for the people working there (exchanges between employees, with customers).

Give dignity to the unemployed through tasks of public value. Reinsertion by all possible means.

Define tasks that are as varied as possible.

Improve integration of social service activities with daily life relations (social links) and vice versa.

Setting into motion

- **Awareness of perception:** Learn how to discern people's aptitudes over and beyond their social handicaps.
- **Awareness of interpretation:** Interpret the value of things other than by using monetary references.
- **Awareness of choice:** Accept paying a higher price for a product because it is produced under conditions of fairness.

A minor death: Give up profits born from speculation. Accept that certain services provided are not as high-performance in terms of time and money.

A new birth: More human relations in work. More opportunities for encounters.

Actors: Companies, commerce, social services, local communities (neighbourhoods, villages).

Tools:

Tool N°2: Re-optimize exchanges on a local level,

Tool N°5: Put present development models in question,

Tool N°9: Re-optimize creation of all types of wealth that are beneficial to communities,

Tool N°11: Question the reality of requirements,

Tool N° 34: Set up relationships between participants that are founded on models of association, contracts, shared responsibility and commitments to results,

Tool N°37: Develop methods for sharing knowledge, including recognition of non-expert knowledge.

Specific proposal 9B:

Demands made on companies to adapt themselves to a system of social dialogue.

- 1) The company as a participant in local contexts and not solely as a place for economic production.
- 2) Efficiency and ethical, ecological and social responsibility for companies and communities (various indicators). Think long-term.
- 3) Find a solution for environmental pollution due to industrially produced waste and toxins.
- 4) Interdependence of productive, social and cultural sectors (unemployment, non-productive sectors, ecology, justice, long term, etc...).
- 5) Cultivate sharing and exchanging (experiments, innovation, planning).
- 6) Halt speculation and all means of becoming richer that are not connected to productive work (added value).
- 7) Put a brake on activities' virtuality, sales of needless products. Requirements clause.
- 8) Ban advertising. Reduce the influence of fashion.
- 9) Durability of products. Repairing. Recycling.
- 10) Put a brake on company nomadism.
- 11) And more...

Refusal / resistance:

Against: An economic circuit entirely centred on the growth of production and short-term financial profit, unfair distribution of tasks between profits (privatising profit) and expenses (socialising expenses).

Objectives / Dreams:

Create small-scale companies and employee participation.
Retain companies locally (traditions, know-how, natural resources, requirements, market).
Make local companies responsible for the future of local communities.
Exchanges of experience between companies and territories concerning company-territory relationships.
Measure the well-being of a society and production conditions (indicators).
Measure the relationship between a community consuming resources and the exploitation of resources on a given territory belonging to this community (ecological footprint).
Measure all the flux involved in producing a product (rucksack).
Tobin tax.

Actions / Achievements

Use measurement tools locally (ecological footprint).
Consumer evaluation of quality and usefulness (ethical criteria, factor 10).
Draw up specifications for added value, activity virtuality evaluation.

Setting into motion

- Awareness of **perception**: Improve the definition of balance between ways of life and ecological impact.
- **Awareness of interpretation**: Learn how to choose the most suitable means no matter what the criteria of facility may be.
- **Awareness of choice**: Create a reduction in material aspects for the benefit of relational qualities.

A minor death: Less gadgets, fashion, change and choice between products. Reduction in material standards of life (superfluous). Reduction in consumption.

A new birth: Reduction in wastage. Simplification of ways of life. Less expensive life. Human values more important.

Actors: Companies, local communities.

Tools:

Tool N°13: Correct management requires correct measurement,
Tool N°14: Measure the flux of exchange beyond mere commercial exchange,
Tool N°15: Measure ecology footprints for evaluating our exchanges with the biosphere,
Tool N°17: Human Development Index (HDI),
Tool N°21: Apply the principles of industrial ecology,
Tool N°25: Draw up fluctuating rules for access to resources.

Experiences / first steps on the sense of work and social roles played by companies:

The projects called "*Droom & Daad*" (**Dream & Do**), carried out by the Institute for Social Innovation at Leiden, have **an unorthodox approach to unemployment**: they above all encourage dreaming and developing creativity. "*D&D*" takes into consideration unemployed people's ambitions not only as far as unemployment is concerned but also in the way they would like to contribute to society. The successes they have obtained prove that this is possible!

