

The Future is Now

Ecoversities Alliance
Catalogue of Radical Pedagogies

What might the university look like if it were at the service of our diverse ecologies, cultures, economies, spiritualities and Life within our planetary home?

**The Future is Now:
Catalogue of Radical Pedagogies**

Ecoversities Alliance
www.ecoversities.org
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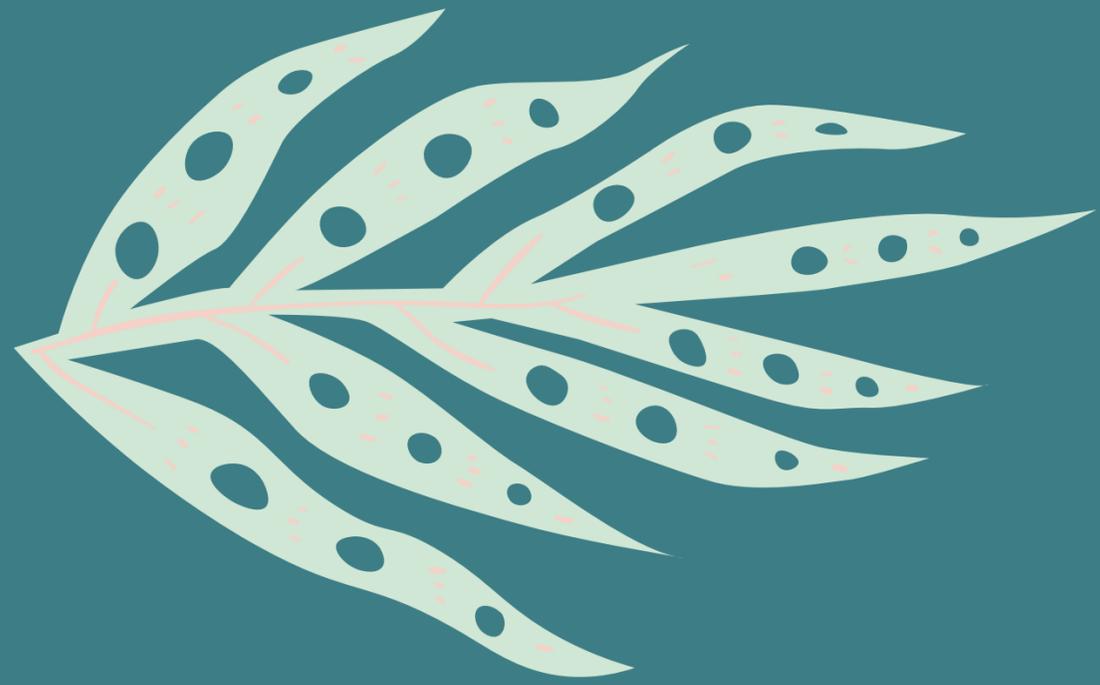


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The global crises we are in indicate that we are brushing up against the limits of human rationality.

It is time we re-activate our diverse perceptions, senses, intuitions and cosmovisions of entanglement with the more-than-human world.





CYCLE YATRA

Who: **Swaraj University** (self-rule or harmony of the self)

When it began: 2010

Located: Udaipur, India

Program Offering: A two-year Self Designed Course

Website: www.swarajuniversity.org



“We are not here to compete against one another, but rather to complete each other.”

WHAT? is the radical pedagogy?

Cycle Yatra (pilgrimage) is a learning and life rite of passage aimed at rediscovering connections with oneself, co-cyclists, and the surrounding communities and land. A **yatra** is an ancient pilgrimage tradition in India, one that involves an inner and outer journey, involving spiritual reflection, physical strength and empathy.

HOW? does it work?

A group of Khojis, or seekers, travels together on bicycles without money, phones, gadgets, cars, medicines, packaged food or plans across communities (usually villages) in India in a group of 5-20 co-pilgrims.

They travel light, carrying whatever they need on their cycles, with messages of their intentions or questions that they wish to explore on the yatra. They stop whenever they feel inspired to do so to interact and learn with individuals, the land or animals. The co-pilgrims can offer their kindness, their labor, their sewa (service), their music, their theatre, etc. along the way to whoever they meet in the spirit of gift culture. Each evening they request community members to take care of them in terms of food, stay and safety along the way. **This is not a transaction or a race but rather an experiment of expanding trust and abundance.** Yatras can be for two days, one week, or more. The cycle yatras start with a ritual send-off and end with a ritual celebration.



WHY? is it important for the world today?

The cycle yatra process **challenges deeply conditioned fears around money.** To imagine living in a world without money is almost impossible for many people. **The yatra invites the pilgrim to surrender to the unknown,** let go of institutionalized ideas, relationships, power and tools, and interact with Life in more simple and profound ways.

The pilgrims agree to slow down, to take care of each other and to be fully present to whatever is happening now. Over the course of the yatra, **the pilgrims also start to experience in their hearts and bodies, the joy of the gift culture, hospitality, care and solidarity economy.** They begin to see the inherent power of local communities -- beyond institutional labels of 'poor', 'illiterate', 'undeveloped' -- as they interact and learn with people in ways not dictated by money or the State. Many questions usually emerge along the way for the pilgrims around conditioned fears and concerns around security, privilege and wealth, and how we see our own capacities and gifts.



NATURE QUEST

Who: **Knowmads**

When it began: 2010 (continuation of
KaosPilots.NL that started in 2007)

Located: Amsterdam, Netherlands

Program Offering: A six-month collectively
designed program (used to be 1 year)

Website: www.knowmads.nl

“Welcome Home...”

WHAT? is the radical pedagogy?

Nature Quest enables participants to dive deep inside and create a healthier connection to themselves and to the rest of nature, so as to form a more solid foundation for their life and work. It has roots in many ancient indigenous traditions.

HOW? does it work?

Nature quest is inspired by the age old tradition of people retreating alone into nature for inspiration, transformation and renewal. **The core of the program is solo time in nature**, without food, shelter, connection to humans, books, music or other societal input, taking only what is absolutely needed. We've run 9 day programs with 3 days and nights solotime and shorter 3.5 day programs with 24 hours solotime.

The 'tribe' (a knowmads cohort, usually between 8 and 15 students) gathers in a remote place in wild nature. The program has two experienced guides – always male and female to be able to hold well the often slightly different processes of women and men during the quest. Participants go into the solo time with a clear and strong intention, after having worked on it during 1-3 months leading up to the quest and more specifically during the preparation time on location. **After being offered many inspirations during prep time, during solo time they are completely in charge of creating their own meaningful way of being with themselves and nature.** Then, they create their own, self designed ceremony to work with the intention they went out with.

Upon returning a space is created for each to share their story. Each story is welcomed and listened to by the tribe guides and sometimes tribe members offering a mirroring, helping the participant mine the gifts in their experience. **This is a time of celebrating their return and gifts.** After that, space is created for all participants to find ways to bring what has changed and/or what they've learned about themselves into life back home.



WHY? is it important for the world today?

The nature quest offers a space far away from the bombardment of outer stimulus of media and daily social life, **to listen to the voice inside.** A space free from the stress of comparison and competition with others. In this space the participants can connect again to nature and to the authenticity they carry, beyond expectations and predefined roles and answers of society. The stories and expectations of society have proven dysfunctional, so such connection and authenticity is highly valuable. Experiencing nature is not another commodity for us to consume in our vacations, but rather a powerful source of wisdom and meaningfulness, realizing that **we are part of the great existence, creating a more sustainable relationship towards the world.**

The nature quest requires a special kind of courage that is not asked for in everyday life. Being alone in nature day and night helps build inner strength and character. With the right guidance, such a quest has the potential to be an awakening and unifying life moment. It offers the possibility of creating a pivotal shift in one's life; something that most participants sense and consciously and unconsciously work towards the moment that they hear about the nature quest. The way we hold the quest offers a sacred space, not pre-defined by any tradition or religion, where **participants can cross a threshold both into a different perception of life and nature**, full of love and wonder, and into a next phase of their own life story. In this way there is a 'before' and an 'after', both for the individual participants and for the tribe.



FORUM

Who: **Tamera Peace Research & Education Center**

When it began: 1995

Located: Odemira municipality, Portugal

Program Offering: Short workshops

Website: www.tamera.org



*“People can only trust one another
when they meet without masks.”*

-Dieter Duhm

WHAT? is the radical pedagogy?

Forum is a social technology for **practicing honesty in community and relationships and transforming the collective trauma we hold**. It enables us to become conscious of what happens within and among us, and creates solidarity through mutual empathy

HOW? does it work?

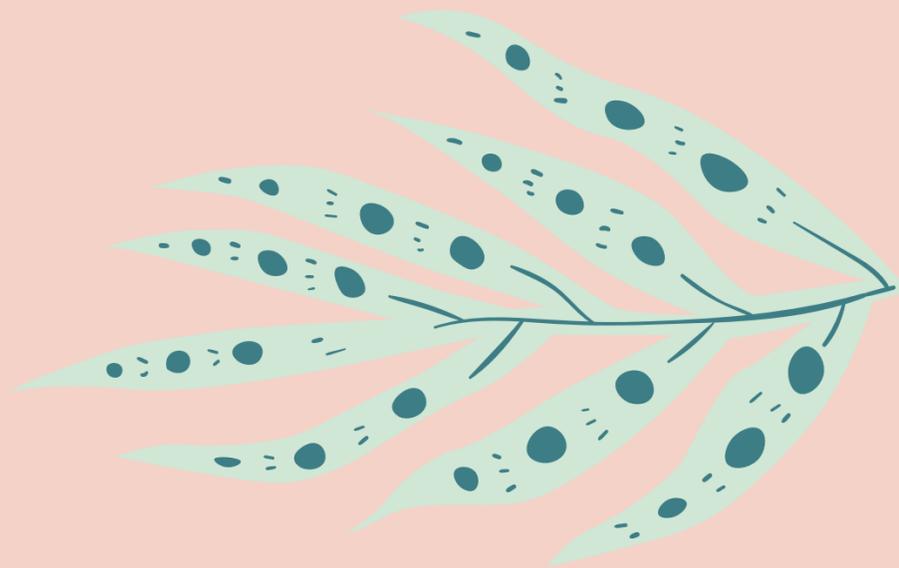
One participant at a time steps into the center of the circle, supported by a facilitator who is trusted by the group, to dare to reveal themselves. Beyond the purely therapeutic level of establishing truthful communication, the person in the center is an artist who goes into a 'creative distance' with their problem by performing it. This de-identification enables meaningful self-reflection. **De-identification and full transparency allows healing to take place — as to be seen is to be loved**. With this new consciousness, we're able to take responsibility for behaviors that are acted out unconsciously, and understand the global issues they're part of.

The Forum is about learning solidarity on a deeper level. **When people recognize each other in their shared difficulties they feel less need to disguise themselves** and develop the desire to support each other. Whenever people dare to lift their masks and reveal themselves, they change and the circle is able to 'see' them. "To be seen is to be loved," is a basic experience, fundamental to building lasting solidarity among people. Forum also includes learning to give feedback to each other, to say what we perceive in each other, and what we like and dislike in a way that is mutually supportive. After the performance, the people from the circle who bore witness get up to give 'mirrors' to the person who just spoke. Every living being needs feedback and resonance to be able to know its specific place in the whole and to develop itself.



WHY? is it important for the world today?

We all share the same original drama of devastated love, solidarity and trust — a collective trauma — as a result of an era of violence and destroyed community. These are not just personal but global issues. We can only create peace in our external environment if we learn to create peace within ourselves. **This is why the healing of trauma is such a high political priority**. New societal vessels are needed for healing to take place, in which insight about our own unconscious automatisms (thoughts and intentions) and true compassion for each other and the world can arise. While therapy only addresses individuals and cannot but send them back to the society that has made them sick in the first place, Forum contributes to building a new society in which trauma will no longer have an effect on us.



“From a mythic perspective, seeing is often a form of identifying, but hearing is the locating of a much more personal message. Hearing creates growing, uncomfortable discernment. Things get accountable. I worry I have been looking but not hearing...We remember that the greatest seers, the great storytellers, the greatest visionaries are so often blind. Listening is the thing.” —Martin Shaw



DISCUSSION-BASED LEARNING

Who: Cairo Institute of Liberal Arts and Sciences (in Cairo and Alexandria)

When it began: August 24th, 2013

Located: Cairo and Alexandria, Egypt

Program Offering: A year-long study program in the spirit of the liberal arts

Website: www.ci-las.org



“Cease conceiving of education as mere preparation for later life, and make it the full meaning of the present life.” - Anonymous

WHAT? is the radical pedagogy?

Discussion-based learning (DBL) proposes to **bring street-cafe kinds of conversations to the Pigeon Tower** (CILAS-like alternatives to the Ivory Tower) and to divide in-class discussions into pre- and post-discussions. DBL builds on the existing culture of lively debate in Egypt while reminding learners of the importance of following up on the themes touched upon during informal encounters.

HOW? does it work?

DBL was inspired by the conversations unfolding at Cairo’s street cafes, especially after the January 25th Revolution (2011). DBL happens in a round circle setup, either sitting around a table or on the floor, and is guided by a facilitator (previously teaching fellow).

DBL pre-discussions resemble street-café conversations. They introduce a new topic through a prompt, which can be textual, visual, a podcast or film. Based on the prompt the group responds, shares what they noticed, how they relate to it, and what it is they wonder about. The responses and wonderments are then slowly and collectively crafted into research questions which form the basis for self-study and the post-discussion the week after. Self-study is supported by suggested readings, podcasts, videos, and an invitation to a tea hour during the week. Post-discussions are framed by the research questions the learners formulated together during the pre-discussion and seek to give preliminary answers to them with the help of the assigned study material.



WHY? is it important for the world today?

In Egypt, most university lectures continue to be highly scripted, the content outdated, lecturers or convenors not in it with their hearts (while being grossly underpaid), and lecture halls in precarious conditions. Universities in Egypt are far from stimulating, let alone enlivening. On first sight, DBL might not seem very subversive or radical. But within the context of an Egyptian or Arab university classroom, **DBL has strengthened self-reliance as opposed to dependence on instructions from an authority figure** -- be it a parent, teacher or government official – something that is very pervasive in a highly segregated and hierarchical Egypt. Crafting and honouring research questions together during pre-discussions has reminded us at CILAS that there is often no agreement on questions we want to raise but that there is a lot to be learned in the process of figuring that out.



PHOTO STORIES

Who: Madhyamdoot Course
(Abhivyakti Media for Development)

When it began: 2015

Located: Nashik, India

Program Offering: A one-year diploma in media and development in collaboration with TISS, Mumbai

Website: www.abhivyakti.org.in

“Creativity is a combination of discipline and a child-like spirit.”

WHAT? is the radical pedagogy?

Photo Stories provide a powerful process for reflection and inquiry that is useful for learners to locate themselves in the larger socio-economic context as well as to broaden their understandings of self.

HOW? does it work?

Photo images in particular have projective qualities which **elicit rich verbal communication and memories from the learners about their lives, events, relationships, etc.** that have shaped them. A set of photographs (20 cms X 30 cms) are selected and laid on the ground with light music in the background. The learners are invited to introspect their lives by closing their eyes and then asked to look at the photographs and choose one that best comes close to their own life. Later, the learners share their personal stories to the group through the selected photograph.

