STUDY

SPATIAL PLANNING AND TRANSITIONS

Juliana COLIN

Introduction

At a time when the urgency of the climate crisis was not yet front-page news, and the theory of collapse was not as widespread, Françoise Choay was already sounding the alarm about the future of the territory and the practice of planning in her 2011 book "La terre qui meurt" ("The dying earth"). She alerted us to the impoverishment of urban planning practice over recent decades and its transformation into an increasingly technocratic practice, highlighting the impact this is having on the future of our societies. Starting with the evolution of cities from the Middle Ages to the present day, she takes us on a journey through the centuries, tracing the evolution of mentalities, technical knowledge and economic practices that have shaped the city and the urban environment.

In this text, Françoise Choay describes the arrival of the contemporary urban model as the advent of a new, increasingly abstract and mediatized space, made up of interconnections. This turning point in the practice of urban planning on the eve of the 21st century marks a profound break in the scale of urban intervention, moving from the commune to communities of communes and regions. This new space, erected by advances in transport, telecommunications and information technology, is becoming increasingly anonymous, condemning contemporary society to a loss of human contact. Françoise Choay questions our human need to be able to live in an urban space conducive to basic interpersonal relationships, those that help shape the human person.

Citing the more recent work of "territorialists" such as Italy's Alberto Magnaghi, Françoise Choay concludes her text with a reminder of the vital need for human societies to transform urban planning practices. In order to cope with the process of deterritorialization and urbanization of the world, she highlights the "territorialist" approach as being able to provide adequate responses to the "singularity" of the territory and the local scale, and enabling the direct participation of "local communities" in all decisions and actions affecting them.

The work of the "territorialists" has been structured around the notion of the "bioregion" since the 1970s. An eco-anarchist movement advocating "ecological holism" (a global, inclusive approach to the health of ecosystems), bio-regionalism proclaims an "ecocentric" approach to environments, a sine qua non condition for guaranteeing the sustainability of any human settlement:

"Literally and etymologically speaking, a bioregion is a "life-place" - a unique region that can be defined by natural (rather than political) boundaries, and which possesses a set of geographical, climatic, hydrological and ecological characteristics capable of hosting unique human and non-

human living communities. Bioregions can be defined as much by the geography of watersheds as by the particular flora and fauna ecosystems they present; they can be associated with recognizable landscapes (for example, particular mountain ranges, grasslands or coastal zones) and with human cultures developing with these regional natural boundaries and potentials. Most importantly, the bioregion is the most logical place and scale for a community to take root and establish itself in a sustainable and life-giving way (Thayer 2003, p. 3)".[1]

According to Alberto Magnaghi, a bio-region is a set of territorial systems strongly transformed by man, characterized by the presence of a plurality of urban and rural centers organized in a non-hierarchical network. These territorial systems are in dynamic equilibrium with their surrounding environment. They maintain an ecological, productive and social balance with their territory1.

Here, "territory" is understood as a human environment (the "milieu ambiant", according to Gilles Clément), as a new, highly complex living ecosystem produced by the co-evolutionary relationships (the "médiance", according to Augustin Berque) between human settlements and nature. This definition of "territory" requires us to consider a few epistemological definitions of how we understand our relationship with nature, in order to question our relationship with the world.

Towards an overhaul of our relationship with nature

It's important to point out here that the notion of "territory" that we wish to defend calls for a decentering of the Western model of thought, which is often permeated by an anthropocentric vision of the world. We are interested in anthropological currents that oppose the purely dualistic model between nature and culture, and instead focus on the different relationships between the two.

Philippe Descola defines anthropology as "the science of mediation between nature and culture". He also describes the relationships studied by these anthropologies as ecology. This anthropological definition introduces not so much a separation as a relationship: it takes into account the way in which we situate ourselves in an environment.

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1 *Robert Thayer, LifePlace. Bioregional Thought and Practice, Berkeley :University of California Pressp, 2003, pag 3*

"On the contrary, the operation we now need to carry out is to conceive the destinies of humans and non-humans as intrinsically intertwined. The idea of nature may have been used for a time to express all sorts of confused aspirations and informal projects, and was first thought of as the project to save nature, or to conserve it - a project consisting simply in giving value to what once had none. But despite this tactical usefulness that I recognize in the idea of nature, it seems necessary to repeat that this notion has had its day, and that we must now think without it in order to imagine institutions that would make it possible to achieve the coupling of humans and non-humans, i.e. to govern the lives of all beings in the same terms..[2] »