During the **communist period in Russia, industrial companies played a very important social role**. From accommodation to leisure, from medical care to education, from sports activities to food, companies were the haven for sociability in Soviet society. Companies' social activity was financed at the time by a social aid fund whose amount was programmed. It was not unusual to see that in the "factory cities", all the infrastructures, both medical and cultural, in different neighbourhoods had been constructed by employees and financed by the one and only factory in the town.

Created in 1998, "The Platform for Urban Innovation" (OPS) is a group of ten large companies and a federation of home management institutions (mostly private). It is a network whose ambition is to **mobilise member companies on specific development projects in difficult neighbourhoods**. The first pilot partnership was launched in a district of **Enschede**, a town of 150 000 people in the north east of **the Netherlands**.

The Community Bank, (Gemeinschaftsbank GLS), an anthroposophically inspired bank firmly set up in Germany, has succeeded in showing that "it is possible to create an extended innovating banking system in a domain which seems to be dominated by the strength of existing conditions". Pioneers in the domain of ethical and ecological investment, the GLS has had undeniable success in the experiments it has been carrying out for over 20 years on "the socially constructive nature of movements of money enlightened by altruistic conscience".

In Germany, there exist numerous initiatives whose motto is **‘Produce in the region for the region’**. Associations for Safeguarding Sites bring together elected representatives of the community, farmers and representatives of associations to create **regional economic circuits**.

The Bad Boll Evangelical Academy, has a great deal of experience in ecological management and obtains as many of its supplies as possible on the local market. Its example has influenced numerous public institutions in the Stuttgart area of Germany. DPH 002678

At **Kalundborg** (DK), several companies have organised themselves together so that some use the waste and surplus of energy produced by others as a resource and in this way reduce their impact on environment whilst economising on resource and transport costs at the same time (DPH).

CHAPTER 4:

REINVENT LINKS BETWEEN LOCAL AND GLOBAL

GENERAL PROPOSAL 10

Make solidarity and cooperation prevail over competition between territories

Whilst insisting on the importance of reinforcing exchanges within local territories, we are convinced that neither thoughts nor actions can be confined to local levels. Integrated territorial management can only have a sense if it is situated in a global vision of managing the whole planet. But how can we organise the relations between different territories? How can we go from local to global? Here again the classic institutional models of integration from local to global do not appear to be suitable.

The first model is consolidation. It prevails in the domain of economics. The accounts of a company are consolidated and then the accounts of all companies are consolidated on a national level. And, all things said and done, this type of aggregation only takes financial data into account.

The second model is the pyramid. Territories fit into each other like a nest of Russian dolls, from the most local to the most global, and going from one to the next is done by using hierarchical relations. So, the pyramid is the “chain of command” pyramid. The main offices of the company or government, which receive the information and hand out the orders, are at the top; the executing echelons that provide the information and execute the orders are at the bottom. The corollary to this pyramid diagram is that all activities are compartmented and skills are dispersed.

The third model is standardisation. The lower the degree of specificity possessed by each territory, the easier it is exercise hierarchical responsibility.

We suggest replacing these models by three principles:

1. Establishing horizontal relationships. Modern means of communication make the “local” lose a part of its traditional sense. The more communications’ and information exchange facilities there are, the more new relations of proximity will be created between groups situated at long-distance.
2. Establishing alliances that transform “local” into “global”. What is local is powerless in the face of the global (big companies, state administrations, international agencies) when left to itself, but alliances between small participants make them become important participants. We have already mentioned the case of alliances between territories where branches of the same multinational company were to be found. Allied together, these territories can talk to multinationals on equal terms.
3. General rules of articulation between two levels of territory. One of the richest ideas is that of principles applicable on different scales. To have the same powers of integration as the market, the hierarchy pyramid, or the national accountancy system, we must have rules that can be applied generally. We propose the following four rules:
 - a) Community accountancy. It consists of applying accountancy tools developed by industry to a given territorial community, but integrating all relationships and sources of creation of riches into them. Under these circumstances, the accounting system will lend itself to rules of consolidation of the same type as those used in industry.
 - b) The principle of active subsidiarity. This creates relations between two territorial levels - for example, between urban areas and the towns or communities that constitute them - that are no longer based on standardised regulations imposed by the level above, but on organised exchanges of experience between base communities that will enable them to define obligations for results that can be imposed on all. Using this principle of articulation, we can go step by step from the smallest territory up to the whole planet.
 - c) The calculation of each community’s ecological footprint: This too can be consolidated and will enable us to visualise step by step the footprint of all society on the biosphere.

