



OUR REASON

TO EXIST

*WE MULTIPLY **TRANSGRESSORS***
*TO **TRANSFORM** WORLDS*



EXECUTIVE SUMMARY

This document introduces the LivMundi Institute and its proposal to “develop” transgressors through non-formal participative learning processes, that prompt a socio-environmental conscience, and a critical perception in regards to our choices and their consequences. Our focus is to strengthen individuals and their relationships with their territories of belonging; whether they are social, cultural, geographical, or spiritual. We, therefore, intend to call forth the best version of each individual to change worlds, practicing and multiplying values, habits, and beliefs that generate a positive impact concerning socio-environmental challenges.

CONTEXT AND CLIMATE EMERGENCY

We've been wrapped, for a long time, in the story that we are humanity. Meanwhile- while the wolf has yet to attack - we've been deluding ourselves from this organism we belong to - Earth; and we've started to think that it is one thing and we're another: Earth and humanity. I cannot perceive where there's anything that isn't nature. Everything is nature. The cosmos is nature. Everything I can imagine is nature¹.

Ailton Krenak

Despite reaching some agreements, throughout over fifty years of research and copious climate conferences, such as the 2°C limit in the Paris Agreement ² (later revised and altered to 1.5°C) and the establishment of SDGs³ (the UN's Sustainable Development Goals), climate goals are still a long way from being reached. According to the IPCC⁴ (Intergovernmental Panel on Climate Change) “In order to stabilize the current situation,

¹ "Funcionamento da humanidade entrou em crise" Ailton Krenak

² Acordo de Paris

³ Objetivos de Desenvolvimento Sustentável

⁴ IPCC, 2018. Global Warming of 1.5°C. An IPCC Special Report on the impacts of global warming of 1.5°C above pre-industrial levels and related global greenhouse gas emission pathways, in the context of strengthening the global response to the threat of climate change, sustainable development, and efforts to eradicate poverty [Masson-Delmotte, V., P. Zhai, H.-O. Pörtner, D. Roberts, J. Skea, P.R. Shukla, A. Pirani, W. Moufouma-Okia, C. Péan, R. Pidcock, S. Connors, J.B.R. Matthews, Y. Chen, X. Zhou, M.I. Gomis, E. Lonnoy, T. Maycock, M. Tignor, and T. Waterfield]

it would be necessary to remove twenty-six gigatons of greenhouse gases from the atmosphere and to restore degraded habitats. Otherwise, temperatures will rise to 1.5°C, resulting in a collapse of biodiversity and putting human survival at risk. Another key factor of this debate is that the climate crisis is also a social crisis, as the poorer populations are the first ones to be impacted by the urgencies and emergencies of the situation.

Presently, one way or another, consciously or unconsciously, we are implicated and condoning the looting of the Earth. The global and structural desire for “progress” based on economic growth is the engine of governments and organizations that weave our lifestyles. Nonetheless, the access to evidence and information, such as those presented by the IPCC, prompts us to take a more critical and accountable look at our choices, individually and collectively.

Currently, systems are “charted” to amplify economic disparities, which directly influences how some populations are affected by climate change. According to *Oxfam*⁵, the world’s richest 10% produces half the carbon emissions, while the poorest contribute with only 10%. While *The Guardian*⁶ reports that twenty corporations produce 55% of the world’s plastic; the amount of individual plastic use is led by Australia, followed by the United States. Supply chains are harmful to the planet and can be directly linked to those countries with higher GDPs and organizations with higher revenues, but also, to individual consumption, endorsed daily by publicity in a variety of ways. Therefore, it’s essential that these changes also occur within symbolic, affectionate, and emotional economies that respond to the rationale of predatory consumption.

The complexity of this subject makes it important for us to further comprehend and correlate the concepts of climate and racial justice in order to expand proactive actions. The increase of discussions on the leading challenges of this century - through

⁵ [World’s richest 10% produce half of carbon emissions while poorest 3.5 billion account for just a tenth](#)

⁶ [Twenty firms produce 55% of world’s plastic waste, report reveals](#)

conferences, publications, activism, journalistic covering, and the ESG⁷ and SDGs agendas increasingly present in organizations- brings to light that there is no climate justice in the absence of racial justice. Climate justice refers to the impossibility of creating debates on future and climate goals without the presence of Black women and men, Quilombola communities, indigenous populations, and other marginalized groups. Climate justice invites us to revisit historical evidence that shows that some nations are highly more polluting than others, while the most vulnerable suffer more consequences and impacts from climate emergencies.

The link between climate and racial justice highlights the need for conversations, and affirmative actions to combat *environmental racism*⁸ so that systemic changes are effective in combating issues that may be intensified in the coming decades, such as climate Apartheid, climate gentrification, and climate refugees. Such scenarios are outlined by a function of issues that are redefined by extreme events that will become more frequent with global warming and will disproportionately affect marginalized groups and populations. In an instance of 2°C, we would have iceless summers in the arctic, around 30 to 80 MM people throughout the world would be impacted by floods, 37% of the world population would be at risk of death from extreme heat, 411 MM people would be impacted by severe drought, and 18% of insects, 16% of plants and 8% of vertebrae would vanish from over half the regions where they're located⁹.