To take this reflection a step further, contemporary ecology seeks to show that there is no necessary contradiction between the needs and aspirations of humans and their natural environment. We could therefore move towards a way of inhabiting nature without destroying it, even to the point of building human activities that might turn out to be nature-friendly. This vision is defended by the alternative social movements at work in France:

" " Nous sommes la nature qui se défend" ("We are nature defending itself"), a slogan that has taken the world by storm. It would have been more accurate to say "Nous sommes le bocage qui se défend" (We are the bocage defending itself), to remind us that the bocage is not so much "natural" as the fruit of a symbiotic relationship between plants, humans and animals. Indeed, even the Amazon rainforest is shaped by a gardening dimension that escapes the Western gaze, but not that of its inhabitants.
Extracting ourselves from the artificial binarism between man and nature, between the domestic and the wild, enables us to (re)construct a relationship with the world that takes care of the wild flora and fauna at the very heart of peasant territories, but also of the peasant practices at the heart of wild territories. The Earth is neither a natural reserve nor an agricultural resource; it's a web of relationships between minerals, plants, animals and humans: a "whole-world", in the words of Edouard Glissant.[3] ».

This transformation in anthropological thinking about our relationship with the world has had a major influence on ecology movements such as Deep Ecology. These movements call for a rethinking of our relationship with nature, and a renewal of our perception and relationship with the world.

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2   Philippe Descola, La composition des mondes, Entretiens avec Pierre Charbonnier, Flammarion, 2017, pag 322

3   Que se passe-t-il sur la ZAD de Notre-Dame-des-Landes depuis l'abandon du projet d'aéroport ?, In : Lundimatin, n° 209, 23 septembre 2019, https://lundi.am/zad

Defending deep ecology

Deep ecology aims to reject the *"man-in-the-environment"* vision in favor of biospheric egalitarianism, but without establishing a hierarchy between concern for nature and concern for human beings. Arne Naess, one of the founders of deep ecology, supports "the idea that nothing exists separately, that a thing only exists by virtue of the relationships it supports with the environment in which it is immersed". The world is thus perceived as a constantly changing field of relationships, characterized by dynamism, instability, novelty and creativity.

This upheaval in our relationship with the world and with nature implies abandoning the *"protectionist"* vision of the latter as a support and condition of possibility for our own human existence. Deep ecology invites us to cultivate a relationship of empathy and understanding with other forms of life that is not based on an ethical or intellectual relationship to the world around us. It puts forward the power of "affects", to highlight the "motivation" thanks to which morality can become "practical".

« Naess sets out to demonstrate that no one ever acts unless driven by affects, and that the direction in which the will acts on each occasion is strictly determined by the affects exerted on it »[4] .

The importance of "affects" in the relationship between individuals and their territory is developed at length in Joëlle Zask's Ecology and Democracy. For her, an individual can only have regard for a place insofar as it matters to him or her, and insofar as he or she can be a player in that territory and its development. Instead of "home" or "chez soi", she prefers the term "corner of life", which embraces a wide range of ways of relating to the outside world.

From the theories of the "territorialists", through the currents of deep ecology and the link with democracy, we defend here a vision of spatial planning that supports the inhabitant and all forms of life. In the words of Valérie Jousseaume, we advocate a type of planning capable of creating emotional links with the world around us. A design that creates quality relationships with oneself, with others and with the world. We advocate a type of development that *« supports the*

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4 Arne Naess, « Une écosophie pour la vie », Introduction à l'écologie profonde, Editions du Seuil, 2017, pag. 24

inhabitant, one that is capable of creating links, not just economic, but affective, if not affectionate, with otherness, in other words, with the whole world. A development that "addresses the ordinary inhabitants, those who are already here, who invest their time and energy in the locality. They are the wealth, the creative human capital »[5].

For Valérie Jousseaume, space has a major role to play in the current anthropological revolution. Beyond its physical materiality and its social role, space has relational qualities. In this sense, it can become the foundation of our reconnection to ourselves, to others, to the community and to the world. In the words of Ivan Illinch, it's a question of creating an ecological society, by intensifying communal life and seeking *"conviviality".*[6].

TOWARDS CHANGING LAND-USE PLANNING PRACTICES

The theoretical framework proposed by the "territorialists" of the "bioregion" or that of "deep ecology" implies a need to revisit planning practices. We are therefore going to look at the changes we feel are necessary in the practice of designers, planners and consultants in spatial planning. Later, we will identify the skills1 needed to rethink the practice of spatial planning in the face of transitions.