The method is an innovative process that uses **photographs as a means of communication to encourage and facilitate personal expression in small groups.** The key is to use aesthetically chosen photographs to stimulate the imagination, the memory and the emotions, and their ability to challenge the viewer to thoughtful reflection.

Each participant is encouraged to recognise the associations that spring up when they look at the picture, and to understand himself or herself better by trying to put this inner sentiment into words and to communicate it to the group. Participants are invited to look at the photographs, not to analyze them, but to react to them. The point here is not to unpack the pictures but be moved inwardly by them.



WHY? is it important for the world today?

The media world is dominated by members belonging to a certain class, caste and urban position. They create content based on commercial and standardized notions of art, power, relationships and reality, while excluding many diverse expressions and perspectives. The Madhyamdoot course seeks to raise the profile and voices of excluded members from diverse marginalized communities. It puts the tools of creation of diverse media forms in the hands of such members and invites them to become producers of content. Members come together to collaborate with each other to express their identities, concerns and aspirations.

The focus on learning-by-doing ways of media production **challenges the hegemony of certain ways of storytelling by the global media industry.** It offers the genuine possibility to create content and forms that are unique and different based on the lived-realities of excluded communities. **The diverse expressions that emerge have the potential to change the world of media and the larger narratives that drive society.**

ACTION RESEARCH REGENERATIVE PERSONAL PROJECT

Who: Universidad del Medio Ambiente

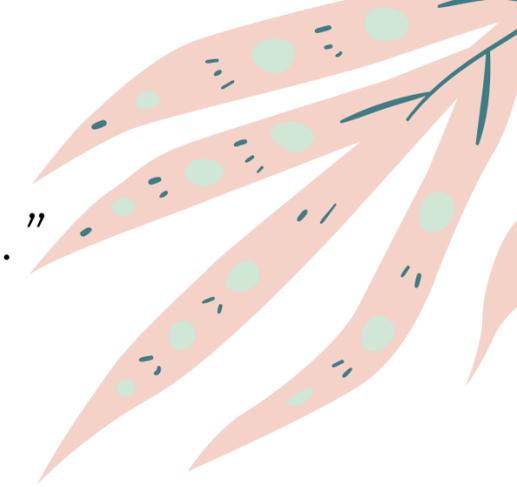
When it began: 2009

Located: Valle de Bravo, Mexico

Program Offering: Eight masters level degrees, each two-year's duration.

Website: www.umamexico.com





“Life is a question, not an answer.”

HOW? does it work?

UMA's proposal is that effective and happy co-change agents have the ability of developing both personal and professional projects simultaneously in their everyday life. We have seen that the personal project students are invited to develop during second semester can be especially transformative. It consists two parallel action research processes:

A) Strengthening a virtuous cycle: Find a personal activity that you have been doing for a relatively long time and is a source of deep enthusiasm for you. Identify the way it feeds into a virtuous cycle of growing energy, purpose and connections in your life. Design conditions to strengthen this virtuous cycle; for example, by doing the activity more consciously, frequently, longer, or in a better space, time or company. The purpose is to increase the enthusiasm it creates. Find an adequate way to identify the changes in your enthusiasm and adapt your design on the way as you learn what works better.

B) Transforming a vicious cycle: Identify a simple vicious cycle you have with a family member and that has been going on for a relatively long time. For example, a recurrent communication problem or a pattern of mutual reclaims. Identify the chain of events and emotions as well as the feedback loop that has maintained this small yet irritating situation in your life. Design a way of intervening in this vicious cycle in order to convert it into a virtuous one. Take into account that you can only directly intervene your own emotions. The purpose is to change the negative emotions and actions into positive ones. Find an adequate way to identify this change and adapt your design on the way as you learn what works better.

WHY? is it important for the world today?

The first process invites students to **discover their notion of enthusiasm** and to incorporate it more consciously in their lives. The second one invites them to discover **how they can transform their emotions and relationships**. Both processes foster systems thinking and, together, they are extremely powerful for students to experience their agency in changing their world.

WHAT? is the radical pedagogy?

The **Action Research Regenerative Personal Project** invites learners to explore the relationship between self and systems.



SEASONS OF LEARNING MAP

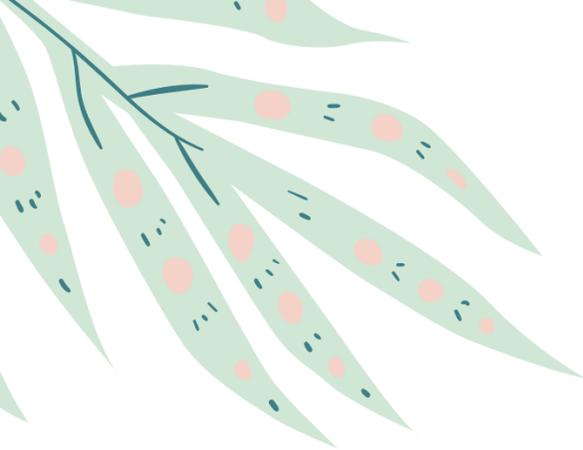
Who: Open Master's

When it began: 2012

Located: San Francisco, USA

Program Offering: Originally, three place-based learning communities who created their own masters' programs together; now online program for creating your own radical, emergent, community-supported learning

Website: www.openmasters.org



“Who and how might we be, together, in light of our collective liberation.”

-Orion Johnstone, Alt*Div community

WHAT? is the radical pedagogy?

The **Seasons of Learning Map** helps identify and name the natural cycles and rhythms we experience on a self-directed, community-supported learning journey, literally and energetically.

HOW? does it work?

The community creates a map of the four seasons in physical space, on the earth, by dividing up a large space into four areas with sticks or string. First, the community walks the circle together and discusses the characteristics they feel with each of the seasons as they move through them, one by one: first, literally how that season typically feels for them and then, what that season feels like ‘as a part of a learning journey’. **What does ‘summer’ mean to you, in life?** What does that look like as part of a cycle of your own learning process?

Next, each learner takes a moment to move around and reflect on where/which seasons they feel most comfortable and least comfortable within a learning process. When prompted, learners congregate and cluster, joining small groups where they feel least ready to go, or where they feel most called to go right now. Learners are invited to discuss these more deeply one-on-one with partners in their cluster. Finally, after identifying a particular learning goal of their own, or their partner’s, they explore the map at their own pace, imagining how they could use the seasons to design different phases of a learning journey around that goal.

They may start in any season they feel called to, moving slowly clockwise through each of the seasons, imagining specific practices or actions that might be part of their learning journey ‘in that season’. Just like that, they’ve created a rough sketch of a real, possible ‘learning plan’, but one that makes **space for all of the natural rhythms of nature and human life**, including time for planting, blooming, speeding up, slowing down, reflecting, pausing, and harvesting.



WHY? is it important for the world today?

The most difficult reflection this practice invites is about what the season of Winter represents, which reminds us about **the importance of radical pause — dormancy, rest, and deep reflection** — and how it shows up in a learning journey. As learners that feel called to respond to urgent challenges of our time, we often only/mostly pay attention to planning and action (make plans > do plans > make more plans). This tendency comes from a place of care: *how could we possibly rest in the face of all that there is to do, to learn, to change? Isn't that irresponsible? We came here to take action, didn't we?* But actually, how can we not? However, this orientation also comes from a pattern inherent in a certain **cultural conditioning around action, urgency, scarcity, and productivity**.

A deeper reflection takes us into awareness that without rest and pause, we are like cancer, unfettered capitalism, or colonialism. All things in nature rest, let things go, and die in the course of life. By letting the fields of our minds rest, we may actually learn what nutrients they need, and what surprising seeds are already deep within the soil. As such, when we bring the group into a “season of winter” to dwell in those questions and reflect together, while perhaps uncomfortable at first, we also set the stage for **practices of contemplation, contentment, grace, and ease** to find their way into our community from the start... which is to say, we make our learning spaces feel more human, less corporate/mechanistic/stressful, more liberatory, more energized, and more grounded in the authentic realities of life -- and we can show up more easefully as our fully human selves!

MINDFULNESS

Who: Awakening Leadership Training Programme (ALT)

When it began: 2016

Located: Bangkok, Thailand

Program Offering: A six-month learning journey across five integrated dimensions and emerging MA program

Website: www.awakeningleadership.net



“Be the change you wish to see in the world.” -Mahatma Gandhi

WHAT? is the radical pedagogy?

The **Mindfulness and Intuition Cultivation module** helps learners master basic mindfulness skills they can apply in their life after finishing the program.

HOW? does it work?

At the mundane level, 30 minutes of meditation before class helps put the participants' brainwaves into the optimal state of learning -- helping them to move between brainwaves (**alpha, beta, delta, theta**) -- where rationality, intuition and instinct can work together.

During the course of the programme, participants get acquainted with a variety of different meditation techniques, among them:

Loving Kindness Meditation: In order to develop and practice compassion, participants are invited to picture themselves sitting in front of four different people: themselves, a person they care about, a person they are indifferent about and a person they dislike, and send loving kindness “may you be happy” to each one.

Death Meditation: Facing and accepting the fact that one is sure to die, the students are guided through a visualization of their journey of life up to their time of death, to help them give up the search for what is unworthy.

This daily self-cultivation practice brings a deeper felt sense of interconnectedness and a lessening of a sense of self-centeredness. As a result of seeing 'self' as an intrinsic part of everyone and everything else, empathy and compassion naturally arise. They understand that our own suffering is also the suffering of others. This compassion combined with a deep comprehension of social and ecological issues becomes a deep motivation for taking action by using one's own strengths and various skillful tools for social change encountered through the programme.



WHY? is it important for the world today?

These activities are radical in that they **help us in slowing down** which is needed given the speed at which the global system forces people to move at. **Mindfulness is not only a personal practice but also political.** When you are in action, mindfulness can help you realize the right idea in the right time and place and with the right people, including making the right decision.



GBU FORMAT

Who: NavGurukul

When it began: 2016

Located: Three residential campuses in Bangalore, Pune and Dharamsala

Program Offering: One-year residential program in Software Engineering and life skills for youth from underprivileged communities.

Website: www.navgurukul.org

*“By the standards of the rest of the world,
we over-trust. So far it has worked well for us”*

~Charlie Munger

WHAT? is the radical pedagogy?

The **GBU (Good, Bad, Ugly)** framework is used to support weekly introspection and reviews.



HOW? does it work?

In addition to circles on sharing, gratitude, learners do weekly introspections in a format that we call GBU (Good Bad Ugly). **We look back at what happened in the past week and try to connect the dots** about what we have been feeling and how it was expressed in our lives. We segregate it in three parts, the good, the bad and the ugly.

The Good: This includes all the positive things that happened such as, what I/we liked, what I/we achieved, what made me/us happy. Starting with the good is important since we often have a tendency of complaining and focusing only on the negatives.

The Bad: This includes any mistakes that were made, things/events that made me feel bad and can be changed by putting in some effort.

The Ugly: This includes any major things that went wrong or some negative pattern that I identified within myself. These are the things that should be resolved on a priority.

Another segment that we have added to the GBU exercise is **'N' or 'Next'**. This includes the actions that we have identified as important to take on and complete in the next week based on the GBU reflection. The weekly and monthly **GBU-N process** enables learners and facilitators to both look within and define their own agendas for the coming week.

WHY? is it important for the world today?

Rather than only rely on external exams for feedback and reflection, we can **build our own capacities for self-reflection, peer feedback and self-evaluation**. This is essential for building our own learning systems and our own leadership models.



“In the mind of the expert, there are few possibilities. In the mind of the beginner, there are many.”

–Suzuki Roshi

ART OF HOSTING

Who: Kufunda Learning Village

When it began: 2002

Located: Near Harare, Zimbabwe

Program Offering: Short Workshops
and Leadership Programs

Website: www.kufunda.org





“Real education is a process of self-discovery, where we value everyone’s gifts, where we are learning that we have what we need, where we learn from our experiences and for the future today.”

WHAT? is the radical pedagogy?

The **Art of Hosting** is used to support communities in discovering their talents and resources, engaging in deep listening and nurturing participatory forms of leadership to build vibrant sustainable communities

HOW? does it work?

The Art of Hosting uses several different methodologies such as **Circle, World Cafe, Appreciative Inquiry, Storytelling and Open Space Technology**, but the common goal is to host a conversation that matters. For example, one of the tools is to form a Listening Circle to share openly, and listen deeply to the wisdom of the group, particularly the usually silent people. Meeting in circle can be especially helpful when getting to know each other and the issue at hand, or as a means for deep reflection or consensus making.

We start by introducing a powerful shared open-ended question to the group. Then we pass around a talking stick to each person one-by-one in the circle and invite them to check in to start the session (or check-out to end it) with their insights and experiences. **Everyone gets a chance to have their voice heard by all without interruption.** One person from the group can volunteer to play the role of host who shares the question and helps to center the group. Another person can act as a guardian who protects the energy of the circle (including time-keeping, inviting moments of pausing for silence, preventing external interruptions).

With each person's energy focused in the circle, it is the first step toward inviting community members to step in and take charge of challenges facing them. People give their energy and lend their resources to what matters most to them. The goal is to unleash the self-organizing capacity of groups of any size.

The Art of Hosting is **based on some of our core cultural beliefs related to Ubuntu** and we have adapted them to be relevant today. Sitting around a circle was what our ancestors used to do -- where people would sit around a fire, eat and share stories and wisdom. There would be men’s and women’s circles. These would be inter-generational so that young people could receive the support of their elders. These experiences were transformative, and allowed everyone to show up and contribute in their full capacities. Now, we blend it with our new realities, to help spread positive energy, and to ensure that everyone’s voice counts.

WHY? is it important for the world today?

We are trying not to follow an external expert-driven framework that has been imposed on us by the global system. As a learning village, we are supporting each other and trying to develop our own ways forward with our own model of leadership. **For this to happen, we need to better identify and harness our own diverse strengths and resources, and tap into/build our collective wisdom.**

Conversation, more than any other form of human interaction, is the place where we learn, exchange ideas, offer/ask for support and create innovation. Not every conversation works like this though. Many people have experienced meetings that waste time, conversations that feel more like debates, and invitations to input which turn out to be superficial or disingenuous. **People want to contribute, but they can’t see how. Leaders want contribution, but they don’t know how to get it.** We all need to become more skillful at helping ourselves and others work well together, especially in these times of increasing complexity.



OASIS GAME

Who: Elos Institute — Warriors Without Weapons

When it began: 1999

Located: Santos, Brazil

Program Offering: The Oasis Game, one-month leadership program

Website: www.institutoelos.org/?lang=en

“We need to learn to see abundance where many still see scarcity.”

WHAT? is the radical pedagogy?

The **Oasis Game** connects people through the dreams they have in common and transforms public space by unleashing the resources and talents already present in the community itself.

HOW? does it work?

To run an Oasis Game you need three elements: **a local community (neighbourhood, village, school, building), a group of 'players' to kick-start the process, and facilitator/guides.** It's a collective game in seven steps, injecting energy and empowerment in a community: Appreciative Gaze, Affection, Dream, Care, Miracle (Action), Celebration, Re-evolution.

The Oasis Game begins by looking for beauty, with an appreciative gaze. This means grounding a process not in powerlessness and complaints, but by actively seeking out and taking note of what is already in place and working for the community. **Beauty is wherever people bring care and energy, and it is everywhere.** Everyone has talents to express, and seeking them is a great way to begin a meaningful conversation. It then moves through the rest of the steps:

Affection: looking for stories and people behind the beauty, create relations, celebrating and testifying to the community's talents;

Dream: we collect people's dreams through interviews and one-to-one conversations as well as in public events, and identify a collective dream;

Care: the collective dream begins to take form in co-design events. Materials and resources needed for action are collected within the community.