Specific proposal 10:**Create links of solidarity between different territorial levels.**

- 1) Develop solidarity and active partnerships between territories: develop independent information and criticism of consumers in rich countries, especially on their economic practices (production, work conditions, pollution, unfair trading, etc.) to incite us to change our consumer habits and force companies to modify their policies.
- 2) Develop networks between local populations, NGOs and regions. Create funds for appropriate actions of solidarity to help local groups in their combat against destructive processes instigated by nature and mankind.
- 3) Develop twinning between local groups (inhabitants, NGOs, municipalities, etc.).
- 4) And more...

Refusal / resistance:

Against: Competition between territories, dissipation of forces, divisions that play into the hands of the powerful.

Objectives / Dreams:

Create alliances and networks.

Develop solidarity between communities that have points in common.

Put your money on complementary skills.

Actions / Achievements

Create networks for forming alliances between producers and consumers.

Create alliances between regions under the influence of the same multinational group.

Exchange ideas, experiences and information between mountain communities.

Setting into motion

- **Awareness of perception:** Improve perception of points in common and specificities of our own situation
Identify causes at a global level.
- **Awareness of interpretation:** Favour local communities' interests rather than financial powers' economic interests.
- **Awareness of choice:** Choose methods of solidarity rather than methods of competition.

A minor death: Less profit, less economic growth.

A new birth: Better rooted development, more in harmony with people's needs, more stable at long term, showing more respect of ecological, social, intellectual and spiritual data.

Actors: Companies, NGOs, elected representatives, local communities.

Tools:

Tool N°41: Create "horizontal" relationships between territories.

Tool N°42: Promote territories' direct participation in the fight against certain planetary risks.

Tool N°43: Create alliances that transform "local" into "global".

Tool N°46: Apply the principle of active subsidiarity.

Experiences / first steps on relations between local and global:

Transfair, the association for promoting fair trade with the "Third World", wants to incite companies and consumers to contribute to fair trade by buying and selling products that have been negotiated fairly. Transfair also does an important job on distributing information.

Assert one's self in face of the power of the multinationals: Shareholders, who are critical of certain multinationals, regularly go to annual general meetings of these respective groups, accompanied by men and women who can give evidence in front of the press on the black spots in certain industrial practices: exporting insecticides forbidden in Europe, rock-bottom salaries and poor working conditions, non-recognition of companies' responsibility to victims of accidents, etc... At present, trade unions from the countries of the North and South are developing cooperation networks together.

Kolding in Denmark favours eco-responsible purchases: The municipality sets its citizens an example of a different consumer style. As a member of the "Green Purchasers Network (EPGN)", the town tries its best to promote exchanges of information with any other interested municipalities. In the region of Kolding, more than 200 companies have already opted for ecological management. Today pioneers are beginning to exert pressure on their suppliers in this respect.

„Main ei'ma“ – “a connection of voices” between Indians in the basin of the Amazon and European communities: A communications' network of radio transceivers fed by solar energy enables Indians from Bolivar, Venezuela, to communicate between each other and with European communities. Amongst other things, the latter give support to exploiting forestry resources using methods that respect natural regeneration processes and a **legal support fund for defending Indians' rights**.

Via Campesina: An international agricultural movement. On the basis of the observation that peasants the world over have similar problems in the face of industrialized agriculture and the consequences of the WTO's neo-liberal programme, peasant organisations from all five continents are developing a movement of solidarity and unity in diversity, for fighting together in favour of sustainable development, fair economic relations and social justice.

The birth of the Delos Constellation association, a European network for local development practitioners: Participants unite at a European level to provide a counterweight to the destructive effects of economies based on competition, by proposing to build a new type of global development based on solidarity, equity and sustainability.