According to the UN, we have merely nine years to revert more drastic climate changes, and the report published by the IPCC (2021) establishes that even if humanity is able to modify the more radical changes on carbon emissions- on what is called the “optimist” scenario- some climate change effects have already become reality. What's at stake is how much temperatures will rise, and that relies on which systematic changes

⁷ acronym meaning Environmental, Social & Governance, as a concept associated and articulated to good practices concerning these themes, above all to guide business dynamics in organizations.

⁸ Environmental racism is a term used to describe environmental injustices that systematically affects neglected groups, such as Black, indigenous and quilombola people.

⁹ [What is climate change? A really simple guide](#)

[A diferença entre os impactos de um aquecimento de 1,5°C ou 2°C no planeta](#)

societies will be able to implement in such a short period. The increase in the frequency of extreme weather events, such as heatwaves, droughts, floods, and earthquakes, clearly demonstrates the human accountability on the climate change observed within the last century, notably deforestation and burning fossil fuels being the leading causes of these circumstances. It is important to accentuate the Secretary-General of the United Nations, António Guterres' response to the 2021 IPCC report: “a code red for humanity... Global heating is affecting every region on Earth, with many of the changes becoming irreversible. There is no time for delay and no room for excuses.”

How can we change this route of destruction that may make Earth uninhabitable for humans and non-humans? What can be done to advance regulations of climate and sustainability issues that have been present since the 1st United Nations Conference on the Human Environment held in Stockholm in 1972? How can leaders and society work on a capability of sustainability and conservation through a process, or system, in this case, of the Earth's natural ecosystems? For these changes to be possible, the perceptions attached to *sustainability* and *regeneration* need to enter into the social-environmental cause repertoire.

Sustainability implies that continuous damages are to somehow be “recovered” so that this type of exchange may persist. For instance, if a company is responsible for a great deal of pollutant gas emission, it commits to planting trees. However, although sustainability recognizes damages caused by human action, it does not question the system that causes these damages and the violence in the foundation of this *modus operandi*. The idea, such as sustainable development, implies that there will be some kind of *development*, yet, several scholars explain that these two words together represent a paradox if we account for the idea of current development, which is unsustainable. What we see today- like common sense- is about sustaining modernity, alongside its vices, consumption, and validations through compensatory practices.

According to biologist and writer Daniel Wahl in his book “Designing Regenerative Cultures”, “Sustainability is not enough”. We need to do more than just sustain. We have to regenerate the vitality and bio-productivity that maintain life on the planet, we need to nurture and regenerate the pattern of socio-ecologic interdependencies that support the health of humans and the planet.”¹⁰

In the book, Wahl presents the idea of regenerative cultures, which would have as a premise the idea to create conditions in which life flourishes, through a holistic paradigm that reconnects human beings with nature and promotes systemic changes based on circular economies, collaboration, and systemic views. While sustainability counterbalances degenerative systems, regeneration would reconfigure the system, so that the design is ecological from the start. Additionally, the territory, diversity, and local cultures are essential aspects for regeneration, as claimed by Wahl:

It's important to emphasize that such regenerative cultures are different depending on the areas and bio-regions from where they emerge. As life's biodiversity increases its capacity for creative evolution, our cultural diversity also creates an abundance of experiences and perspectives. The question isn't that everyone needs to agree on every subject or see the world in the same way, but that, through our diversity, everyone intends to participate in ways that support the health, well-being, and evolutionary potential of all humanity and everything in life.

Nevertheless, we believe the word sustainability still is the most adequate to be used in various contexts, especially when dealing with a broader public, who still lacks maturity when it comes to socio-environmental issues. *Regeneration*, on the other hand, is criticized for being a term first disseminated by white scholars from the Global North (as sustainability was), and for that reason, it is still widely seen as elitist and distant

¹⁰ WAHL, Daniel, *Design de culturas regenerativas*, Bambual, 2019

from reality, particularly in Brazil. At the same time, *regeneration* brings forth space for diversity, depending on where you are on Earth, and that we need to move on from the history of separating human beings from nature to the story of the “interbeing”, a new narrative of the relations to other living beings, ideas in which we identify ourselves with and that inspires us to question and create new ways of living and seeing the world in order to build prosperous futures.

Is there any evidence that living systems like the Earth are more comprehended if thought of as complex and systemic processes, which hardens human perception when dealing with topics such as climate change when interacting with a rational and linear paradigm? But how do we realize problems differently? How to change the lenses with which we see the world to face climate challenges? How to awaken a socio-environmental conscience?

SOCIO-ENVIRONMENTAL CONSCIENCE

The system is not adapted for the kind of learning we currently need in the world (...) They teach knowledge that is no longer relevant, socialize individuals in roles that no longer exist, and supply mentalities necessary to follow paths of life that are rapidly disappearing.