Miracle (Action): a collective challenge, to be accomplished in very little time, by using only tools, materials, resources and talents already present within the community;

Celebration: an essential phase in which to celebrate successful actions, acknowledge the work done and learn from the experience;

Re-evolution: the local community dreams and designs the next steps. New projects emerge, new ideas are shared, and ways are found to take care of what has been created up to here.



WHY? is it important for the world today?

We are invoking the basic human need to create -- by choosing to be part of something, together, despite our conflicts and differences, community is born. These are keys that open doors in unimaginable places, places which would be hard to reach by other means.

Whenever we find ourselves thinking “People just don't care,” we can try changing the frame and wondering: “What do people who live here care about? What are their passions? What are they good at? What beauty have they created and tended to?” **By acknowledging the value of beauty and talents, people's energies are stirred into liveliness, marvel, and curiosity.** We do not know what will emerge but we do know that the process has given the community's collective genius, passions and creativity space and time to emerge.



GRAMYA MANTHAN

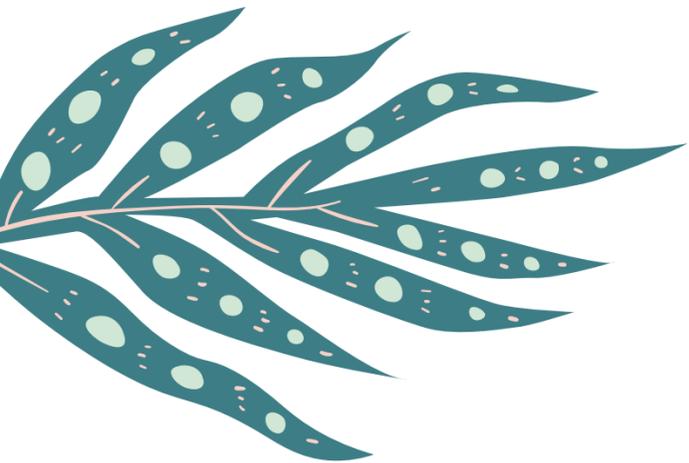
Who: Youth Alliance

When it started: 2012

Located: Kanpur Dehat, Uttar Pradesh and Kutch, Gujarat

Program Offering: A ten-day immersion program

Website: www.youthallianceofindia.org



"Outside the comfort zone is where the magic happens!"

WHAT? is the radical pedagogy?

The **Rural Immersion Journey** takes 30 youth from around the country for homestays in villages of India.

HOW? does it work?

We go together to live in a village for 10 days and learn about the ecosystem while being there. These villages for us are the real mirror of the state of our country. The villages we visit usually don't have electricity. All the participants and the team members find a host in the village, we each find one house to live in for 2 days and experience a normal day with the host. One does what the host family does and needs. The new context gives us a chance to learn about ourselves from others, with others and through one's self. The ideas about development, rural India, villages and modernisation get challenged when we live there.

As urban youth living rushed modern lives, we often feel it's a big hassle to let an unknown person stay in one's home. But when we go around walking through the villages, it's heartwarming to see the generous invitations people receive from the villagers to stay in their homes. Even with limited resources, they open their homes and hearts to welcome us. Through meaningful conversations and listening, many opportunities to serve arise such as youngsters having skills to work with children offer to set up a children's camp. Folks wanting to serve through their manual labour, usually work with villagers either in their fields, or cleaning up waste in the villages, or sometimes helping to revive ponds. **The mindset of problem-solving slowly transforms into 'selfless service' while we are there.**



WHY? is it important for the world today?

In today's world, where policies and the fate of our world is decided in enclosed offices, we feel it is important for young people to experience the real India on their own. Through our colonised education, we have come to believe in a very skewed idea of 'development' which basically means taking away all the natural resources from rural India and converting them into the modern mega-cities of our country -- all in the name of economic growth and progress.

We feel it is important for young people to question this definition and relationship. We also want them to experience the wealth of knowledge and wisdom still present in villages. This immersion opens up the possibility for the emergence of a new kind of urban leadership based on **empathy, community building and self-reflection.**



DRUMMING CIRCLE

Who: Sustainable Livelihood Institute (a joint venture of Govt. of Tamilnadu & Auroville)

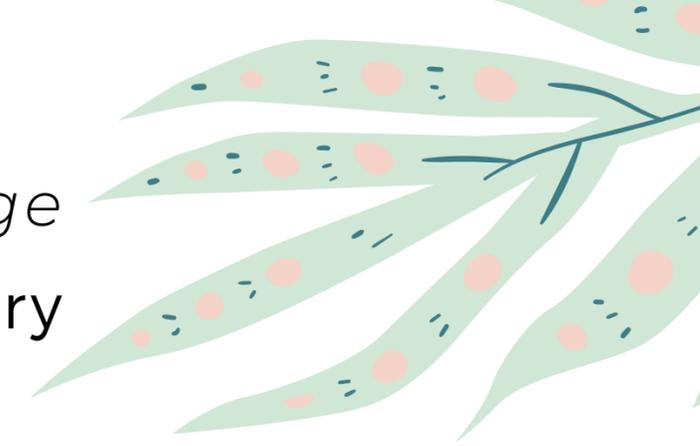
When it began: 2015

Located: Auroville, India

Program Offering: Two programmes for the government officials of the rural development department

Website: www.tnavsli.in/Institute/

"If I could change only one thing about the world, i would change it from a patriarchal society to a matriarchal one." -Chief Perry



WHAT? is the radical pedagogy?

A combination of **Drumming Circle** and Soundbath Healing are used to break the learning-in-classroom barrier and emphasize collaboration and co-working.



HOW? does it work?

Initially, government managers are introduced to various musical instruments and drums that are kept in a large circle in an open outdoor space. Normally when they are asked to try out the drums, they all tend to first play the drum with no idea of how to play an instrument. They try to mimic drummers they have seen on television or movies. They soon realize that the noise from their drumming does not sound like the drummers in the movies. Soon their initial enthusiasm gives way for rather cautious tapping.

A local village youth sits along with them with one of the drums, and asks them to follow him. He leads by tapping 1 beat and asks the person next to him to do it and then the next and slowly a way of learning is set. **Eventually, they are all playing together and their timing and rhythm matches.** Then they move to the sound bath which is relaxation music therapy designed by Svaram, a musical instrument production centre in Auroville.

The third part of the exercise is the de-briefing when both the exercises above and their body and mind responses are discussed. The debriefing ask them to describe the feeling of learning to drum and how it felt to learn from a village youth – some of the members talk about the superior wisdom that one finds in the villages and this leads to a reflection on how little they actually listen to the villagers in their current job.

WHY? is it important for the world today?

It is important because in the government all learning happens through letters/words and here we break that convention through music. **Music has always been recognized as a great healer and enabler of opening up of human minds and energies** and this experiential tool is primarily utilized to open up the officials for newer possibilities. In addition, much of their work is done in a frenzied phase with no time for reflection and they don't realize how quality time is a scarce commodity, particularly for themselves. **So music helps to slow them down.**



APPRECIATION SHOWER

Who: YES! Jams

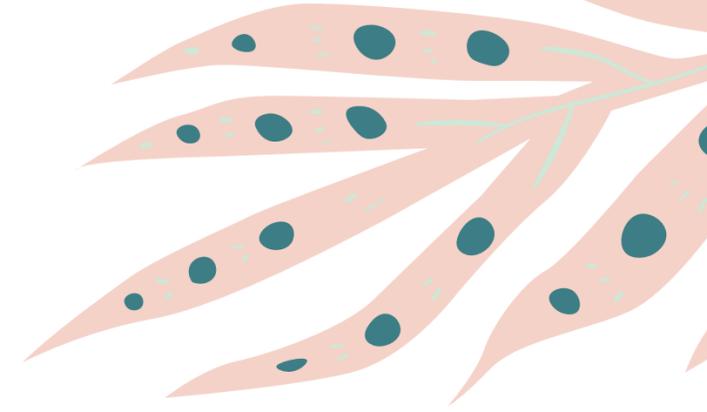
When it began: Youth Leadership Jam in 1999,

Located: India (and many other countries)

Program Offering: A YES! Jam is a 3-7 day gathering for transformational community-building, personal growth, collective healing, systemic visioning.

Website: www.yesworld.org

“If hurt people hurt people, and create systems that hurt people, then healing people can heal people and create systems that heal people. And free people can free people and create systems that free people.”



WHAT? is the radical pedagogy?

Appreciation Showers open up the space of vulnerability and care for collective healing, deeper connection and courage.

HOW? does it work?

Authentic appreciation is a powerful way to transform an individual's narrative of his or her self and a collective's narrative of its present and future. To be seen and recognized for our contributions is an important part of building community, and appreciation can inspire our greatest potential.

At the end of a Yes! Jam, after participants have spent one week together engaging in deep and meaningful ways, taking masks off and being real, an Appreciation Shower or ceremony takes place. Each person who attended the Jam has the opportunity to give and receive appreciations, sharing the gifts, powers, offerings, genius, blessings, etc., that we see and have experienced in this time together.

A set of 5-8 chairs is placed in a circle in the center of the room and each participant takes turns sitting in the chairs, usually blindfolded, while the remaining people form lines behind them and take turns whispering words of appreciations or blessings (no advice or business proposals) into the ear of the person who is sitting. Each recipient is invited to receive all the appreciations with their whole hearts. Each round lasts for 5-7 minutes depending on the number of chairs in the center.

WHY? is it important for the world today?

In these times, it is powerful to have time to connect with oneself and others from the heart. Authentic appreciation serves as a mirror to help us see the goodness within ourselves and build upon what is working in ourselves and in our lives. It can help keep the strong inner critic, which is within many of us, in check. Appreciation can truly transform the way a person views themselves, and values their work in the world. **It can help move us from competitive to collaborative beings** and encourage many more of our gifts to flow. In the Jam, we get the opportunity to practice living and being the world we want to see — **it's a cellular and 'soul-ular' transformation.**





“The texture and aesthetic of the way the crises of this time are discussed will become characteristic of the ‘solutions’ generated. The warm data matters.”

— Nora Bateson

A group of five people are standing in a circle around a wooden table in a kitchen. They are holding hands, suggesting a community or team-building activity. The table is set with various dishes, including a large bowl of salad and a braided loaf of bread. The kitchen has a warm, rustic feel with green pendant lights and a framed picture on the wall. A fire exit sign is visible above a door in the background.

TIP OF THE ICEBERG

Who: Schumacher College

When it began: 1991

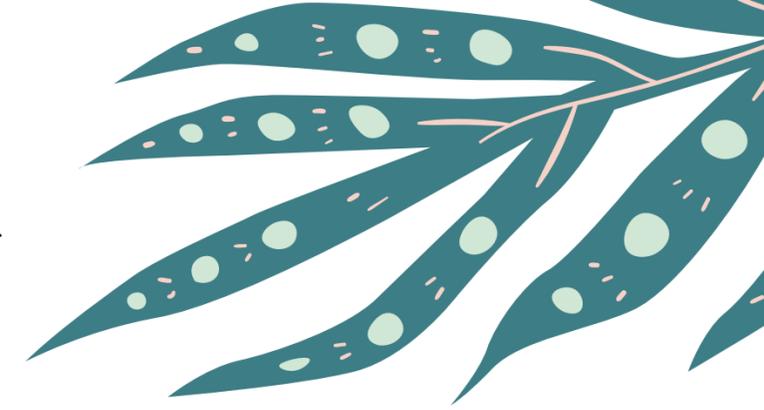
Located: Dartington, England

Program Offering: Holistic Science, One-year
Economics for Transition and Ecological Design

Thinking postgrad programs and 3-7 day short
courses

Website: www.schumachercollege.org.uk

“The language of nature includes the sounds of animals, whales, birds, insects, wind, and water: a language more ancient and basic than human speech. To hear this language requires patient, disciplined study of the natural world.” ~David Orr



WHAT? is the radical pedagogy?

The **Tip of the Iceberg** is an embodied exercise to expose the monetised economy as just the tip of the economic iceberg – the only bit that is visible to mainstream economics theorists and practitioners.

HOW? does it work?

Various studies have found that **the total value of ‘ecosystem services’ plus unpaid human labour dwarf the value generated by the formal, monetary economy.** The first part of the exercise is a presentation of the data generated by these studies.

We then divide the students into categories roughly equivalent to the relative size of these three segments: approx. 50% representing ecosystem services; 20% non-monetary, human labour; 30%, the monetary economy. Participants bunch tightly on the ground using their bodies to form the shape of an iceberg. Those representing the non-monetised economy sit down facing towards the top of the iceberg; those representing the monetary economy stand up facing (looking down at) those representing non-monetary wealth.

Participants are asked to ‘turn down the volume’ on their thinking minds and to tune into their bodily sensations. Such an unfamiliar invitation can take some time to land and for a more meditative and receptive space to open up within the students and the constellation they are forming. After a while, participants are invited, one-by-one, to give voice to what they are feeling (once again, being requested not to speak from the head about their known ideological positions on the issues raised). After some time, they are invited to move once again as far as is possible in response, not to their thinking minds, but to enhanced sensitivity to their embodied wisdom. Once some sort of natural completion has arrived, we invite the participants to shake out their identification with the role played in the constellation and to return to their conventional, every-day identities.

WHY? is it important for the world today?

Part of the journey we need to take is to move beyond thinking about systems and potential transitional pathways and to become embedded within them, able to empathically identify with other stakeholders in the system and to draw upon our vast but largely untapped embodied intelligence.



An aerial photograph of a dense, vibrant green forest. In the center, a small cluster of buildings with reddish-brown roofs is visible, surrounded by a grid of solar panels. The forest is thick with various shades of green, and the overall scene is peaceful and natural.

DAILY COMPASSIONATE LIVING PRACTICES

Who: Sadhana Forest

When it began: December, 2003,

Located: Sadhana Forest, Auroville, Tamil Nadu, India

Program Offering: Short-term and long-term volunteering at Sadhana Forest.

Website: www.sadhanaforest.org



“May there be many forests to grow people.”



HOW? does it work?

Sadhana Forest is **a community where compassion is embedded into the smallest detail of daily life.** Veganism, non-violent communication, solar and human powered energy, biodegradable toiletries, riding bicycles, recycling, food composting, construction from local and natural materials, dry compost toilets, water-efficient hand washing — these are all embodied components of an attempt to live harmoniously with our environment and everyone who we share it with on a daily basis.

Most of our learners come from a very different environment and adapting to this new lifestyle is an eye-opening and, at times, a very challenging experience for them. They introspect a lot and ask a lot of “Why?” questions such as: why don’t we play competitive games but collaborative ones?; why are we not sending our children to school?; why is this place vegan?; why do we have cows if we don’t milk them or eat them? Many of them make immediate changes in their thought processes and lifestyle while others take time to change. We just provide the space and have no expectations at all. Making changes is a totally personal process with its own direction and pace.

WHY? is it important for the world today?

In today’s world, compassion is hardly mentioned. When decisions are taken, the degree of compassion is usually not considered as an important factor and the results are widely visible.

Compassion cannot just be discussed. It must be practiced in order to come alive. Even more important, we can design our living and working spaces to foster more compassion. Sadhana Forest is physically and socially designed to support people in **expressing their compassion in action.**

WHAT? is the radical pedagogy?