Decentralized cooperation in the context of the Evry-Kayes twinning: The twinning operation between the Evry new town and Kayes, the fourth biggest town in Mali is the result of a synergy created between associative milieus and international solidarity, the elected representatives of Evry and the members of the Mali Community of the Essonne.

LIST OF TOOLS

Tool N° 1: Relate tendencies to projects; give them coherence, force, and good theoretical foundations

Construct on the foundations made by local innovation and transformations that are already under way.

Obstacles: The difficulty in pinpointing transformations that are real breakthroughs and represent a real change in paradigms, from those that are only applied partially or formally for display.

Tool N° 2: Re-optimize exchanges on a local level

Make local exchange more independent from world markets. Benefit from diversity.

Obstacles: Values imposed by globalisation weaken local identities and their confidence in potentialities offered by the specificities of the place.

Tool N° 3: Replace old hierarchy systems

The old hierarchy systems are no longer capable of providing an answer to the complexity of our natural, social, human, social and technical universe, nor to the need for change. More horizontal and interactive relations must be born as a complement to vertical relations, to follow the example given by industrial ecology for favouring and imitating complementarities that can be found, for example, in natural ecological systems.

Obstacles: This redistribution of power can only take place in the face of other values born of new paradigms.

Tool N° 4: "Think with our feet"

Think and act with local roots in terms of time and space but still keep a global perspective in view.

Obstacles: Globalisation of sciences, techniques and information, together with economic globalisation inhibits us, makes us believe that any changes can only come from above.

Tool N° 5: Put present development models in question

Question the mental systems we use for understanding reality and the finalities of development.

Obstacles: The principle of development itself is full of numerous "ex antes". Our way of life and our personal interests generate a form of blindness in the face of the real significance of our societies' evolutions.

Tool N° 6: Describe our planet's pathologies

It is essential to start by detecting symptoms and identifying illnesses, before looking for remedies to the world's pathologies. Using numerous examples that exist on local levels enables this approach to be made as well as possible whilst keeping relations between different local pathologies throughout the world in perspective.

Obstacles: We are not used to read, to decipher reality from what we see. We must absolutely learn how to go beyond the stage of observing different symptoms to be able to understand and treat serious disparities at their source.

Tool N° 7: Change our outlook and way of thinking

Put our categories of thought in question. Learn how to observe, see and understand at long term, over and above appearances and quantities that can be measured physically. Learn how to detect relations between different phenomena. Know how to choose priorities according to criteria that are not only technical but also ethical (priorities, options).

Obstacles: We have a tendency to adopt ready-made explanations concerning short-term mechanisms that are, looked at individually without paying any attention to more global or subjective aspects peculiar to our societies' behaviour. An analytical and positivist attitude prevents us from seeing all the aspects of a process that is under way.

Tool N° 8: Put conventional dualisms in question

Formal – informal economics. Economic – social exchanges. Commercial – non-commercial sectors. Work – non-work. Productive – non-productive activities. Goods - services. Public - private. Natural ecosystems – industrial systems.

Obstacles: We think in terms of clear black and white opposites whereas opposites are ceaselessly combined and cohabit in everything.

Tool N° 9: Re-optimize creation of all types of wealth that are beneficial to communities

Do not only take into account wealth that has a market value, but include non-marketable or qualitative riches in local accounting”.

Obstacles: Money inasmuch as it participates in evaluating exchanges has become a universal standard that devalues everything that it cannot measure.

Tool N° 10: Re-optimize building social links

Do not concentrate solely on products, but also and above all on relations created between communities, people with environment, etc.

Obstacles: We have a tendency to concentrate on objects, as they are physically perceptible, whereas relations between human beings, between phenomena and objects are, in fact, what is important.

Tool N° 11: Question the reality of requirements

Accumulating material goods is not in itself capable of fulfilling human beings’ essential needs, for esteem, love, sense, social links. Needs vary from one person to another. How can resources be shared out equitably but in function of different requirements?

Obstacles: States are not yet capable of thinking development other than in terms of growth of the gross domestic product

Tool N° 12: Adapt our ways of life to requirements of sustainability: one choice = one vote

Every choice that is made in daily life encourages the process that produces the chosen product (consumption, tourism, transports, energy, etc...). It is therefore our responsibility to choose our products according to different social, ecological and other criteria as far production processes and their consequences are concerned.