Zachary Stein

Awakening a socio-environmental conscience is not an easy task, because we are much more used to following behavioral patterns that have been taught to us throughout life that guide our habits and beliefs that, for the most part, disconnect us from nature. Thus, transforming learning processes is necessary so that other ways of life may emerge. In May of 2021, UNESCO committed to taking concrete actions to remodel environmental education as part of school curriculums up to 2025¹¹, another proposal

¹¹ <https://unric.org/pt/unesco-educacao-ambiental-deve-fazer-parte-do-curriculo-escolar-ate-2025/>

added to many others that since the beginning of the millennium have prioritized education for a socio-environmental awakening.

In 2002, the UN declared that the years 2005 to 2014 would be the Decade of Education for Sustainable Development. In the Rethinking Education¹² report, from 2011, UNESCO affirms “This second decade of the twenty-first century marks a new historical juncture, bringing with it different challenges and fresh opportunities for human learning and development. We are entering a new historical phase characterized by the interconnectedness and interdependency of societies and by new levels of complexity, uncertainty, and tensions.”¹³ According to the report, education must focus on “cultural literacy, based on respect and equal dignity, helping to weave together the social, economic and environmental dimensions of sustainable development.”:

The world is changing – education must also change. Societies everywhere are undergoing deep transformation, and this calls for new forms of education to foster the competencies that societies and economies need, today and tomorrow. This means moving beyond literacy and numeracy, to focus on learning environments and on new approaches to learning for greater justice, social equity, and global solidarity. Education must be about learning to live on a planet under pressure.

The document also highlights the importance of diversity “if education is not simply to reproduce inequalities and social tensions that may be catalysts of violence and political instability. Human rights education has an important role to play in raising awareness about the issues that give rise to conflict and the means to its just resolution.” Therefore, democratizing this theme is fundamental so that cultural and practical changes become effective.

¹² Repensar a educação : rumo a um bem comum mundial?. – Brasília : UNESCO Brasil, 2016.

¹³ FREIRE, Paulo. Pedagogy of the Oppressed. São Paulo, Paz e Terra, 2004.

Author Fábio Scarano writes about the “evolution” of man and human detachment from nature- starting with Galileo, Descartes, and Newton- and that several indigenous populations do not have any words to define a separation of nature and society. Historically, traditional education is based on training individuals to respond to the needs of market development and economic evolution. In recent years, studies in areas such as socio-emotional learning have reinforced the purpose of education in supporting the construction of individual human identity.

Paulo Freire considered the Patron of Brazilian Education- because of his vast contributions as an educator, philosopher, and writer- addresses¹⁴ that "Education makes sense because women and men learn that through learning they can make and remake themselves because women and men are capable of taking responsibility for themselves as beings capable of knowledge." Freire¹⁵ argues that the main objective of education is to make students aware of their reality, “reading their own world” to transform it.

We believe that any social transformation needs to be connected with profound changes in educational systems, which currently still function based on models that are not coherent with the challenges of today's world. However, more than technical changes, we mainly refer to changes and transformations in the ways of teaching and learning, in the schooling relationships, and a holistic view of the learning processes.

It's easy to see how educational systems are "stuck in time" when compared to health systems, for example. While today's hospital has evolved in practices and technologies to anticipate and tackle diseases more effectively, many classrooms and teaching models have stayed the same for decades. The structural gap became even clearer with the Covid-19 pandemic, which highlighted the inequality in the speed at which schools responded to remote education, the predominant kind of access to formal

¹⁴ FREIRE, Paulo. *Pedagogy of the oppressed*. Routledge, 2013

¹⁵ FREIRE, Paulo. *Pedagogy of the oppressed*. Routledge, 2013

education during these times. Several schools failed to have a digital connection due to social disparities that cause a lot of students to not have access to the internet or computers, leading to serious impacts that point to a regression of up to four years in education in Brazil, accentuating the abyss of access to quality education.¹⁶

With this context, and based on our history, we focus on some fundamental questions: How can education genuinely contribute to solving these contemporary challenges, rethinking learning methods? Is it possible to reconnect human beings and nature through education? How to introduce social and environmental values and beliefs through education in such a complex world, preserving and incorporating the richness of different cultures and points of view? How to create educational models that address the challenges of the decade, the expansion of the individual's identity considering their local daily life, challenges, and realities? And finally: how to measure the impact of this action, especially in the complex reality of the Global South?¹⁷

LIVMUNDI: A HISTORY OF LIVING-LEARNING PROCESSES

The education for global change issues needs to be more holistic and contextually anchored through the incorporation of systems and their interconnection with culture and experience. Education that embraces an integrative discourse recognizes multiple perspectives and the need for critical thinking, reflection, and experience-based learning that leads to action and a sense of agency.

Daniel Wahl¹⁸

Since 2016, LivMundi aims to democratize the theme of sustainability through a simple and accessible language, awakening the necessary conscience and urgency to change individual, societal, and organizational behavior. We introduce new paths to

¹⁶ [COVID-19 pode fazer a educação no Brasil regredir até 4 anos](#)

¹⁷ [Global South is a term used in post-colonial and transnational studies that may refer both to “third-world” and developing countries.](#)

¹⁸ [Education and Regenerative Cultures \(Version 0.0\)](#)

reconnect human beings with nature through experiences, such as dialogues, lectures, workshops, joint efforts, self-knowledge and well-being exercises, and digital content. The different formats are manifestations of live-learning and non-formal models, approaches that were made evident after six years of operating.