Compassionate Living Practice invites deep immersion in small everyday practices in order to awaken compassion.

A man in traditional Peruvian attire, including a black poncho and a colorful headband, is kneeling on the ground. He is holding a small, shallow, reddish-brown bowl and offering it to a group of people standing in front of him. The group consists of three women and one man. The woman in the center is wearing a yellow top and a black skirt, and she is also holding a similar bowl. The woman to her left is wearing a white t-shirt with a graphic and a black skirt. The man to the far left is wearing a blue t-shirt and maroon pants. The background shows a rural setting with a wooden fence and lush green vegetation.

SACRED PLANT MEDICINES

Who: Urkumamanwasi Center

(The Place of the Sacred Mountain)

When it started: 2017

Located: Peruvian Upper Amazon

Program Offering: Workshops and Retreats

Website: www.urkumamanwasi.com



"In the forest, we human beings are the 'ecology'. But it is equally the xapiri [spirits], the game, the trees, the rivers, the fish, the sky, the rain, the wind, and the sun! It is everything that isn't surrounded by fences." -Davi Kopenawa, Yanomami shaman



WHAT? is the radical pedagogy?

Sacred medicinal plants are ingested by learners, as part of ceremonies hosted by shamans in the Upper Peruvian Amazonian forest.

HOW? does it work?

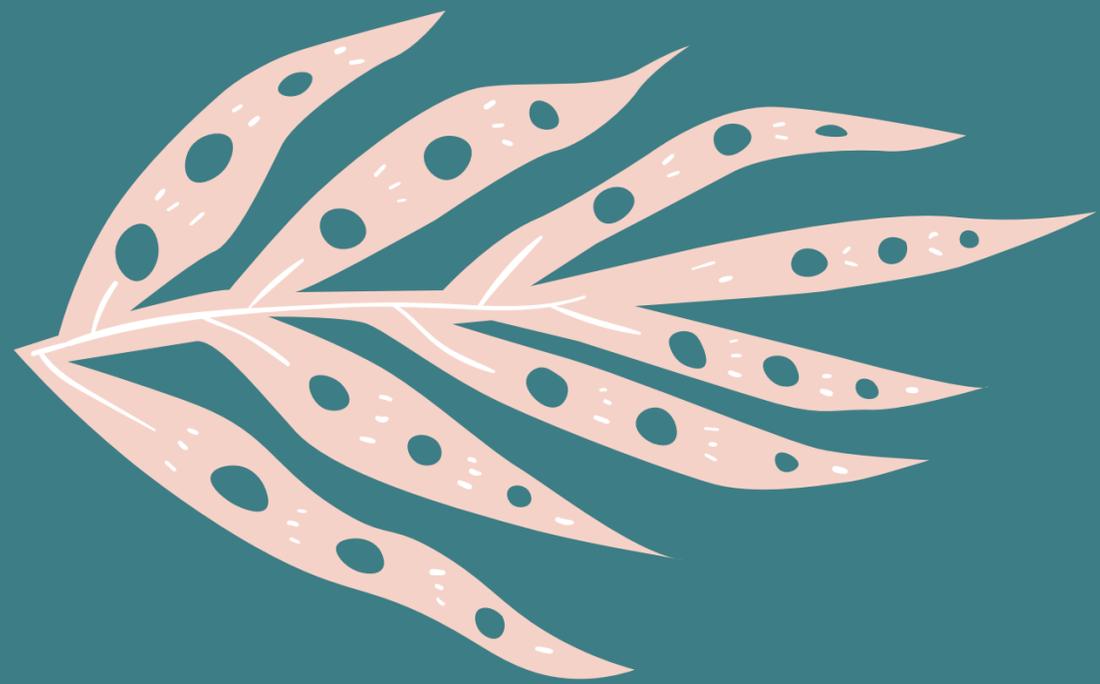
The ceremonies involve entering a retreat in small individual huts during a period of nine days while eating a severely restricted diet without salt, purging with a variety of Amazonian medicinal plants, plant baths and ayahuasca ceremonies in a traditional structure called a *maloca* situated on the highest hill facing the mountain sacred to the Kichwa-Lamistas. There are three days before and after the forest retreat to prepare our bodies. During this time, we also learn how to identify, harvest and prepare the plants for purges and baths, with all the ritual respect that is due.

During the second half of this retreat we will be working with a Kichwa-Lamista family on transforming their practice of slash and burn agriculture into a permanent form of **regenerative agriculture and agroforestry for food resilience, reforestation and addressing the climate crisis.**

WHY? is it important for the world today?

Western modernity, now a globalized phenomenon, has hardened the boundaries of the human self which has become more of a cage than a porous membrane. This hardening of the boundaries of the self entails a severe weakening of not only social bonds but bonds with nature, as well as generating mental distress and addiction. With the worldwide spread of modernity, this phenomenon is ever expanding leading to the severe weakening of community bonds as well as the degradation of nature, the epidemic proportion of mental illness and addiction.

Non-Western traditional cultures as well as indigenous cultures are the ones where this phenomenon has least penetrated and thus can inspire us to learn to break out of this cage. In indigenous Amazonia, every plant, tree, water course, spring, and such has a madre, literally 'mother' but meaning 'spirit'. **Nature and the cosmos is alive, sentient and has agency. However, to experience and know this, it is necessary to dissolve the ego/self.** The ceremonies with the Amazonian psychedelic ayahuasca have a powerful and rapid effect of dissolving the self/ego and revealing to us the numinosity of the cosmos/earth and of the human being as an integral part of it.



“I would like to create a world where I am not being exploited and where I do not have to exploit anyone else.”

-Vinoba Bhave

ME-WE-US FRAMEWORK

Who: The Blue Ribbon Movement

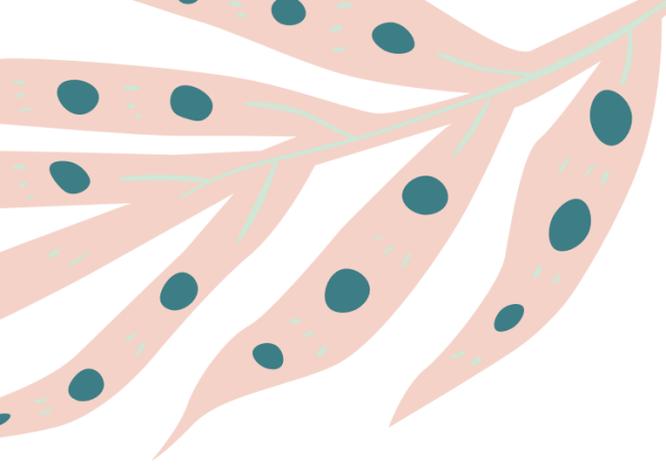
When it began: October 2017

Located: Don Bosco school, Mumbai, India

Program Offering: Three-month co-designed, co-learning and co-managed Social Activism course.

Website: www.brmworld.org





“Love and compassion is the heart of great facilitation.”

WHAT? is the radical pedagogy?

The **ME-WE-US Framework** focuses on understanding a single issue from different perspectives, such as how the particular issue affects ME, on an individual level, group/family level (WE) and society as a whole (US).

HOW? does it work?

This framework **helps the participant to understand the root cause of the issue** and also helps the participant to find a solution to this problem which can be acceptable to all stakeholders.

All the fellows of the 'Social Activism' program collectively choose a current social issue which they want to explore and understand. This process takes a week. During this time, each participant tries to research and collect information about the issue from different stakeholders. Also, one fellow takes the lead to compile all the information to facilitate a dialogue session with all of the fellows on the respective social issue. They are invited to share their understandings of how this issue affects them and other stakeholders of the society. After such a discussion between the fellows, they decide a day on which they facilitate a similar session with the general public of the community in a public space.

An issue that was chosen was how to reduce plastic waste pollution. The fellow not only explored this topic theoretically with the group but also started translating this in her daily life and used her newly developed skill of facilitation in her local community. **These dialogue circles inspired the active village youth and helped initiate multiple beach cleaning and awareness events in the village related to ill effects of plastics.**



WHY? is it important for the world today?

On one hand, this framework helps to **increase awareness between the fellows about the complexity of current social issues.** They are able to deepen their understanding of a specific social issue from the perspective of different stakeholders. This disrupts their conditioned tendency to blame a specific body/entity for the problem and encourages them to formulate more creative actions to solve these issues on multiple levels.

On the other hand, fellows learn the skill of facilitation across different perspectives which supports the fellow to host effective dialogue in their community and **play a role of a catalyst of change in their society.**

A person is ziplining over a dense green forest. The person is wearing a red and black plaid shirt, brown pants, and a blue helmet. They are suspended from a rope and are in a horizontal position, with their arms outstretched. The background is a lush green forest with many trees.

OPEN BADGES

Who: Alternative University

When it began: 2008

Located: Bucharest, Romania

Program Offering: Yearly membership that gives access to a varied menu of learning experiences;

Website: www.universitateaalternativa.ro

*“I dream of a school where, actually,
nothing is being taught.”*

HOW? does it work?

Open Badges are designed by learners as a playful expression of a learning objective.

WHAT? is the radical pedagogy?

Designing your own badge is part of our 'Art of Learning Program' where new learners in our community get support to learn how to learn in a self-determined way. A badge is a visual representation of an achieved learning goal that has a name, a description, a list of criteria and the evaluation methods described. It is done through a series of weekly 1-1 meetings with another member of our community. Naming, drawing and describing your learning goals and then awarding yourself your own certificate for that learning means taking back the control of your own learning. It is playfully turning yourself into 'the authority' who has power to set definition and direction of your learning. Many of our students report that this is the first time they were asked “What do you want to learn?”

In the process of designing a badge, **a learner uses more creative, symbolic and synthetic thinking to give a name, a visual representation and a description to a learning goal** but also uses an analytical approach to define criteria and evaluation methods. Some of the names we have heard of: "PHPerfect", "Illustration Madness", "PreTED to Talk", "Shut up and run", "First follower unlocked", "Art to be you", "Wordpress Ninja". A description of a badge called “Digital Zen” could have 2-3 sentences like “My digital possessions, like files, folders, tags, accounts are minimal and very easy to keep in mind.” One criterion for that could be “I use less than 5 web apps” and an evaluation method could be to present your new digital life to a friend that is minimalist and have her determine if you achieved the criteria. For a badge like 'Junior Graphic Designer' you could select and tweak the criteria from a national occupational standard like UK's “SKS-ADV-7: Develop persuasive visual design for use in marketing communications” and ask an experienced Art Director give you a brief and evaluate your proposal.

The idea of badges hacks how certificates work by making them more playful, more rigorous, more transparent, more granular and more modular, as per the vision of the Open Badges for Learning movement. The possibility of combining your own badges with badges earned from a diverse range of badge issuers (from online games to museums to companies to social movements) can make the assessment of learning transcend the monopoly of schools and universities. The power of aggregation greatly benefits the individual learner and allows for more flexible and diverse learning paths.

WHY? is it important for the world today?

Too many people let schools and universities control their “learning” and turn it into an uninspiring, useless and even harmful process, just to get a certificate. Even worse, they sometimes let themselves and their dreams be defined by grades and certificates issued by institutions. **Self-designing your own badges is a way to subvert the institutional power of certificates and externally-driven modes of evaluation and incentivization.**

Reclaiming control of your own learning from institutional setups is liberating and empowering for individuals and communities. It is like learning to make one's own map: you can go anywhere. And the journey becomes more fun and engaging, and the destination more relevant. As one gets more autonomous, playful and creative with their own learning, their whole life gets off auto-pilot and is refreshed by self-awareness, agency and creativity..



A group of ten cyclists, including men, women, and children, are posing for a group photo on a sandy dune. They are wearing various cycling gear, including helmets, jackets, and gloves. Several bicycles are parked on the sand in front of them. The background shows a vast, open landscape with rolling dunes under a cloudy sky. A semi-transparent green circle is overlaid on the left side of the image, containing text.

A DAY IN A HORSE STABLE

Who: No Bullshit Academy

When it began: 2018

Located: Amsterdam, the Netherlands

Program Offering: A 1-3 day and a three-month programme

Website: www.nobullshitacademy.com



"Let's turn the bullshit of today into the fertiliser of tomorrow."

WHAT? is the radical pedagogy?

A Day in the Horse Stable invites learners on a journey to confront and take action towards clearing out the bullshit (BS) in their work and lives.

HOW? does it work?

Every group starts the programme working in a horse stable for 1.5 hours, just cleaning up the real shit of others. When all the senses in your body are activated and you feel the weight of the work physically, the parallels of this to the bullshit running your life becomes very evident. It's a wonderful metaphor to start exploring the questions: **What is BS? What BS do I get on my plate from others? What is my own BS? How to turn BS into Fertiliser?**

The programme uses indoor and outdoor exercises as instruments to recognise, express and deal with what you call BS. **You will also find out that the BS you thought is running your life is not the real issue and you will leave the programme with new insights**, new friends and new actions to take in your life and work. The tools NBA offers come from a combination of methods based on: embodied learning, the 12 senses of learning by Rudolf Steiner, theory "On Bullshit" by Harry G. Frankfurt (1986), acknowledgement practices, social presencing theatre, games and rituals. The participants get a temporary tattoo when they complete the programme to remind them of the new future they promised themselves. And they can choose the follow-up programme 'Challenge the BS' to get structured support on keeping their promises.



WHY? is it important for the world today?

Harry G. Frankfurt claims that bullshit is worse than lies, because whereas lies deny the truth, bullshit does not even concern itself with the truth. We all can see the amount of BS in our world today. This BS is created by people, and we are part of that shitty system. This means we all help to create the BS, or at least maintain it. But it also indicates we have a choice. We can choose to create a different world and work with values that inspire us and acknowledge the greatness we have. The NBA program challenges how we relate to the world around us, how we relate to each other and to ourselves, and how we can create space for new experiments to change our systems and old patterns. It is not an easy job, but with moments of vulnerability, rage, reflection, sharing, experiencing, experimenting, discussing, etc., it is a joyful journey to create relationships that nurture well-being.



EXERCISE OF ATTENTION

Who: Auroville Awareness Through the Body

When it began: 1992

Located: Auroville, India.

Program Offering: Short workshops (offered in Auroville and internationally)

Website: www.awarenessthroughthebody.com



“Everything is an opportunity for expanding awareness.”



WHAT? is the radical pedagogy?

Awareness Through the Body (ATB) is a comprehensive framework that invites an exploration into the multiple and inter-relating parts of our being, and into ways of centering, integrating, and harmonizing this complexity in a practice transferable to daily life. It is based on Integral Yoga.

HOW? does it work?

ATB explores aspects of life and 'being' through the themes of **attention & concentration, relaxation, sensory and kinesiological awareness, the subtle physical (energy) body, the five elements, and evolution.** These are approached through a combination of dynamic, creative, fun and interactive activities as well as introspective and meditative exercises – individually, in pairs, and in groups.

One example is the **Exercise of Attention.** In this individual exercise, we ask people to seat themselves comfortably, and close their eyes. We invite them to tune in to all the sounds they can hear. Then, we ask that they identify the sound that is closest to them, and to listen to only that sound (focused attention). After a few moments of this, we ask them to shift their attention to the sound that is the furthest away, and ask them whether they can feel the attention moving (attention as a sensation). A few times, we invite them to move their attention back and forth, between the sound that is closest and the sound that is the furthest away, and explore the accompanying sensations. Then we instruct them to share their attention between the sound that is the closest and the sound that is the furthest away (shared attention), and finally, we invited them to spread their attention to consciously hold all the sounds (spread attention). At each stage, we ask them to be aware of any changes in their sensory perception of their attention.