Obstacles: Products are anonymous and it is difficult to recognise the conditions under which they have been produced. Our needs often seem to have priority over all the rest when compared with the small influence we have on our environment through the choices we make.

Tool N° 13: Correct management requires correct measurement

You can only manage what you can measure. Measurement as a reference is essential for guiding our evolution.

Obstacles: We refuse to compare our standards of living with the real capacities of the planet to procure the necessary resources for us or to absorb the waste that results from our consumption. Measurement is pitiless: it incites every person and every group to situate themselves in relation to the desirable balance; it shows up all the disparities.

Tool N° 14: Measure the flux of exchange beyond mere commercial exchange

Measuring the flux of exchanges must also be a means of evaluating the importance of immaterial exchanges (knowledge, artistic creation, philosophic and spiritual attitudes, etc.). If we are to take into account all our relationships with our environment (biosphere, other communities, etc), measuring cannot just be limited to being quantitative; it must also be qualitative.

Obstacles: As the only means of measuring is through finance, only exchanges concerning money are taken into consideration. It is important to find other reference systems to measure newly recognised values.

Tool N° 15: Measure ecology footprints for evaluating our exchanges with the biosphere

Measuring ecology footprints creates a relationship between what a community consumes and what the territory it occupies is capable of producing, taking into account standards of living and densities of population. The average world ecology footprint shows that we consume about a third more than what the planet is capable of supporting, despite the scandalous misery from which a very considerable part of mankind is suffering.

Obstacles: Refusal to think in terms of a system (the planet is a complex system all parts of which, including mankind, are interdependent) and refusal to recognise imbalances. Measuring the ecological footprint raises the question of a balance between a community and its environment and a balance in sharing out wealth through space.

Tool N° 16: Evaluate using Natural Step methods

The Natural Step method calls upon a series of criteria to evaluate the sustainability of our exchanges: the relation between the speed with which we consume our resources and that of their reconstitution, the relation between the speed with which we produce waste, and that of its re-absorption, respect of the physical bases of productivity and respect for the diversity of nature, equity in use (efficiency) and distribution (sharing out) of resources.

Obstacles: We think too much at short term. Introducing a time factor and criteria of equity in the way we evaluate our exchanges can do nothing else but profoundly metamorphose our relations as well as the nature and extent of our privileges. To do this, we must have reliable data that can be compared from one territory to another.

Tool N° 17: Human Development Index (HDI)

The Human Development Index proposes an interesting alternative to the Gross Domestic Product because it includes other factors than that those that only concern monetary fluxes, such as, for example, levels of education, and other development factors that are not related to merchandise fluxes.

Obstacles: It is easier to evaluate quantities rather than qualities and money acts as a supposedly universal reference that lets it be thought that everything can be evaluated in monetary terms.

Tool N° 18: Ecobudget

The ecobudget enables a community to manage the resources it consumes and the waste it produces in the same way as it manages income and expenses in its financial budget.

Obstacles: Our societies have a tendency to ignore all resources that are not paid by invoice.

Tool N° 19: Ecobilan

The ecobilan describes the "rucksack" of energy and resource consumption generated by producing a given product, together with the traces it leaves behind in the form of residual waste.

Obstacles: The consequences of producing a product go far beyond the moment it is sold. Similarly its origins go back much further than the moment it was produced.

Tool N° 20: References for evaluating and monitoring territorial communities' environment policies (RESPECT)

The RESPECT method provides 70 indicators for measuring various data on a given situation and, in this way, provides decisional aid.

Obstacles: In front of complex situations we have a tendency to respond to the strongest pressures and ignore domains that do not appear as explicitly. It is therefore very useful to have a guide as a reminder of different aspects that are not to be neglected.

Tool N° 21: Apply the principles of industrial ecology

Industrial ecology considers industrial production as a process that is a part of a cycle whose waste must be recuperated for replacing or constituting a part of the resources consumed by the cycle, like natural waste that turns back into humus. In this way, a relationship is established between the different sectors of production so that, ideally speaking, the waste from one sector is used as a resource for another. The objective is to attain a perfect balance in the cycle, including a balance in the context of our exchanges with the biosphere.