One of the uppermost well-known, LivMundi Festival, brought together over 65 thousand spectators in its last edition, and relied on the attendance of 74 guests, connected over thirty cities and four indigenous tribes throughout the world, providing historical encounters such as a conversation between José Pepe Mujica and Noam Chomsky.

Aside from the festival, LivMundi accomplishes collective efforts of philanthropy, shares content related to the socio-environmental cause through its social platforms- that currently rely on over thirty thousand followers- and manages other projects such as LivMundi Sprouts and LivMundi Learn.

LivMundi Sprouts aims to engage youths in the awakening of a socio-environmental conscience through artistic experiences. In its first campaign, young people ranging from ages 14 to 30 were invited to write a letter to their future selves and express, in words and images, how they wish to remember the period of the pandemic.

While LivMundi Learn is a methodology of living-learning where we link technologies that allow for an establishment of digital and in-person communities with non-formal learning processes, in which the student is an agent and co-author in their learning journey. In this context, the student's territorial belonging becomes the connecting factor in this community and the resulting knowledge. The project occurred successfully in six state public schools in the towns of Araruama, Arraial do Cabo, Cabo Frio, Iguava Grandi, São Pedro da Aldeia, and Squarema, affecting 120 students and seven local educators.

All these initiatives are intended to help raise social and environmental awareness of the challenges of this decade, considered the most important for the healthy survival of the Earth's living systems, both human and non-human. An awareness that sprouts in each individual from the desire to be a part of a larger movement, valuing their trajectory, connections, and perspectives, and unfolds from the relationships with their territorial belonging, whether social, cultural, geographic, or spiritual, to start transforming it.

INSTITUTO LIVMUNDI – AWAKENING TRANSGRESSORS

With the objective that an increasing number of people take part in the awakening of the socio-environmental conscience, we founded the LivMundi Institute. Our focus is to amplify movements of transformation, *transgressing* ways to be Anthropocene¹⁹, that prove themselves to be progressively inadequate for separating human beings from nature.

The launch of the LivMundi Institute is a way to expand our ongoing work with a focus on education for socio-environmental transformation. Our main mission is to awaken the best version of each person from non-formal learning processes, addressing positively and purposely how our choices affect our lives and the future of the next generations, especially concerning the climate emergency and its social impacts.

We understand that learning is the process of acquiring knowledge, skills, values, and approaches that can occur in a formal or non-formal way, such as teaching, examples, and experience. Methods related to the act of learning connect stimuli to their effects or learning²⁰. The process is continuous and is linked to the ability to adapt to the environment in which we live. Learning is a journey of life.

¹⁹ Anthropocene: a term created by scientists Paul Crutzen and Eugene F. Stoermer in 2000 to define the present moment in history, in which human activity is causing a significant impact on Earth's geology and ecosystems.

²⁰ Processo de aprendizagem: entenda o que é e as diferentes teorias

Learning models ideally integrate the psychomotor, cognitive, and affective domains. In a very simplified way, for neuropsychology, for example, the learning process, led by the brain, first involves a *sensation*, activated by the senses, then we develop a higher awareness of these sensations, in the perception phase, which precedes the association of sensation with images, or *symbolization*, and then *conceptualization* occurs. Pedagogy, on the other hand, points to receptive models, by discovery, repetitions, and significance, which indicate different intensities of the subject's involvement in the process.

Learning processes are our focus as an Institute, with the purpose of promoting well-being for human and non-human systems. We understand that for this to occur, it is necessary to *develop a skill to respond*, a respons[ability] (the term response-ability was suggested by the philosopher Donna Haraway in her book *Staying with the Trouble*, thus far no translations to Portuguese). Therefore, it is important to note that the learning process is different for each particular group, depending on their relationship with their territorial belonging, whether social, cultural, geographical, or spiritual. These are objective and subjective influences that we deal with care, tenderness, and sensitivity to bring out the best in each “apprentice” to deal with the challenges we face, from a socio-environmental lens. We’ve adopted active methodologies, which privilege learning by doing and that the individual is an actor and author of their choices. In this way, the Institute's initiatives activate learning processes suited to each context.

Our learning journey is called non-formal, since, in addition to complementing what is offered by the established structures, we notice gaps in competencies that are not fully covered in traditional curricula, including our socio-environmental focus.

Based on this understanding, we initially turn our eyes to audiences that will not only be more impacted but also that, in a world still rooted in patriarchal structures, there’s an increasing presence of new groups as protagonists, accelerators, and influencers of the movement of environmental and social change, particularly young

people and women. Inside these two broad groups we focus on the intersecting issues of race, gender, and class that place these actors in different positions in the face of the challenges they face. Our first efforts are focused on young people, as they will be the most affected by the consequences of climate change, however, we also intend to impact their ecosystems of influence, such as teachers, friends, and family.