WHY? is it important for the world today?

Remembering and reclaiming our inner territory is a radical pedagogical practice in this day and age, and in its rediscovery lays the potential for a rebalancing of society as a whole. Contemporary society has become extremely focused on achieving external goals, making excessive demands on our time and pursuits, imposing stressful rhythms on our lives, pressuring us to 'do' more and more, with no respect for an inner logic and capacity for self-direction, or the intrinsic value of 'being'.

We are constantly, coercively pulled to the outside world, abdicating our own inner world and its perceptions and aspirations, conditioned by the societal values imposed on us. **Attention is the first theme we explore, because it is crucial to undertaking any activity consciously with self-awareness.**



MISO MAKING

Who: Peace and Permaculture Dojo

When it began: 2017

Located: Chiba, Japan

Program Offering: Short workshops

Website: www.numundo.org/center/japan/peace-and-permaculture-doj--1



*“There is no way to peace,
peace is the way.”*

WHAT? is the radical pedagogy?

The centuries-old community practice of **Miso Making** invites learners to remember what it means to use our own hands for health, sustenance and community-building.

HOW? does it work?

Miso is a highly nutritious Japanese soul food. Participants, many of whom have only bought industrially manufactured miso products, are given a presentation on the history and meaning of miso making. This includes topics such as interconnections between the soil ecosystem, micro-organisms, and our bodies. Other topics include the history and politics of miso making, regional differences and the importance of localization, bio-chemistry of miso fermentation process, etc.

The presentation continues as a conversation with the participants as they start to mash cooked steaming soybeans in groups with their bare hands. As they enjoy feeling the heat, the texture of the soft creamy soy beans, and the hands of each other, koji mold, salt, and soy broth are added and mixed together. **As they work, they learn where each ingredient was sourced, the considerations given to sourcing each ingredient, and the name of the person providing it.** This is a process of connecting to the life and meaning behind each ingredient and process in a world of industrially manufactured disconnection and dehumanization. Once all ingredients are well integrated, the young miso ecosystem is placed in tubs to slowly ferment.

In some cases, groups come together 6–12 months later to harvest the miso. Others have started regular miso making collectives, reclaiming their identities from consumers to producers. On some occasions, the miso making process starts from making salt and koji. Sea water is boiled with wood-fire for over 24 hours, then sun dried. The koji, that naturally grows on rice in Japan, is mixed with steamed rice and wrapped into a ball. The ball is then wrapped tightly onto a person’s stomach to keep it warm for over 24 hours. Often men are encouraged to have a koji baby pregnancy experience, and carry the ball tightly on their stomach including while they sleep. **This process gives men a chance to experience parts of what pregnancy is like, and gives them an experience of deep intimate connection with life.**



WHY? is it important for the world today?

Many of us living in highly industrialized societies are rapidly losing our connection to life. Miso making is a revival of a cultural practice that engages our head, heart, and hands and produces a delicious tangible outcome in an otherwise abstract world of numbers and theories. Every aspect embodies *yojo*, from the care of sourcing the ingredients, to the sense of community while making miso, to the consumption of this 'priceless' miso. **Yojo is a term we often use that consists of the Chinese characters 'nourish' and 'life'.**

Some of this miso is sent to workers at nuclear power plants as a way to care for their well-being. It is said that a team of doctors working in Hiroshima after the nuclear bomb was dropped, regularly consumed miso and maintained their health in an otherwise devastating radioactive environment. **In a political climate of fighting and abstraction, this is an opportunity for different political parties and citizens to come together and work together by celebrating culture and health.** And even if we do not agree on politics, we can still work together for a healthier future.



“How monotonous our speaking becomes when we speak only to ourselves! And how insulting to the other beings – to foraging black bears and twisted old cypresses – that no longer sense us talking to them, but only about them, as though they were not present in our world...Small wonder that rivers and forests no longer compel our focus or our fierce devotion. For we walk about such entities only behind their backs, as though they were not participants in our lives. Yet if we no longer call out to the moon slipping between the clouds, or whisper to the spider setting the silken struts of her web, well, then the numerous powers of this world will no longer address us – and if they still try, we will not likely hear them.”

— David Abram, Becoming Animal: An Earthly Cosmology.

A large group of diverse people, including men and women of various ages, are gathered in a circle. They have their arms raised in a celebratory gesture, with some looking upwards. The background is dark, suggesting an indoor setting at night. The overall atmosphere is one of joy and community.

ATTUNEMENT

Who: **Findhorn Foundation and Community**

When it began: 1968

Located: Scotland, UK

Program Offering: Various formal and non-formal experiential transformational life learning programs related to Inner Listening; Work is Love in Action; Co-Creation with Nature in an Intentional Eco-Spiritual Community

Website: **www.findhorn.org**

"Go to the brink and look over."

-Peter Caddy

WHAT? is the radical pedagogy?

Tune In or Attunement helps fine tune and align each individual with their present reality, and makes conscious and clear the purpose and intention of coming together as a group in the present moment..

HOW? does it work?

Before the start of every meeting, work shift, gathering, training, or course, the individual or group sits or stands together in a circle, and dedicate intentional time in silence. Often the group will hold hands, but sometimes not. The purpose for this practice is to be fully present in the present, with oneself and the rest of the group. There is often a Space Holder or Focaliser who holds the energetic space and often says a few words to support the group into the intentional silence. As part of the Attunement, the Focaliser will call in or invite certain qualities to further deepen the experience of clarity and support of the gathering and its conscious purpose. This process takes usually 2-3 minutes.

Afterwards, a focused question could be asked that intends to enquire about inner state of each member of the group. Each individual speaks in time, if they so wish, in a context of shared group agreements, such as deep listening (listening with attention and a compassionate heart), confidentiality, and 'I' Statements (where **the speaker shares from their own point of view or experience, instead of stating something as a universal truth**). The time for this is co-managed by the Focaliser initially. Though it's encouraged that everyone engages in practicing holding the space of sharing within time limitations.

A good circle is one where everyone is visible to everyone in the circle and this has more than a logistics effect of being able to see each individual's face while they speak – sitting in that kind of circle makes possible to recognise who is not showing up 100%, who might require support, and to recognise ourselves as part of something together, rather than being alone,



WHY? is it important for the world today?

Creating intentional silence before any kind of collaboration has a well cherished place within the Findhorn Foundation and Community. This is one of our Community's core practices: **sitting in silence, opening to our intrinsic inner wisdom, and allowing ourselves to be fully present in where we are and who we are with.**

It's a core part of mindfulness training and it allows practitioners to gain mental health resilience and to strengthen their integrity and authentic collaboration by grounding their intentions and purpose in the present.



THE BLACK LIBERATION BALL

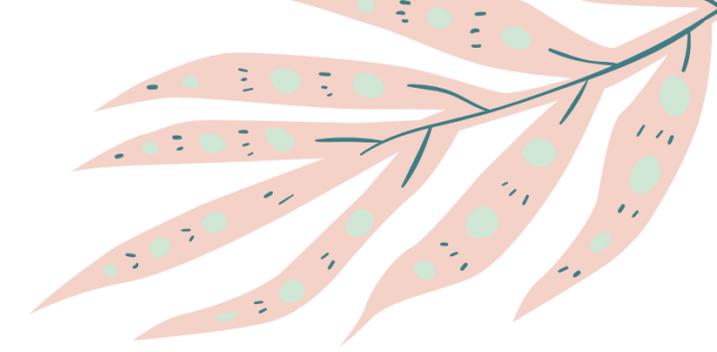
Who: **Black Daddies Club (Verandah International University)**

When it began: 2015

Located: Toronto, Canada

Program Offering: Workshops and community based education programs for the black faith and LGBTQIA community

Website: www.theblackdaddiesclub.com



WHAT? is the radical pedagogy?

The **Black Liberation Ball** is a celebration of the different entry points into Blackness. It takes place annually as part of the Journey to Black Liberation Symposium which is dedicated to gathering around the **theme of Black love, healing and hope in Black communities** in Toronto and from around the globe.

HOW? does it work?

The Black Liberation Ball gives Black LGBTQ2S+ communities the main stage (figuratively and literally), as this community has been traditionally marginalized, even within the Black community.

The Black Liberation Ball **pays homage to Ballroom culture** which is something that was created by Black trans-women. It was **a space that Black LGBTQ2S+ communities came to create intentional families**, especially for those whose biological families had shunned them because of their sexual and gender identities. The Black Liberation Ball is comprised of various 'houses' which compete in various categories for the top prize. Houses are led by the 'mother's' and 'father's' of the house (which are usually people who founded the house or move up the ranks to status of mother and father). Each house also has the children or kids of the house who take the name of the house into their own names. Each member in the house will specialize in a specific category such as Runway, Face, Vogue, Realness, Hand Performance, Sex Siren, Body, Bizarre, and more.

The event gives people the opportunity to perform a theme and and more importantly **it teaches us various ways of speaking with our bodies as well as using our mouths**. Participants can compete in several categories, such as Best Dressed or Realness, where performers sing, dance, or perform in drag before the community and judges. There are also Runway competitions where people show off their personal flair and style, reclaiming their own bodies and celebrating them. The commentators and the DJ's are really important to the Black Liberation Ball as they set and keep the tone, energy and overall vibe of the Ball.

“Some people talk with their mouths and some of us like to talk with our bodies.”

WHY? is it important for the world today?

In today's age of systemic racism black folks start to internalize negative messages, especially when this racism is broadcasted on public media as facts rather than fiction. Young Black children and teens are very impressionable, but even some adults have digested so much self-hate over their years of existence, it is difficult to love themselves or anyone that looks like them. **Strong, positive messages are important for black people to feel comfortable in their skin and be proud of their blackness.** However, to simply ask folks to love themselves despite living through Anti-Black Racism is somewhat irresponsible and naive. **There has to be a focus on individualized or self healing as well as communal healing.**

Collaboration across international borders and gender and sexual spectrums brings in multiple wisdoms and approaches to looking at an issue, and it's in these multiplicities that something beautiful is created and more importantly our understanding of what is Blackness broadens.

TIME CAPSULE

Who: **Free Home University**

When it began: 2013-14

Located: Salento, Southern Italy

Program Offering: Winter, fall, summer sessions of immersive research-in-action residencies.

Website: www.fhu.art





"So how will you learn?- I-ne-vi-ta-bly!"
-from EN RACHÂCHANT, film by Jean-Marie Straub and Daniele Huillet

WHAT? is the radical pedagogy?

The **Time Capsule** is an exercise for documenting and sharing our learning, inspired by the research and artworks of the Russian multidisciplinary art-collective Chto Delat.

HOW? does it work?

At the end of every session at Free Home, the participants are invited to leave a message to the next group of fellows participating in the program. We put together some memorabilia, comments and feed-back, recommendations and warnings, our hectic, collectively designed schedule, artifacts or small objects and souvenirs that may evoke the struggles, doubts, methods, practices, and questions of the session, in a process of self-reflection that allows us to pass on our conclusions for future groups. Then, maybe they can continue the work, going deeper into the issues that emerged. We take notes or do cartography of sessions' highlights and lowlights, feeling the most we can learn from our mistakes, trying to always address three core questions: **what did we study; what did we learn; what do we wish the next generation to carry on in their learning.**

In Free Home, **we live together in a common house to create a temporary transnational learning community** embedded within local communities of practices and communities in struggles. When the next group arrives, the session starts with an almost ritualistic opening of the Time Capsule and people go through it and ask questions that triggers memories, anecdotes, a process of retelling. The Time Capsule is a way to build a different temporality, some connection and continuity among fellows of different sessions, a way to document and to self-reflect on our learning processes.



WHY? is it important for the world today?

The time capsule tradition is **connected to the burial culture where objects and messages were buried both to accompany the death in the afterlife world and to save knowledge.** Now, we have adapted this ritual in order to send messages forward to other participants in the program. Instead of having people read reports, which can sometimes feel academic, this way allows each participant to leave something behind that they feel might help the next participant, and keep the discussion moving forward. It also allows the participant who is reading the time capsule a peak into a world that they entering, with support from their predecessors – almost like guiding spirits. It helps to engage different senses and helps the community reflect and grow in ways that are beyond just words. It's a way to connect in the present, the past and the future, it helps make us understand that what we do has an impact.



6E MODEL

Who: **Lemon School of Entrepreneurship**

When it began: 2015

Located: Nagpur, Maharashtra, India

Program Offering: Three-month to two-year courses

Website: www.lemon-school.com



“Your idea deserves a chance.”

WHAT? is the radical pedagogy?

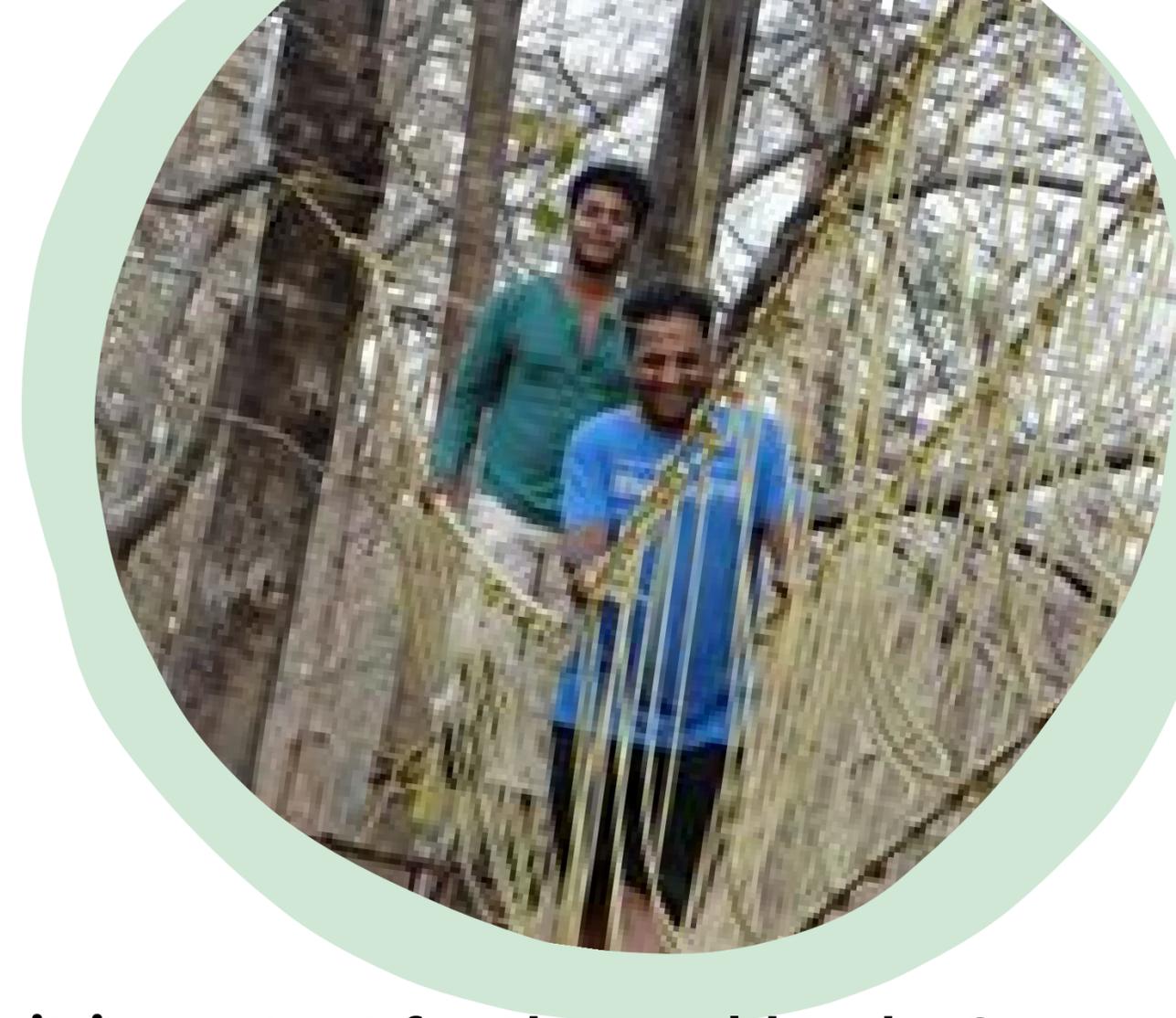
The **6E Model – Explore, Empathy, Experiment, Execute, Enjoy and Evolve** – helps budding entrepreneurs go from an idea to reality.