Obstacles: This way of conceiving exchanges is felt more as a constraint than a source of economy, which is however very real. However, at present, applying these principles only covers a very low percentage of all the exchanges in terms of material and energy made by companies that practice these principles.

Tool N° 22: Take root in time

Each community has its own traditions and its own know-how handed down for generations. Taking inspiration from this, but without becoming nostalgic of the past, enriches our reflections. Evolution in time is the mark of the incessant change of things and is the forerunner to tomorrow's metamorphoses.

Obstacles: Either traditions are devalued, because they are not modern and prestigious, or they are relegated to the museum where they become myths that have no sense in the present day. Modern development crushes the past through its excessively imposing materiality.

Tool N° 23: Take roots in space

Every place has its own potential and is subjected to its own constraints. Therefore, every place must find its own solutions, by taking inspiration from the experience of others.

Obstacles: Globalisation proposes ready-made mass-produced solutions that do not take diversity into account.

Tool N° 24: Affirm and increase the importance of a diversity of cultures and a diversity of solutions

Places are, of course, different with their own contingencies, but the communities that live in them are also different in their hierarchy, their values, their priorities and their choices. Cultural aspects reinforce the diversity of situations even more.

Obstacles: Differences create barriers (languages, mentalities, etc.), which desires for facility are trying to flatten out. The thirst for political or economical power does not overburden itself with any such subtleties.

Tool N° 25: Draw up fluctuating rules for access to resources

Communities must draw up rules that guarantee equity of access to resources for different members of the community. These rules must evolve depending on the season and any abundance or shortage occurring in a specific year.

Obstacles: The principle of equity is contrary to the fluctuating nature of these rules. Self-limitation is an unknown requirement in our societies.

Tool N° 26: Try to satisfy requirements on-site

Local development is favoured by consuming local products rather than imported products: economising on transport, more suitable products, a halt to the disparities found in local markets in countries of the South.

Obstacles: Imported products are often cheaper.

Tool N° 27: Develop local initiative

The joys of taking initiatives, acting and innovating must be re-discovered urgently. A thousand promising forms of innovation are already applied in a thousand places throughout the world and give proof of uncontrollable creativity.

Obstacles: The weight of procedures, habits, fear of change, a taste for conformism, defence of privileges, etc. all participate in paralysing everybody. In general, in professional life, organisation of labour denies all rights to initiative and innovation, by taking away personal responsibility, whether the person concerned be an employee or someone with a more independent status.

Tool N° 28: Develop a feeling of belonging to a territory

Space and ecosystems, territories would be better managed the more a feeling of belonging exists that is shared amongst the men and women who live there, companies that carry out their activities there and communities that are responsible for looking after and developing these territories.

Obstacles: Historical links with territories may have become loose, awareness of the existence of a common territory may not always exist.

Tool N° 29: Reinforce partnerships between communities of different sizes

This type of partnership enables the illusory search for a "relevant territory" to be outdistanced and favours apprenticeship in shared responsibility. It enables communities working on different but complementary scales and territories to get together.

Obstacles: Fear of losing power

Tool N° 30: Conceive a community project

This concept passes via a strong shared perception of the need to change and the possibility to do so, a diagnosis and objectives shared by all the participants, real leadership and management of time, which associates long-term perspectives with concrete, immediate successes.

Obstacles: A lack of leadership, of a vision of the future, of a method...

Tool N° 31: Conceive societies capable of learning

Local society must simultaneously be apprenticeship in democracy, apprenticeship in responsibility and initiative (empowerment) and apprenticeship in cooperation.

Obstacles: Routine and a lack of capacity on everyone's part to recognise the capacity of others to provide knowledge and to learn.

Tool N° 32: Develop methods for discussing together and confronting interests for giving birth to new solutions

Learn how to go from an antagonistic dialogue, which limits itself to presenting diverging interests, to a dialogue capable of giving birth to new replies liable not to mask opposition, but to go beyond it creatively.

Obstacles: The difficulty in taking the first step, in betting out of an established role, of taking risks

Tool N° 33: Develop practices for working together and for permanent evolution in public structures

Administrations and public services must evolve to learn how to coordinate their action and work with users.

Obstacles: Routine, being imprisoned by procedures...