According to the IBGE²¹ (Brazilian Institute of Geography and Statistics) census, Brazil has around 47.3 million young people between the ages of 15 and 29 years old, which represents 26.4% of the population. Political scientist and scholar Roselani Silva²² highlights in her study that only 13% of this number is attending higher education, 70% of those considered poor are Black, almost half of the unemployed in the country are young (46%), and out of those who are employed (54 %) only 27% have their labor and social security rights assured. "Based on economic, social and cultural inequalities, we can divide this segment into two distinct groups of young people: those who manage to enjoy the position of 'being young' and those who go from childhood directly into adulthood and enter the informal labor market, or simply enter crime".

In a survey²³ of young people from different cities in Brazil, the desire for new educational models that allow a systemic, practical, light, and fun approach became evident. They desire a more experimental learning process connected to students' daily lives and a willingness to co-creatively participate in the development of educational guidelines for the future.

Furthermore, one factor, in particular, stands out: whereas climate change is naturally related to external problems - pollution, loss of biodiversity, greenhouse gases - young people are reinforcing the importance of safe learning spaces where they can express their opinions, personal conflicts, and, from this perspective, be able to express

²¹ [Censo 2007, IBGE](#)

²² Silva, R. S. D., & Silva, V. R. D. (2011). Política Nacional de Juventude: trajetória e desafios. Caderno CRH, 24(63), 663-678

²³ COUTINHO, Luciane. Brazilian Socio-Environmental Movements, Youths and Their Perspective, 2021

their most intimate identity, strengthening bonds of trust with the groups they participate in. This approach - from the inside out and considering relationships - seems to be the turning point for the promotion of a profound transformation capable of interconnecting human beings and nature.

Through the experience of the Institute's learning journey, we want to develop critical and constructive thinking, which is a characteristic of LivMundi's history. We want to multiply transgressors, those who question the status quo by proposing fair and prosperous relationships between all forms of life.

In stating that we want to multiply transgressors, we oppose the negative connotations that the word carries, such as "infringing" and "violating the laws or orders". If we believe that the current arrangement and imaginaries, that is, the "order", is leading both human and non-human beings to excessive depletion of the Earth's resources, a lot of courage is required to question the status quo and transgress old habits to exist in other ways. Disseminating values and beliefs that seek a harmonic reconnection of all forms of life. Thus, transgression becomes an attitude to be awakened and encouraged in individuals to drive the transformations we need as a collective.

To build "transgressive journeys"- which is how we call the process that a person goes through during contact with methodologies and practices at the LivMundi Institute- we believe it is important to develop the ability to alternate perspectives and articulate local demands with the individual's awareness to amplify the chances of success in the path to dealing with challenges. The reading of the surroundings, affinities, common tastes that unite each group and their contexts are necessary to access and integrate the relevant resources available, acting and collaborating in a network. A challenge- both individual and collective- that is strengthened with experimentation, with "learning by doing".

We believe that learning processes are more transforming when experienced collectively, creating bonds of solidarity and collective identity, which can promote deep and structural changes in the lives of each individual, retrieving and giving meaning to their trajectories.

We understand that each participant who connects to our learning journey arrives with knowledge, beliefs, and values that define a certain level of awareness regarding the socio-environmental cause. Our goal is that this level of consciousness increases, making them *transgressors* progressively. They are the multipliers of new beliefs and values in their territorial belonging, attracting more people to awaken socio-environmental awareness through the example of their transforming actions. We understand that the impacts of the journeys must be monitored over time as well. Initiatives catalyzed by activities must be observed and encouraged, as they feed back into the personal and collective transformation cycle, including legacies for their communities. In this way, the work of the LivMundi Institute does not end following these transgressors' learning journeys. We want to support the co-management of these communities so that, through technology platforms, connections with our network of partners, periodic meetings, facilitation, exchange networks, and other activation activities, we can continuously drive these change agents and their initiatives. There is an aspiration that in the future, the LivMundi Institute can even financially support projects within this community.

OUR PILLARS OF ACTION

As noted above, the role of the LivMundi Institute is to awaken socio-environmental awareness and critical perception of our choices and their consequences, based on non-formal learning processes, which we call "transgressive journeys". Our focus is to strengthen the individual and their relationship with their territorial belonging, whether social, cultural, geographical, or spiritual. We want to multiply transgressors, those who question the status quo, proposing fair and prosperous

relationships between all forms of life, multiplying habits, beliefs, and values capable of dealing with the social and environmental challenges we already face.

We highlight below the fundamental pillars of our performance:

I) WE TAKE A SYSTEMIC APPROACH

Our learning journeys reflect a nature that is complex, interconnected and, interdependent from our world and its relations.