HOW? does it work?

In the first stage, the learner-entrepreneurs Explore themselves, asking internal questions, meditating, and eventually exploring their external world. They explore the problems they see, and think about what they are good at before coming to the idea stage. Once they have an idea, they go through the Empathy stage, where they really try to understand the end-customer. **Many times, as humans, we jump to solutions without really understanding the problem**, and so we encourage entrepreneurs to really slow down and engage with the problem and customers. Then they Experiment, and really develop their proof of concept or prototype based on the end customer and their feedback. Working prototypes for products are designed to meet basic functionality for the user and successful fulfilment of needs. This is an important phase because it helps them realize what the customer really needs, and helps the entrepreneur get real-life feedback and validation for solutions matching customer's needs in a meaningful way. One of the essential elements is that the customer sees a value good enough to pay for it.

Prototyping is important because it challenges the notion of a 'right answer', which is what we have run after since school. Prototyping requires the creators to embrace the reality that our first guess will likely be wrong or deeply flawed and so we need courage and a thick skin to put a flawed creation into the world. It means that customers are also co-creators.

Based on the customer's reactions, they Execute their idea, and then take time to Enjoy the moment! Lastly, the entrepreneur must keep in mind to continuously Evolve their product or idea in order to excel. **A mindset of continuous iteration of the product or idea is important to keep it relevant to the world.** We believe that the real world is the classroom. So through experiential learning, we want our learners to experience real life connections, and interact with experienced people who share their successes and failures.



WHY? is it important for the world today?

Entrepreneurs have the ability to create change by challenging the status quo. However, sometimes it can be tough for young people to get started or to get focused though they have lots of energy. There are many roadblocks internally and externally, from fear of mistakes and failing, to not getting the right mentorship or contacts. This oftentimes paralyzes them. The 6Es helps them to keep moving forward. **The deep learning is in the 'doing', 'getting feedback' and 'continuous experimenting'.** Creating something new -- whether it be a new product, idea or new relationships -- takes time, effort and courage. **We feel that young people don't have to always follow someone else's advice, but can reflect on their own learnings and experiences with the proper feedback tools built in.** This gives them a chance to trust one another and also gives space to co-create and deepen relationships. As part of the self exploration phase every entrepreneur does a deep dive into their self and deeper purpose. One of the fundamental questions we encourage participants to keep in mind is: **why do you want to be an entrepreneur?** Being an entrepreneur is not only about making money, but addressing an important problem that they see in the world in innovative and new ways.



*“There is no power for change greater than a
community discovering what
it cares about.”*

-Margaret J. Wheatley



INTEGRAL DRAMA

Who: Beijing Normal University

When it began: 2009

Located: Beijing, China

Program Offering: Practice-Based Courses with Integral Educational Drama (ED) and Therapeutic Drama (TD) on Professional & Self Development.

Website: <https://english.bnu.edu.cn>



"We must all do theatre, to find out who we are, and to discover who we could become." -Augusto Boal

WHAT? is the radical pedagogy?

Integral Drama integrates educational drama (ED) and therapeutic drama (TD) methods. In ED, participants take part in role-play situations, act out imaginary scenarios, and/or demonstrate fictitious images for the purposes of insight and growth. In TD, participants can tell their stories, express feelings, achieve catharsis, and solve their personal and social problems.

HOW? does it work?

Integral Drama techniques include creative drama, process drama, desire of rainbow, playback theatre, psychodrama, and forum theatre. The learning process is practice-based and effectively combines counselling theories with personal development and practical application.

In Integral Drama, the pedagogy differs from traditional performance in theater because it is an impromptu action without scripts. Also, **the audience are 'spect-actors', both actors and observers.** The technique of Forum Theatre engages deeply with the audience by asking them to participate in the play, thereby giving everyone the power to collaborate to create the end of the play. This way the audience is also given the power to change or create new solutions to the conflicts presented in the play. For example, when discussing the issue of sexual harassment, each student group will produce a short play of 5-8 minutes to perform different kinds of sexual harassment situations. Then during a play, the audience members can say 'stop' at any time they want. The one who says 'stop' will take the role of the protagonist of the play, and perform in his own way. He can change the way the previous character performs. In the same way, others can also try to replace the characters in the play and show their problem-solving methods. There is also an opportunity for the audience to pause and directly ask questions to the different characters to better understand their perspectives. During the process, **some students can see their helplessness, build greater empathy towards other characters and also learn from others' preventive solutions.**

Through acting, the confidence of most students improves in dealing with these problems. The students also become more clearly aware of their body boundaries. Sometimes, after the Forum Theatre, some of the participants who have experienced sexual harassment have the courage to face their past and want to deal with past trauma, we assess the safety of the field and then lead the group into processes such as psychodrama.



WHY? is it important for the world today?

We need to support students to develop the necessary capacities to confront their uncertainties and adjust their actions accordingly. **Pedagogy needs to be for whole person education, beyond a focus on only rationality, integrating the spirit, mind, and body.**

Through the Integral Drama process, the depth and breadth of inner experience can be actively explored and interpersonal relationship skills can be enhanced. Participants can expand their repertoire of dramatic roles to find that their own life roles have been strengthened. **Integral Drama promotes greater empathy and compassion** of the participants by having them experience inclusivity and deeply understand differences and diversities. It can help participants deepen connections with each other in the group, be more aware of their needs, increase their social adaptability, and generate wisdom to deal with uncertainty in life.



TRADITIONAL CEREMONIES

Who: EA Ecovercity (EA stands for Education with Aloha, but also means sovereignty in Hawaiian)

When it began: First camp in 1992

Located: Hawai'i Island (Occupied Territory)

Program Offering: A two-year Self Designed Course

Website: www.kuakanaka.com/eaecoversity

“Pūpūkahi i holomua.
(United we will progress)!”



WHAT? is the radical pedagogy?

Traditional Ceremonies are rooted in the Pedagogy of Aloha (love, compassion, kindness) and invite learners to understand their place and responsibilities amidst the intricate interconnections of life.

HOW? does it work?

A group of about 20 intergenerational Native Hawaiian learners spend one moon cycle in a remote environment, without modern conveniences, living off the land, engaging in subsistence planting, gathering and fishing, practicing native arts, sports and games, communicating in the Hawaiian language (which was outlawed in 1896) and participating in traditional protocol and ceremonies (also outlawed in the 1800s).

Each day, learners start the day by chanting the sun out of the ocean so that it can provide strength to all creation. Lined-up according to sex (to learn about balance), and age (to understand their responsibility to lead those younger than themselves and serve those older than themselves) learners greet the ancestors and ask them for guidance, strength, intuition, and spiritual power. **Throughout the day, learners acknowledge through chants the interconnection between humans, the land and the spiritual world.** This means that every activity from planting, to fishing, to gathering, to eating, to playing games is preceded and concluded by prayers to the ancestors and the various deities in charge of these activities.

Over the course of the camps, learners also start to understand the impact of the moon on our daily lives, their responsibility to protect our resources, perpetuate traditional knowledge into the future and **how to maintain a balance of giving and taking.**

Each learning camp is concluded by a closing ceremony, as well as a traditional performance, i.e. demonstration of knowledge acquired to family and community members teaching them about the things they have learned over the past moon cycle.

Depending on the season, learners also engage in traditional ceremonies, such as a traditional ushering-in-the-Hawaiian-new-year (*kuapola*) or harvest (*makahiki*) ceremony, where offerings are given to the deities in charge in an effort to solidify amicable relations.



WHY? is it important for the world today?

Ceremonies help shift our focus to things beyond our current imaginations and into sacred, timeless spaces. By invoking and practicing interdependence with other beings, learners also **re-establish traditional Hawaiian gift-culture, hospitality, and the reciprocal lifestyle of our ancestors.**

They begin to see that when we take care of the land and the spiritual world, they will take care of us. They also begin to understand that we are dependent on one another not just for mutual survival but also for mutual joy and happiness. Most importantly, they realize that for Native Hawaiians ancient is modern and that reviving and re-establishing the ways and practices of our ancestors will not only enable us to survive as Native Hawaiians, but allow us to thrive as 21st century global citizens.

A man with a beard, wearing a light-colored cap and a plaid shirt, stands in a lush garden. He is gesturing with his hands raised, palms facing each other, as if explaining something. The garden is filled with various green plants, including large-leafed ones in the foreground. In the background, there are more plants and a wooden fence. The scene is brightly lit, suggesting a sunny day.

ONLINE E-PORTFOLIOS

Who: Gaia University

When it began: 2006

Located: Global online with programs
in English and Spanish

Program Offering: Certificates and
Bachelors, Masters, Graduate Diplomas
around Ecosocial Regeneration.

Website: **www.gaiauniversity.org**



"The only thing that interferes with my learning is my education." -Albert Einstein



WHAT? is the radical pedagogy?

Online e-Portfolios are used by learners as a reflection and documentation tool for demonstrating effective and strategic outcomes of project work.

HOW? does it work?

Gaia U looks at whole systems and whole people and understands that we need to both learn and unlearn and deal with internal and external oppressions in order to achieve a regenerative future in an uncertain world. All Gaia U student associates take a fundamental online course called the Certificate in Eco-social Design. After this, those who continue with deep dive programs set up their Online ePortfolios, do a Life and Career Review (what I have learned and unlearned in my life) and then a Learning Intentions and Pathway Design (what I want to learn and unlearn and how I might do that). Following that people are ready for the Action Learning Cycle in which they focus on their self-designed and directed projects, generally in their local communities. Learners document their experiences and reflections in e-Portfolios, mentored by Gaia U trained graduate advisors and then reviewed by external reviewers before degrees are granted.

While generating their e-Portfolios, **student associates learn documentation skills**. The level of digital literacy needed is akin to creating one's own rich website and the ability to make creative use of multimedia in this process makes this a joyful exercise. There is a huge amount of information, knowledge and experience created around the world and very little of this is actually shared. By creating an online portfolio, **a person is able to share their work with anyone they choose and for as long as they choose**, be it a colleague, a future employer, family, friends and more, and receive constructive feedback and support.

Our online portfolio software enables the owner to curate many different versions of their life and work tailored to the needs of multiple viewers. By using and sharing templates, students can ensure that their own documentation is fully featured and delivered in a form that is easy for a viewer to navigate – **this allows for a rich presentation of complex and emergent projects that includes an experiential commentary by the learner**. Online portfolios allow for the assessment and accreditation of learning and unlearning derived from practical work in the field. Online portfolios become life-long learning tools on which people can build as they progress in their personal and life work beyond the programs in which they might initially engage.

WHY? is it important for the world today?

The online portfolio **shifts the educational focus from obtaining paper degrees and certificates to getting more and more real world experiences and skills**. It helps learners recognize many diverse and powerful forms, processes, spaces that they are continuously learning from. By documenting what a person has learned and unlearned while designing their pathway through a project, the learner is able to more effectively demonstrate the outcomes of their internal and external processes. An online portfolio makes assessment and accreditation of student work easily available for reviewers world-wide and is a transparent form of quality assurance that assesses both the educational organization offering the learning programs and the student.



INNER FLAME

Who: Swadharma Auroville Campus Initiative, SAIER

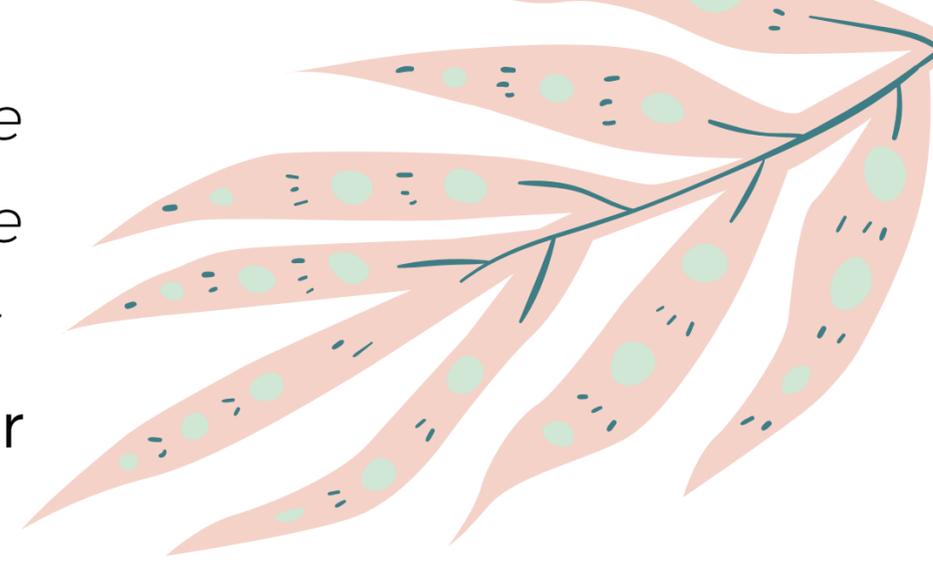
When it began: 2016

Located: Auroville (International Community situated in Tamil Nadu, India)

Programme Offering: Five-week course run twice a year

Website: www.swadharma.auroville.org/about

"The conditions in which men live on earth are the result of their state of consciousness. To seek to change these conditions without changing the consciousness is a vain chimera." -The Mother



WHAT? is the radical pedagogy?

The **Inner Flame** of human aspiration, Agni, is behind our will to progress and it is the leader of our evolutionary journey towards greater harmony and delight. In the process of discovering this fire in each of us that thirsts for truth, goodness, and beauty and being led by it, learners get a sense of what it means to be their authentic selves, shedding all of their social masks.

HOW? does it work?

There are no textbooks. Each one learns to read their own inner movements to follow the call of the inner flame and bring it out into action. On the very first day itself, **we acknowledge the inner flame in each one.** All participants and the facilitators surrender through a symbolic ceremony to the divinity within each and every one. We accept this inner flame to be the true teacher, the true leader of our learning journey. In the ensuing weeks, learners start to discover the inner flame by identifying one's soul values, soul force and Ikigai. Values can be defined as broad references guiding appropriate courses of our action.