Tool N° 34: Set up relationships between participants that are founded on models of association, contracts, shared responsibility and commitments to results

Numerous forms of contractual relations can be named: between legal municipalities and communities, between administrations and the associative sector, between companies, between different administrations, between economic actors and communities, between town and countryside...

Obstacles: The difficulty in creating the mutual confidence that is needed.

References:

Tool N° 35: For public authorities, acquire the capacity to put difficult problems to debate

This is the starting point for rebuilding and credibility.

Obstacles: Public authorities confess to the limits to their power and to their knowledge are made with much difficulty

Tool N° 36: Promote access to information for all citizens

Satisfactory access to information for all citizens goes through creating new administrative practices, different media and sources and developing independent evaluation organisations.

Obstacles: The capacity of political leaders and media to act transparently in a spirit of collective responsibility.

Tool N° 37: Develop methods for sharing knowledge, including recognition of non-expert knowledge

Methods that enable scientific knowledge, citizens' preferences and political decision to be better articulated. Diffusion, evaluation of results and capitalisation on these methods.

Obstacles: Everybody has a tendency to keep his knowledge to himself as a trump card to be played against competition.

Tool N° 38: Set up public policy evaluation practices, highlights of public debates

Evaluation at every stage of a project or a policy (beforehand, during execution, afterwards) is essential for feeding an informed public debate.

Obstacles: The political courage needed for accepting to be put in question and a lack of know-how.

Tool N° 39: Use new information and communication technologies to help democracy

This requires important efforts of apprenticeship for all, both in using these techniques and in the new ways of communicating and dialoguing.

Obstacles: The brakes on the diffusion of these technologies, the need to develop specific know-how for democratic use.

Tool N° 40: Information, training and debate for sustainable development

Implementing sustainable development strategies goes through informing populations and making them aware of the stakes in play and "good practice", and also through debating on political choices by associating the "parties concerned" together, especially groups who have few possibilities to make themselves heard.

Obstacles: Above all media are more interested in selling the event, rather than creating relationships between different partners.

Tool N° 41: Create "horizontal" relationships between territories

By developing communications, exchanges of experience between different territories and especially base territories, even if they are far away, or very far away from each other, a new type of rewarding relationship can be created between them – a relationship that is situated outside traditional hierarchy relations between different geographical echelons.

Obstacles: We come up against very old habits, connected with centralisation, with the pyramid type system in our societies, particularly in France.

Tool N° 42: Promote territories' direct participation in the fight against certain planetary risks

Different territories fight the same problems in different places on different scales.

Obstacles: It is difficult to define "double dividend" programmes of action, i.e. useful both on local and planetary levels; getting principles of solidarity taken into account in terms of time (inter-generations) and space (North/South, East/West) by actors in a given territory, requires actions to inform and train them and make them aware up-stream.

Tool N° 43: Create alliances that transform "local" into "global"

Alliances between minor actors who are transformed into major actors.

Alliances between territories where companies belonging to the same multinational group can be found.

Obstacles: Alliances between minor actors meet up with problems of organisation (see Seattle or Porto Alegre), technical difficulties (Internet is not as easily available to some local communities as to others), financial problems (organising and maintaining international contacts is expensive).

Tool N° 44: Do accounts for territorial communities

Think up methods, management and economic accountancy tools for territories, which take their inspiration from analogical tools developed for companies and States, but which take into account all the relations and creations of riches in these territories. At the present time, this is not possible using traditional economy accounting tools.

Think up rules of consolidation for all territories.

Obstacles: This concerns a new scientific, technical and economic culture that must be built up from nothing and which must be accompanied by an evolution in democratic debate to avoid any drifts towards technocracy.

Tool N° 45: Calculate the ecological footprint of every territorial community

What part of the biosphere, what quantity of natural resources does it use compared with other territories?

The ecological footprint tool enables “nature consuming” to be visualised step by step in the spirit of an accountancy type consolidation.

Obstacles: Having all economic, demographic and environmental data at hand for each territory (indicators, situation reports), homogeneous data that must make comparison possible.

Tool N° 46: Apply the principle of active subsidiarity

This builds relations of a new, non-hierarchical type between different levels of territory, that enable us to go step by step from the base territory up to the whole planet.

Obstacles: The big problem of inventing a new type of territorial governance.