It matters what matters we use to think other matters with; it matters what stories we tell to tell other stories with; it matters what knots knot knots, what thoughts think thoughts, what descriptions describe descriptions, what ties tie ties. It matters what stories make worlds, what worlds make stories.²⁴

Donna Haraway

Systemic thinking proposes that the parts that make up a system can only be analyzed if the relationships that constitute such a system are considered. While the Cartesian linear view divides the parts to understand, systemic thinking launches another paradigm for thinking about science, based on a holistic and integrated view. To gain systemic insight, we analyze the interrelationships, contexts, and perspectives of each part of the system. We can think of a network, where all nodes interact with each other and with their means, with results and impacts in continuous transformation based on these relationships.

This perception makes much more sense when we take into account that the Earth is a living system and living systems are complex, composed of tangles of interdependent relationships. However, the separation forged by a vision of dissociation between human beings and nature, means that for a long time the West created systems that designed the world as a machine, which could be divided and "fixed" in parts.

²⁴ HARAWAY, Donna. *Staying with the Trouble: making Kin in the Chthulucene*, Duke University Press, 2016.

However, each part only exists if understood in relation to the others in living systems. As philosopher and writer, Ailton Krenak²⁵ writes, "Life goes through everything, through a rock, through the ozone layer, glaciers. Life goes from the oceans to dry land, it crosses from north to south, like a breeze, Life is this crossing of the living organism on the planet into an immaterial dimension." We are interconnected and interdependent.

According to physicist and writer Fritjof Capra, one of the greatest references in the area, author of the book *The Turning Point*, the systemic view of life involves "a conception of the life in terms of networks, a non-linear pattern, a pattern of relationships and connections between points, us."²⁶ It is important to emphasize that systemic perceptions are often treated as "new", but many ancestral cultures were already guided for thousands of years by holistic views, as Capra himself reports in his book *The Tao of Physics*, drawing parallels between this paradigm and traditional Eastern thoughts such as Buddhism and Hinduism. Here in Brazil, indigenous peoples have also cultivated holistic perceptions for thousands of years.

In 1970, Chilean biologists Francisco Varela and Humberto Maturana created the term *autopoiesis* to designate the capacity of living beings to produce themselves, as part of the capabilities of living and complex systems. The word comes from the Greek auto "self", poiesis "creation" and defines each living being as a self-producing and self-regulating process of the two vital functions through the relationship between its components. Haraway makes the concept more complex, suggesting the idea of *sympoiesis* as more appropriate to refer to living systems, considering that the exchanges and interactions between living beings create and recreate beings all the time, are the *relationships between relationships* that create life, in collaboration.

Simpioiesis means "begetting-with", dismantling the old views of individuality knowing that human and non-human living systems are a tangle of relationships that

²⁵ KRENAK, Ailton. *Ideias para adiar o fim do mundo*, Companhia das Letras, 2019

²⁶ [Interview with Fritjof Capra](#) for the Youtube Channel *This is not the truth*, 2018

can only regenerate to the extent in which those relationships are healthy. We understand that these perceptions about the living and dynamic world of which we are a part have a profound impact on the learning processes in which we've been immersed since childhood.

Systemic learning models such as head, hand, and heart²⁷, the co-creator of change's apprentice, *Buen Vivir*²⁸, *design thinking*²⁹, *unlearn*³⁰, *degrowth*³¹, *doughnut economics*³², *holistic economies*³³ are some examples of this type of approach. It's also important to note that regenerative cultures shifts demand realizing and recognizing the role of artistic languages³⁴ as fundamental to reconnecting human sensibilities with living systems and with an awareness of our collaborative nature.

We are in a time in between narratives, shifting from a narrative and worldview focused on separation and competitive scarcity to a narrative and worldview that recognizes our 'interexistence' with everything else and our potential to co-create collaborative abundance.³⁵

Daniel Wahl

Strengthening people's interrelationship systems is another key aspect. We believe that the shift to a desirable regenerative paradigm necessarily involves another vision of individuality no longer shaped for personal success and competition, but for systemic health and collaboration. This strengthening of interpersonal relationships is intended to cultivate fundamental sensitivities and capabilities for the current world, such as holistic perception, dealing with uncertainty, a view of complexity,

²⁷ [Jonathan Dawson on education - Head, Heart and Hands](#)

²⁸ [Para salvar a humanidade do desastre: "o bem viver"](#)

²⁹ [IDEO Design Thinking](#)

³⁰ [Ecoversities | reclaiming knowledges, relationships and imaginations](#)

³¹ [Degrowth.info](#)

³² [What on Earth is the Doughnut?](#)

³³ [MA Regenerative Economics](#)

³⁴ Shrivastava, Paul, et al. "Transforming sustainability science to generate positive social and environmental change globally." *One Earth* 2.4 (2020): 329-340.

³⁵ [Education and Regenerative Cultures \(Version 0.0\) | by Daniel Christian Wahl](#)

understanding of the systemic view of life, and others that support you in your performance for the well-being of individuals and collective.

II) WE INCORPORATE THE PRINCIPLES OF PARTICIPATORY CULTURE TO SPREAD OUR PURPOSE

Participants are authors and co-creators of the socio-environmental conscience awakening.

A participatory culture is linked to two central concepts: democracy and diversity. If we allow all citizens to have a voice in society, there will be a fundamental shift in their governance. Therefore, ensuring that all these voices are heard is the best mechanism for dealing with the diversity of a global society.