Values are: 1) Culturally inherited (external source, social values) or 2) Developed from within (internal source, soul values). The process of becoming a true individual involves consciously shifting from social values to soul values. Soul values are universal. The soul space within can be accessed through an inner silence and when there is inner silence the soul reveals itself in the mind as words and images. **One of the ways we find soul values is by identifying the trails of inspiration.** Each student distills out the values by studying the people and organisations who s/he is inspired by. Following the principle of mirroring, what each student sees in the inspiration of others is a part of themselves. What one deeply resonates with is one's own inmost qualities.

Through this process, each student's own unique values mandala emerges and this value mandala becomes an important reference point for one's choices in life. When we stand up for our values, **our inner strength awakens and radiates as soul-force.** Soul forces are universal powers and different cultures have expressed them differently as archetypes such as Wisdom, Strength, Harmony and Perfection. The soul force is independent of the field of work, yet it is the key to finding out how you engage in your field of work. Thus, it is the bridge between the soul values and the Ikigai. It is through theater, reflective dialogue, questionnaire and mapping that each student finds out their primary soul force. After identifying one's soul values and soul forces, the students identify their Ikigai. **Ikigai is the Japanese word for "the reason for getting up in the morning."** Ikigai is a simple and well-known framework which helps identify where one's true calling lies. It is at the intersection of what one loves, what ones skills are, what the world needs and what one can get paid for. The sweet spot between these four is Ikigai.

WHY? is it important for the world today?

Today's education system does not look into the inner aspiration of the learner. As a result, most people are not in touch with their own deeper truth causing increasing disharmony individually and collectively. By realigning the individual with his/her inmost truth, we are not only aligning the individual with his/her own purpose but also with the larger purpose of the life of which we are all a part. It is central for liberating the evolutionary potential of the individual as well as the collective. Self-directed learning journeys become effective & accelerated only when the student comes in touch with the inner flame that guides them.



“Under certain circumstances failing, losing, forgetting, unmaking, undoing, unbecoming, not knowing may in fact offer more creative, more cooperative, more surprising ways of being in the world.”

-Judith Halberstam, The Queer Art of Failure



SOCIAL TEMEZCAL

Who: **CIET - Centro de Investigaciones y Estudios Transmodernos**

When it began: 2013

Located: Michoacan, Mexico

Program Offering: Advanced Study

Program in Health and Ancestral Wisdoms

Website: www.cietmexico.com.mx



*“Yo soy porque nosotros somos.”
“I am because we are.”*

HOW? does it work?

The temazcal is a microcosmos: a centre where the 'grandmothers' - hot burning stones - represent the Earth's and mother's navel. The semi-spherical construction represents the celestial vault - the nomadic temazcal made of branches is covered with natural blankets that keep it warm - and its door is oriented in the direction of the Sun.

The participants are cleansed in smoke and invited to offer tobacco to the fire where the 'grandmothers' are heated. They then, one-by-one, enter the door counter-clockwise on their hands and feet. **As they come into the sacred navel, they bow and ask for "permission to enter for myself and for all my relations."**

Once inside, the ritual is organized around four gateways, directions and guardians: for the children, the family, the women and the Self. In each round the 'grandmothers' are ritually received - they are blessed with copal, water is sprayed on them with the help of a bunch of healing herbs which produces burning steam. Sacred prayers, music and chanting are shared. At the end of each round, the opening of the gateway is requested and new stones are introduced until completing the fourth round. Each one exits then clockwise, crouching in reverence, asking permission, offering tobacco as thanks and 'sealing' herself with cold water on its soft spot, navel, palms, and foot plants. In Temazcal, we can heal body, mind and soul through the help of plants, sharing sacred songs and offering words from our hearts.

Each person is 'reborn', with the body in equilibrium of hot-cold, the trapped emotions released, the mind purified and the spirit connected with the Cosmos, the Earth and all beings.

WHY? is it important for the world today?

Temazcal eliminates many toxins that have accumulated in us and create blocks. Temazcal helps us heal emotions generated since our development in the womb getting back to it through mother Earth's belly. **The practice of temazcal recreates our journey from pregnancy to death to achieve a symbolic rebirth.** It creates a sacred pause for us to re-examine our life and relations once again.

WHAT? is the radical pedagogy?

The **Mesoamerican Social Temazcalli** or '**sweating cabin**' (*temaz*: steam, *calli*: house) has background of more than fifty thousand years; **it was 'the first hospital on Earth'**. Its holy fire, the ashes, have been transported from one temazcal to another since time immemorial.

UBUNTU

Who: **Re-imagined Learning Community and Ecovercity**

When it began: 2016

Located: Johannesburg, South Afrika

Program Offering: Intergenerational learning community offering opportunities to co-create, reclaim, restore and reimagine place-based solutions that serve ourselves, community and world..

Website: www.vannas911.wixsite.com/reimaginedlearning



"One finger cannot pick up a grain."

-African proverb



WHAT? is the radical pedagogy?

Ubuntu is an eternal African philosophy of 'Oneness' – this oneness is an over-standing of the interconnectedness of all life on earth. A golden thread of goodness connects all life from the lowest creature to the highest. It simply states, **"I am what I am because you are."** **A person is a human because of the presence of others.**

HOW? does it work?

The pedagogy of Ubuntu is invoked in several ways in our learning community. We call Ubuntu the Honey of culture co-creation. In a bee-hive, honey and other resources are not made from the efforts of an individual bee, but by the efforts of the collective. **We advocate a move from D.I.Y. (Do-it-yourself) to D.I.T. (Do-it-together)**, allowing for opportunities for collective skill-sharing, knowledge forming, and community building. To navigate this, we set up a community board where one has the ability to place/post various intentions and explorations. Ubuntu does not mean that individuals should not enrich themselves. **The key question is: How can we use our knowledge and power in a way that enables the community around us to grow as well?**

Ubuntu also encourages us to connect to and call on our Ancestors for knowledge, guidance and healing in our daily navigations. This wisdom is as important to us as modern science. we access this is through our intentional use of indigenous Bantu languages such as Tswana and Sepedi. These languages provide us with thoughts, sciences, experiences and multiples lessons from our Ancestors that aids the collective in sense-making, connecting and navigating our realities/times. It invites the question: **how can ancient wisdom heal our trauma with the earth, with our self, with each other and help us see our collective problems and solutions in new ways?**

Ubuntu inspires our deepest peacemaking spirit. We hold an openness and availability to others to feel less threatened or defensive, because they recognise that they belong to a greater whole. When faced with a moment of friction or misunderstanding, we call a gathering in which we sit in a circle and have extensive dialogue concerning the matter at hand. Ubuntu enables teachers and learners to participate in sharing of conflicting views without judging and categorising them into 'right' and 'wrong' and without the need to have one be dominant. It asks us to question : **are we doing things out of fear or love?**

Fire is a big part of Afrikan Culture and Ubuntu. The fire circle is an intergenerational meeting point where young and old enjoy listening to stories, conducting rituals, and sharing important life experiences. Storytelling, meditations, dancing and drumming are medicine for weaving connections in our community. Ubuntu brings forth the question: **are we valuing our relationships with one another as part of our essential wealth?**

In modern urban life, there are multiple options to do things for oneself -- from dressing yourself to making yourself a cup of tea. We love how the spirit of Ubuntu disrupts this reality of doing things for oneself by valuing how we can do things for one another. An important example of a practice that highlights this can be found in how we share food. When we prepare food, we consciously avoid serving/dishing up for ourselves. Instead, we emphasize the importance of serving one another. This simple act really disrupts the self-centred practices of everyday life by affording us the opportunity to share and honour one another in a community and family context. Ubuntu offers the question: **how can we see purpose and divinity in each other?**

WHY? is it important for the world today?

Many spaces in the mainstream consciousness endorse elements of fear, anxiety, scarcity, and condemnation to fuel a certain narrative of progress. An example of this is how young people are told that if they do not do well in school, they will become street sweepers. This is extremely problematic for many reasons: it dehumanizes the street sweeper, it creates a conscious separation between classes in society and it creates the illusion of fear to promote learning. Ubuntu invites a state of consciousness that understands and accepts the fact that at the quantum level, we are all made of the same star stuff. We all come from the same origins. **Beyond the appearance of separation lies a greater truth: we are all connected.**

The meditative practices of Ubuntu in our day to day practice dissolves many of today's fight or flight moments that trigger us. Ubuntu consciousness is a radical exploration of re-humanizing, restoring and redefining our day to day practice and spaces from the capitalistic, manipulative, confused conditioning of our times. It brings about knowing that you are not alone, unifies us in times of hurt and suffering, and makes sharing skills and resources as natural as breathing. **Ubuntu helps us remember that success is far sweeter when shared.**



TANASALESEA

Who: **Kanthari**

When it began: 2005

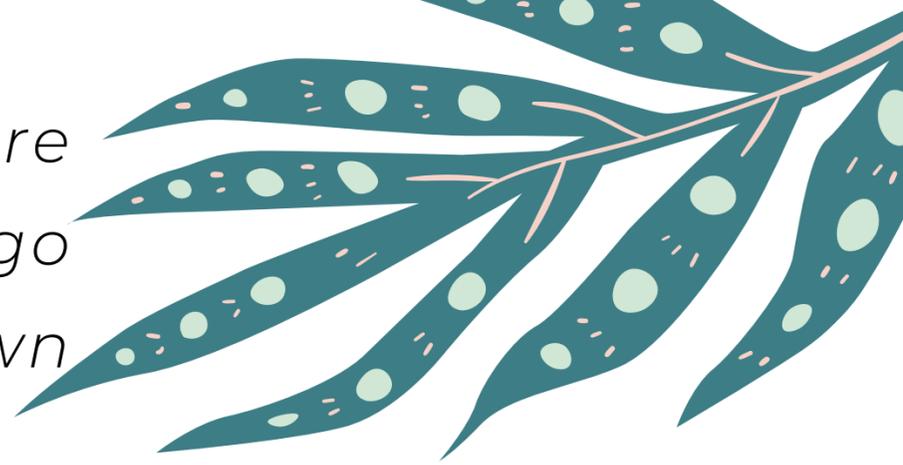
Located: Kerala, India

Program Offering: One-year experiential transformational leadership course which incubates impact making social organizations

Website: **www.kanthari.org**



"Note to self: every time you were convinced that you couldn't go on, you did." -Unknown



HOW? does it work?

Kanthari brings together change makers from the margins, who have been affected by social ill and adversity, have overcome it and because of that, are driven to address these social issues themselves. The first major step of the Journey in Five Acts Curriculum is named the Tansalesean adventure. During five intensive weeks, the participants explore a path with the goal to register and run an impact making organisation.

Imagine you are invited to start an NGO that addresses a specific social problem in a country. Well, that's what participants are confronted with when they arrive in the fictitious country of Tansalesea, the land of ten thousand treasures. A country that has its own currency, ministries, a national bank, the Tansalesea TV Channel 1 and two newspapers, the Tansa Tribune and the People's Pulse.

There are four groups that shape the playing field. First, there is the kanthari team of catalysts. They play the roles of ministers, govt officials, businessmen, and/or civil servants. Then there are the participants who embody the dedicated scene of activists, aid projects and NGOs. Third, the legislative sector and last, the media.

The learning is all by doing and, after going through it, participants are not beginners anymore. They are able to clearly visualise their next steps.

WHY? is it important for the world today?

In a world that is bombarded with negative news every day, the future seems to look bleak with a constantly growing gap between the haves and have-nots. Fear is paralyzing many of us from stepping out of our comfort zones and coming up with radical, bottom-up solutions for a better future, leaving behind outdated concepts and structures. We are isolated and made to feel alone. Unshackling ourselves cannot be achieved in a classroom setting; it requires more collaborative and experiential approaches such as Tansalesea. **This simulation exercise allows us to see and understand the whole system dynamics and players more deeply.** Navigating all its bureaucratic, economic, technical, and human hurdles, presents a challenging, emotional rollercoaster that experientially prepares the participants for the remarkably similar trials they will be facing in their countries of origin.

WHAT? is the radical pedagogy?

Tansalesea is a simulation exercise which helps create a distance from learners' own community setting. This allows them to engage more freely and creatively with challenges facing their community and imparts a critical birds-eye perspective revealing interconnections between the socio-economic and political issues they might not have realised before.



THE BUS SOCIAL CARTOGRAPHY

Who: **Gorca EarthCARE**

When it began: 2017

Located: Village of Gorca, Slovenia

Program Offering: Week-long summer
intensives and residencies

Website: www.gorcaearthcare.org



"How do we not turn our back on the violence that underwrites our existence, even our 'alternative' existence?"

-Cree artist Elwood Jimmy"

WHAT? is the radical pedagogy?

The Bus is a social cartography, or map, that presents analyses of how the designs of modernity affects the planet, our desires and our imagination, thereby restricting possibilities of co-existence.

HOW? does it work?

Social cartographies help us to **identify unconscious patterns of thinking, sensing and acting** that maintain the three constitutive denials that make possible our modern ways of knowing and being that manifest themselves through increasingly individualistic, narcissistic and commodified relationships with the world and each other. The **three denials** are: a) denial of the (ecological, economic and existential) unsustainability of our current way of life, b) denial of the constitutive violences (exploitation, expropriation, destitution) that make this way of life possible, and c) denial of entanglement (sensing ourselves as separate from the world and not complicit in harming it). These denials absolve us from accepting responsibility for the historically inherited collective and individual 'shit' that represents the hidden costs of our privileges and entitlements. **Our unlearning program is based on two propositions: 'digging deeper' and 'relating wider'.**

One of the social cartographies used to create the container for digging deeper is the **metaphor of the Bus**, where a person is not seen as merely a single self, encapsulated within a specific body, but rather as a bus, full of known and unknown passengers of different ages, some who are drawing your attention, others who want to hide from you. The first exercise is to learn to observe and sit with the people in your Bus, without judgement. In order to create the conditions for this to happen, participants will be shown a bus-response-inducing stimulus and be asked to draw their Bus focusing on three passengers within it that call one's attention: one at the front, one in the middle and one at the back. Participants will register what each passenger is saying with a speech bubble, a thought bubble and a heart bubble, representing what is being said, what is being thought (and why) and what is being felt and anticipated e.g. hopes, attachments, fears and anxieties). In relation to your passengers, pay attention to their age and form (are they human?), whether there is trauma involved, their level of tolerance for uncertainty and their response to being observed. In relation to one's own observation (you observing yourself observe), ask participants to pay attention to their

relationship to the activity itself: are you worried about following instructions accurately?; are you adapting the task?; are you distracted?; are you resisting it? Tell them there is no right or wrong here, just observe. Next ask them to sit in pairs to share what they have learned about the Bus and their processes of observation. Finally, invite the participants to share with the group 1) one thing that may have surprised you and 2) the current state of your Bus -- whether things seem a) ok, or b) things are being processed, or c) if there is something 'burning' that needs to be expressed or vented.

In terms of 'relating wider' - that is, opening up our numbed sensory capacities beyond what is usually accessible, we invite participants to engage in different kinds of bodily/sensorial work and practices such as fasting, dancing, silent walks, body painting, work with (not on) the land, or activating numbed senses beyond the five senses we are told we have. In simpler words, we refer to this as: **learning to de-center, to declutter, to disarm, to discern and to re-center the land.**

WHY? is it important for the world today?