Henry Jenkins

Different structures of culture allow for different degrees of participation by those who are part of it. The participatory culture was named after the advent of the internet, and its main characteristic is to enable all its users to contribute to the knowledge that is generated there, displaying stories, narratives, and perceptions of the world. Engagement and sharing are fundamental bases and the dynamic takes place through the interaction between its participants. Through these shared experiences, other forms of power are possible, as any participant can potentially contribute and express themselves.

Due to the advent of participatory culture, forms of expression that previously had a limited audience have become widely known, allowing cultures and habits to manifest themselves in other ways. From the perspective of the individual, the internet has allowed more people to produce and share content, causing new forms of popular expression, where anonymous people have become opinion-makers. In the collective, the digital environment has made many causes and people amplify their voices, stimulating new values and beliefs for contemporary society.

The internet is one of the central means of relationships in contemporary society, especially for young people, and the focus of our initial approach. If Millennials- young people between the ages of 24 and 30 years old- witnessed the explosion of the internet, Generation Z- young people up to 24 years old- don't know a world without it, as they were born in a reality of continuous digital connection. In this context, it is possible that a young person- who has little influence at home or finds themselves in a situation of social helplessness- becomes a leader in an online game, for example. Or a low-achieving student by traditional academic standards exerts behavioral influence in their online community or other territorial belonging. Being able to experience a virtual world that values individual identity and collective meaning, and even allows for solving problems, can make the real world uninteresting. Add this to the reality of many young Brazilians, the lack of renewal of learning processes and the lack of basic infrastructure in Brazilian education that distances them from their possible futures.

In a narrow view, there is a sense of alienation and disconnectedness from youth's lives in the real world. It is not uncommon for young people to be completely disinterested in the traditional learning process, where the student is a passive figure and recipient of the journey's contents. How to motivate them, if the parallel digital seems so much more interesting?

The reconnection of human beings with nature and the awakening of socio-environmental awareness needs to be disseminated and popularized through the participative culture of the internet, with engagement and dynamic interaction of its participants, enabling them to become co-creators of the learning process. Therefore, we work with different enabling technologies such as gamification, interactive platforms, and collective mappings, building hybrid journeys, by integrating face-to-face and digital methodologies in tune with the context of "young transgressors".

Furthermore, our learning journeys are not temporary, with a definite beginning, middle, and end. Transgressors can participate in the LivMundi Institute community,

prepared by those who wish to remain active in the dissemination of habits, beliefs, and values related to this socio-environmental awareness. In this sense, the internet is essential to facilitate the interaction and dissemination of our purpose.

III) WE VALUE TERRITORIAL BELONGING

We believe that territorial belonging is a catalyst to individual and collective changes.

The third pillar of action of the LivMundi Institute is territorial belonging. We can understand it through subjective and objective dimensions. The subjective territory encompasses the relational web that encases the individual, their networks, affections, culture, spirit, and other human and symbolic aspects that influence their individual and group behavior, as mentioned above. It goes through affinities and tastes that can relate to people from distant places around the world, allowing for a rich exchange of experiences and a powerful “sense of belonging”. The objective dimension of the territory is associated with the geographic and local connection as an object of possibilities for action and transformation. Several international and national ecological transition movements such as *Local Futures*³⁶, *Transitional Cities*³⁷, *EcoBairro*³⁸, *WeAll*³⁹ have the geographic space as the center of their action. According to activist Helena Norberg-Hodge, creator of the Local Futures movement, globalization is one of the key points of change when we talk about regenerative systemic changes:

Globalization, which tries to unite all local, regional and national economies into a single world system, requires the homogenization of locally adapted ways of life. I found that community and a close relationship with the land can enrich human life beyond any comparison with material wealth or technological sophistication. A different path is possible.⁴⁰

Helena Norberg-Hodge

³⁶ [Local Futures](#)

³⁷ [Transition Network](#)

³⁸ [EcoBairro](#)

³⁹ [Weall](#)

⁴⁰ [O Futuro é Local - EcoUni](#)

In a country as unequal and racist as Brazil, which currently has more than 125 million people living in food insecurity⁴¹ and 14 million unemployed⁴², debating the issue of sustainability without thinking about these territorial belonging is, to say the least, not adequate. For an intersectional socio-environmental vision that guides other economic models, we believe that strengthening the individual's connection with their territorial belonging is essential, as it is from this relationship that the possibilities and desires for change can emerge.

The learning journeys we offer at the Institute are starting points to be adapted to the contexts in which we operate, as each territorial belonging has its specificities, codes, symbols, relational dynamics, and needs, which needs to be part of this co-creation to generate a true socio-environmental impact. In the matter of the geographic dimensions of this territory, we strengthen local actions and experiences, creating bridges with social actors that are part of the ecosystem of influence. Furthermore, the subjective territorial belonging must be complementary to the objective local territory, feeding global thinking, and acting. The holistic view of the world as a great collective experience allows the transgressive attitude to point out new paths, respecting the peculiarities of each local culture and history.