The Bus is a central figure in a methodology for collective inquiry that emerged as a response to the need for difficult, honest and sober conversations. We try to prioritize the integrity of relationships above the emotional charge of the content being discussed. We need to **learn to sit with our internal complexity and develop our capacity to be able to sit with the complexity outside of us.** The bus invites us to meet a whole world within each of us; to learn about how our shadows (i.e. fears, traumas and insecurities) affect our decisions and relationships; and to develop the capacity to be in discomfort without feeling overwhelmed or irritated.

We see our larger decolonization work at the edge of two important moments. On one hand we see our work as **hospicing modernity**: offering palliative care as we assist with the death of a socially constructed world that has been harmful and unsustainable from the onset, but that has also given us important gifts and teachings. On the other hand, we see our work as **midwifering** - that is, trying to assist with the birth of something new, still undefined and potentially (but not necessarily) wiser, with care not to suffocate this with projections based on harmful desires, fragilities and insecurities.

A man wearing a blue hard hat and a blue jacket is smiling and looking towards the camera. He is standing next to a large, circular structure made of mud and plastic bottles. The structure is built with many layers of mud and plastic bottles, with the bottles having colorful caps. The man is leaning on a wooden plank that is part of the structure. The background shows a wall made of mud and plastic bottles, similar to the structure in the foreground.

FREESPONSIBLE SELF-ORGANIZATION

Who: **Social Innovation Academy (SINA)**

When it began: 2014

Located: Uganda, East Africa

Program Offering: Applied social innovation program for refugees and disadvantaged youth.

Website: www.socialinnovationacademy.org



*"Impossible only means that
I am possible."*



HOW? does it work?

After an initial three months in the 'Confusion Stage', which constitutes an onboarding and unlearning training to overcome limiting beliefs, learners build their competencies by making actual decisions and being in charge of SINA. Learners take over responsibilities -- do the accounting, logistics, outreach, and everything needed to run a SINA community. There is no 'staff'. Everyone creates their own curriculum through the responsibilities taken over, while regular sessions in Life-Coaching and Mentoring (all given by SINA members themselves as well) provide guidance. **Holacracy helps to structure the organisational roles and work** as a learning journey for SINA scholars. Everyone takes up dynamic roles to continuously grow in their abilities. Within this dynamic system of purpose-driven work, decision making goes beyond hierarchies or consensus, and power is distributed. Role holders do not ask for permission but hold each other accountable in smaller teams. A transparent process allows for roles to be updated continuously and the organisation to improve constantly, as everyone senses 'tensions' in the system and brings in improvements.

An individual, for example, is in charge of water for a community of 70 people. Holding the purpose of providing water to everyone means she has the autonomy to make decisions. If no water is available, the role holder will need to identify the problem, create new solutions, potentially plan better for the next month, budget, monitor, evaluate, etc. She is gaining skills and experiences on how to run a social enterprise, while hands-on leading a part of the organization. Everyone chooses the roles they are interested in and holds a variety of them.

WHY? is it important for the world today?

Freesponsible Self-Organization disrupts the education of pre-defined and already solved problems by allowing its members to continuously create and test out real-life solutions, which do not have answers yet. This happens within the context of interpersonal relationships and personal wellbeing of the community, and especially for solving challenges in the world through social entrepreneurship. The pedagogy is fostering a leadership model whereby one leader nurtures further leaders, and the power of education lies in the hands of the learners. Everyone is a leader and a follower at the same time, depending on the specific circumstance. Freedom and responsibility are combined in a way that the more responsibility one fulfils, the more freedom she gains.

WHAT? is the radical pedagogy?

Through processes of **Freesponsible Self-Organization**, our learners become active drivers and owners of their learning community while overcoming their fears around unemployment and designing their own futures through radical self-management.



COLLECTIVE SILENCE

Who: **Swagyan-Gandhi Ashram**

When it began: 2009

Located: Ahmedabad, India

Program Offering: Short retreats

Website: www.maitribhav.com

"All revolutions are spiritual at the source. All my activities have the sole purpose of achieving a union of hearts."

-Vinoba Bhave



HOW? does it work?

To deepen the participant's experience of generosity, build community amongst each other, and reflect on subtle values embedded in our acts of giving, we engage in the following practices of silence:

1) **Moment of silence** - Inviting a moment of silence (between 2-5 minutes) before opening and closing of every circle or group conversation. A multi-faith prayer can also be shared after the silence by one of the participants or by ringing a meditation bowl to close the silence. This helps to take a conscious pause, center ourselves and listen to the unspoken words.

2) **Silent walk** - We have a peace pole in our campus, that for us symbolises, humanity's faith in oneness. We start the walk by giving a hug to the peace pole, followed by a prayer. We walk in nature, taking each step very slowly (and sometimes even bowing down), with mindfulness and awareness. The intention of this walk is to express gratitude to our ancestors, to known and unknown friends and to the divine.

3) **Silent dinner** - With the intention that the guest is god and to experience food as *prasad* (sacred offering), we invite participants during our retreats to experience a candlelight dinner in silence. In a deep expression of *sewa* (service), volunteers decorate the dining space and build a mandala in the center of the room. They welcome each guest one-by-one as a family member with an act of reverence and seat them. They then (previously) prepare and serve each course of food as a loving blessing as each guest eats in silence. There can be very light instrumental music in the background. There are no speeches during this time. Silence is maintained throughout the meal.

WHY? is it important for the world today?

Every soul has a unique essence, which makes each person a distinct individual. Once this remembrance is rekindled within our self, the path to self-transformation can be charted more consciously. **Acceptance of our true nature arises naturally when we are in an environment that allows for a non-judgmental blossoming of who we are at our deepest level.** It never was so urgent as now to collectively create a field of *Maitri* (noble friendship) to listen intuitively to our own hearts, with support from a community of friends on the same path. Ultimately, by amplifying the inner transformation element of the service process, our hope is to shift our culture towards a greater sense of trust, connection and community.

WHAT? is the radical pedagogy?

Practices of Collective Silence seek to involve individual silence consciously as part of collective expression. **They remind us of our inherent wholeness and inspire us to re-establish a sacred connection** with ourselves, with our communities and with mother nature.



GT CHALLENGE

Who: **Complexity University**

When it began: 2020

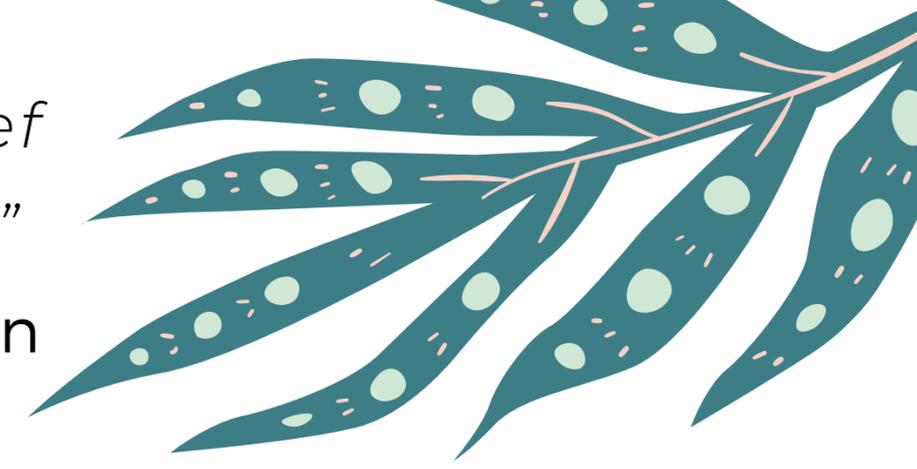
Located: Online

Program Offering: Short courses

Website: www.complexity.university

“The original sin of social and systems change is the belief that you can change things without changing yourself.”

-Zaid Hassan



WHAT? is the radical pedagogy?

The Gigatonne Challenge is an action-learning practice-ground that seeks to deliver a bold, bottom-up, at-scale and at-pace response to the climate crisis. Our goal is to demonstrate practically how to reduce global emissions by one gigatonne of CO₂e per year while engaging and benefiting those most affected by climate change.

HOW? does it work?

We see the challenge of reducing global emissions as having three distinct targets - Abatement, Temporal and Equity. As a strategic response to the climate crisis, we are less focused on individual behaviour change and more on collective action. We see **the real innovation as being the team** - both in terms of its diverse composition and its capacity to work together. We seek to build a global network of teams achieving real GHG reductions at-pace & at-scale. The key is for the teams to have real 'skin in the game' where they are affected by the consequences of their actions.

City teams are convened and coached through a two-week 'sprint' course of applied complexity leadership, using a prototyping approach we call "strategy-as-action". Prototyping (as opposed to pilot) means producing a quick, crude version of the idea in order to test it out. The 'version 1.0' will almost certainly be flawed. But prototyping helps us build new understandings and relationships on the ground; we refer to this as warm data. **Even 'failed' prototypes have deep value.** The challenge of prototyping is that we are addicted to the notion of getting things 'perfect' the first time. This oftentimes leads to paralysis as well as over attachment to the prototype.

The teams are tasked with designing and testing prototypes in their communities in one of four areas where direct emissions reductions of one ton are possible: Food Waste, General Waste, Energy Efficiency, and Transport. Prototyping is as much about 'learning to fail' as it is about succeeding. The teams keep advancing in additional sprints, simultaneously seeking to increase their emissions reduction levels - to 10 tonnes per month, then 100, then 1000 and so on - while adding greater diversity of stakeholders to their team. As they advance, they can access collective funds to support their efforts.

In general, we have found that food waste is an area where direct emissions reductions are easier to abate in the first go-around. Our team from Vizag, India have abated over 10 tonnes of emissions by gathering and composting organic waste from local vendors. In the Canary Islands, a Gigatonne Team are working with classes of school children to build at-home composting kits and encourage families to compost their food waste, resulting in over 8 tonnes of CO₂e abatement so far.

WHY? is it important for the world today?

Complex challenges demand a more fluid and adaptive approach than the 'business-as-usual' strategic planning approach employed by the mainstream - a different set of muscles. Learning how to tackle any complex challenge requires practice. **As with any practice-based disciple, from music to mountain climbing to cooking, the only way to learn is to do.** Studying a sheet of music for years does not make you a musician, nor will studying a mountain for years make you a mountaineer, nor will studying a cookbook make you a cook. The only way to learn is by picking up a musical instrument, or by planting your feet on the mountain, or turning up the heat. Not all 'kitchens' are the same, so practice must also take place across different contexts. We need to learn how to engage with real diversity. There are very few spaces for cross-sectoral practice and co-learning amongst different agents and ideologies in government, corporations, NGOs, local communities.

There is an urgent need to go beyond the individual behaviour change model of social change. The world is slowly beginning to understand that citizens' composting, buying green products and even practicing mindfulness, while surely important, by themselves will not be sufficient enough to deal with systemic breakdowns. It is critical to learn how to build powerful teams in our cities and villages. These teams have the potential to unlearn and creatively transform institutional dynamics around experts, power and resources as they match the inner game with their outer game.

While we tend to shy away from these complex challenges because they're so hard, understanding complexity leads us to a different perspective. **We can see these challenges as opportunities for change.** We do not see the climate crisis as simply an abatement challenge. When we understand the climate crisis through the paradigm of complexity, we see multiple crises rolled into one, requiring diverse capabilities. Unless these capabilities are rapidly built and shared in a spirit of deep collaboration, we are in serious trouble.



OFFERING OUR ATTENTION

Who: **Weaving Earth Centre for Relational Education**

When it began: 2013

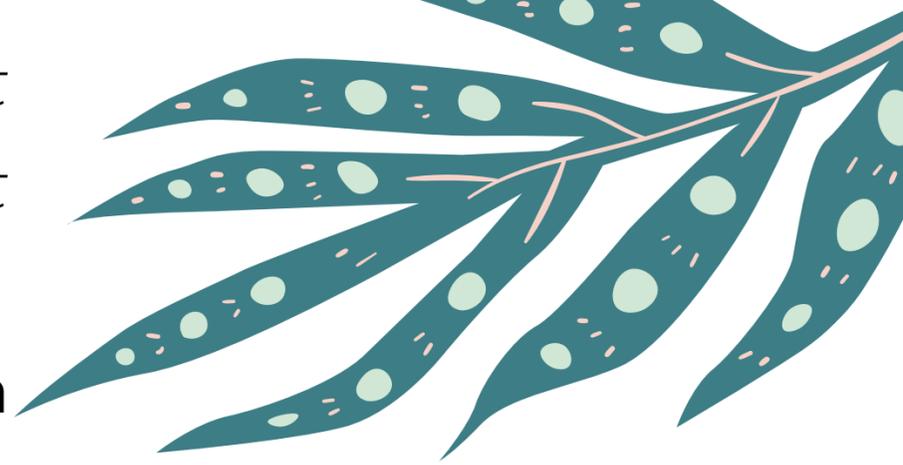
Located: Unceded Southern Pomo Territory/
Sonoma County, California, USA

Program Offering: Nine-month semi-residential
program for adults

Website: **www.weavingearth.org**

“There is a way that nature speaks, that land speaks. Most of the time we are simply not patient enough, quiet enough, to pay attention to the story.”

-Linda Hogan



HOW? does it work?

A small group wakes before dawn and each person finds a place to sit outside. For the next 45 minutes, the sole task is paying attention — attuning to the sounds, sights, scents, and sensations of the place, as well as to the body. A gathering call signals the group to come together to share the observations, feelings, and curiosities that arose.

Paying attention in this way is a profound practice. Following the threads of curiosity inspired by observation deepens the experience. We might revisit the place where someone saw a squirrel scratching on the ground; or where a large bird ate a meal on a fencepost; or to the scent of flowers on a blooming hedge. Repeating this process -- **sit, offer attention, share observations, and follow curiosities** -- is a powerful way to come to know a place. Sustained, repetitive attention begins to reveal patterns. Tracking these patterns over time begins to reveal the unfolding stories of place, in turn revealing our place within them.

Offering Our Attention to the immediate environment challenges us to **expand what we are paying attention to, and also how we are paying that attention**. This slowly increases our sensitivity to the beings, elements and processes that shape a place. This sets the stage for us to study animal tracks and signs, listen to the language of the birds, and practice enhanced sensory awareness -- all of which help to bring the blueprint for connection more intimate and online. We also learn the wild foods in our area, study plants, harvest medicines, make fire without matches, build shelters, and learn a host of other 'survival' skills and practical crafts.

WHY? is it important for the world today?

Our approach to education is rooted in a simple premise: all human beings are nature. While straightforward to write or say, this truth can be far more difficult to actually live. But why? Western industrial societies like the one we teach within are propelled by the problematic, self-defeating ideology of human supremacy — namely, the false notion that human beings are both separate from and better than the rest of the web of life. **When we perceive something as 'separate' or 'other', we can treat it in any number of harmful ways.** Enhanced sensitivity deepens understanding; understanding fosters intimacy; intimacy strengthens relationship; relationship is how we survive. This is quite different from pursuing an intellectual or scientific orientation to understanding our connection to natural systems. Our approach strives to engage the body before the mind.

WHAT? is the radical pedagogy?

Offering Our Attention is an embodied practice that **interrupts the narrative of human supremacy**. It helps participants remember their innate interrelationship with the natural world and instills a sense of freedom to be at home on this earth.

“In the wake of increasingly irrelevant and iatrogenic mainstream education systems, it may be the so-called margins, the invisible, the discarded, the neglected, the forgotten, the most vulnerable, that re-activate sacred forms of power and give birth to the new.”



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Ecoversities Alliance
www.ecoversities.org