IV) WE OPERATE THROUGH A NETWORK

We activate our network of partners and access the necessary resources to execute our purpose legitimately.

We are surrounded by extremely complicated systems. Consider, for example, the society that requires the cooperation between billions of individuals, or the communication infrastructure that integrates billions of cell phones with computers and satellites... Our biological existence is rooted in continuous interactions between thousands of genes and metabolites within our cells... Networks permeate science, technology, business, and nature to a much greater degree than might be evident on casual inspection...we will never understand complex

⁴¹ Mais de 125 milhões de brasileiros vivem insegurança alimentar na pandemia, aponta estudo

⁴² Desemprego no Brasil fica 14,6% e atinge 14 milhões de pessoas, diz IBGE

systems without developing a deep understanding of the networks behind them.

Albert-László Barabási⁴³

With the understanding that we live in complex and diverse environments, we need to develop strategies to deal with the uncertainties that characterize life. Uncertainty can be an asset that connects us to the specifics of each territorial belonging, whether social, cultural, geographic, or spiritual. For this reason, it is from the understanding of their demands, and relying on the careful curation that characterizes LivMundi's initiatives, that we activate a network of partners and most appropriate resources, or even seek connections that are more suitable to the challenges presented. The territorial belonging is a space for exchanges, interactions, and collective good living and, just like the individual, it also has its “better version”, co-created by those who are part of it.

Networking is the fourth pillar of action of the LivMundi Institute because our proposal only prospers and scales if we develop the ability to read, understand, connect and act in different territories, with their complexities, diversities, and knowledge. This network will always be activated and nurtured organically and dynamically so that this creation of value is mutual since it is based on trusting relationships that collaboration takes place. The intention of being truly diverse and inclusive is only viable if we access other worldviews, forming living ecosystems with shared value.

V) WE DISSEMINATE OUR CAUSE VIA TECHNOLOGIES

We embrace technologies, as they are fundamental to promote the dissemination of socio-environmental beliefs and values

Technology is one of the great expressions of human creativity, it is a natural expression of the creative process of human beings. Technology is not the work

⁴³ <http://networksciencebook.com/chapter/1#networks>

of demons, but of humanity: technologies are part of the natural development of every human being.

Paulo Freire

The fifth pillar of action of the LivMundi Institute is technologies, considered transversal to the other pillars. Technologies enable network performance by allowing connection and interaction between its actors. Likewise, it is central to the participatory culture, characterized by the intensive use of the internet that allows collaboration and fosters relationships, especially among young people, with a high degree of digital literacy and a fundamental public for LivMundi. Subjective and objective territories of belonging can be accessed via technology, enhancing their experiences and connections. Finally, to embrace a systemic approach, the use of technologies is not essential, since a holistic and integrated vision is based on human perception, but the use of technologies facilitates navigation through complex environments, their interconnections and interdependencies.

The Institute's learning journeys and other initiatives incorporate technologies in specific moments of its operations and can be central in hybrid formats, where digital platforms are essential tools for the execution of its dynamics. It is worth remembering that *communication* is a core competence for the Institute, which uses technology intensively both through actions on social media, which are fundamental to disseminating our initiatives, as well as part of a journey, as, for example, an audiovisual product that can express a narrative that directly impacts the transformations in the territories.

Another aspect to consider is the vision of social technologies, widely used by the third sector that works with vulnerable territories, such as the LivMundi Institute. In a broad way, we can understand social technologies as experiences whose intention is to develop society, acting on a social problem from the point of view of the people affected by it. For this, an important objective is for social technologies to break barriers of knowledge and hierarchies between the participants affected by it. They usually have an

affordable cost, also allowing its replicability. The LivMundi Institute seeks to build social technologies through its initiatives to foster a network of multipliers able to irradiate its socio-environmental beliefs and values.

FINAL THOUGHTS

This document was developed by the LivMundi Institute team based on several meetings, readings, and research. Its objective is to present our way of existing in the world, our vision, beliefs, and values, guiding our contribution to a more just, fraternal, and regenerative world.

In short, our purpose is to multiply transgressors, those who question the *status quo*, proposing fair and prosperous relationships between all forms of life, so that they can drive transformations in their territorial belonging. Thus, the LivMundi Institute intends to "train" transgressors through non-formal learning processes that use systemic and participatory approaches. We integrate methodologies in a hybrid way, articulating face-to-face and digital tools, always based on what impacts the most, connects, and adapts to the characteristics and challenges of the territory where the journey will take place. We act as a network to leverage our initiatives and build spaces for true and inspiring dialogue to deal with the social and environmental challenges we are facing. We believe that, in this way, we will awaken the best version of each person to start transforming worlds.

The journey of the LivMundi Institute is beginning! Based on this proposal, we want to win supporters and donors who are delighted with our purpose to make our initiatives viable and scalable, in addition to our financial sustainability as a Civil Society Organization.

Our team builds this journey with enthusiasm from the start and, in this new phase, seeks to complement their experiences and skills to expand their operations with

responsibility and boldness. We are transgressors, awakening transgressors, collaborating to create a better world.

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