In the following pages, we will demonstrate how the practice of land-use planning is far from being a purely technical and intellectual operation. As we aim to equip land-use planning professionals to advise on ecological transition, we feel it is necessary to emphasize the need for aptitudes2 and attitudes3, rather than purely technical knowledge4. In our view, supporting transition in the field of regional planning calls for individual and collective awareness of our place in the world.

To introduce these issues, we take up the definition of planning presented by Valérie Jousseaume in her book "On aménage le monde comme on envisage la vie" ("We plan the world as we plan life"):

« Many people think that planning the territory means equipping the territory. But planning is

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5   Valérie Jousseaume, On aménage le monde comme on envisage la vie, POPSU, Les conférences, pag, 28

6   Ivan Illinch, La convivialité, editions du Seuil, 1973

much more than that. Planning is the materialization of our culture, our "way of being in the world". It's materializing the way we give meaning to space, time and, within this space-time, our self-awareness (sensations, emotions, thoughts) through the relationships we develop with others, with objects, with living animals and plants, with minerals, with the cosmos. Space, time and relationships are the three pillars of our awareness of existence. We shape the world as we give meaning to our human experience on Earth ».[7]

The following pages will be devoted to presenting the competencies (knowledge, skills and attitudes) that we feel need to be developed in order to improve spatial planning practice and consultancy. Inspired by the European framework of sustainability competencies proposed by GreenComp, we have structured our competencies in three parts, three areas of action around the question of "acting for sustainability "1 Indeed, the "acting for sustainability" competency area encourages learners to act simultaneously on three levels of our capacity for action:

- at the individual level, by identifying their own potential for action in favor of sustainability, and with the aim of actively contributing to improving prospects for the locality and the planet,

- at a collective level, to act for change in collaboration with others and in recognition of the fundamental role of communities and civil society organizations in sustainability,

- within a political framework, to determine the responsibilities of institutional policies and demand action from those charged with making change happen.

This three-level structure reflects the complexity of the professional approach at a time of transition, and the need to become aware of our need to reconnect to ourselves, to others, to the community and to the world.

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7 Valérie Jousseaume, On aménage le monde comme on envisage la vie, POPSU, Les conférences, pag. 9

1. ADAPTABILITY

Individual initiative : accompanying and influencing transition processes

« The bio-regional hypothesis invites us to fully consider the fact that there can be no single universal ecological behavior. What is adapted to a certain climate may not be so elsewhere; what seems appropriate to one species may not work with another; what may grow in one soil may not necessarily flourish in another. (…) By thus inviting decentralized governance based on the geographical rules of life and ecosystems, bioregional policies (which could be described as "local ecodemocracies") are in almost total opposition to the way in which our modern Western societies are structured.[8] *»*

Transforming the practice of regional planning in the age of transitions depends on our ability to adapt to the complexity of the world. However, the ways in which we do things are still not up to the challenges of climate and society. When it comes to spatial planning practices, we can identify two distinct technical cultures: a dominant, technocratic and planning culture, which aims to impose the viewpoint of the designer and the client through the act of technical expertise based on top-down knowledge; and, on the other hand, an empirical, opportunistic and precautionary culture, which aims to accompany and serve the users of a territory. Our study of is situated within empirical and experimental approaches, which work with the context. To support our argument, we'll take up Thierry Paquot's definition of the notion of urbanism in his book "L'urbanisme c'est notre affaire!" :

"Urbanism(…) is the democratic way of arranging the activities of city dwellers in time and space, the art of relationships, transitions and combinations. Urban planning is not just about "managing" (what an ugly, inappropriate word, when it's really about "taking care of"!) urban operations, drawing up development plans, (…) Urban planning is a problem, not a solution. It questions the "becoming-urban-of-being-and-of-the-world"; it does not provide a standardized, definitive, absolute, cloneable answer. It is a form of doubt that magnifies experimentation and worries about any assertion bolstered by certainties (…) Urban planning is philosophical. It is based on ideas, convictions and utopias. It calls for debate [9]*».*

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8   Mathias ROLLOT, Les Territoires du vivant, Wildproject, 2023

9   Thierry Paquot, L'urbanisme c'est notre affaire !, L'Atalante, Nantes, 2010, pag. 12

This vision of planning practice is akin to forms of project management that are attentive and sensitive to the production context, and which resemble a model of support for a collective process:

« *Steering, by definition, is never absolutely effective: it's about doing-with, not mastering. (...) Because they simply direct natural processes, the arts of making-with require less energy and have less transformative power than the arts of making. In the arts of faire-avec, we don't command, we inflect; we don't intend our empire over things, we see to it that they come to be useful to us. You treat nature as a partner, you collaborate with it (as Canguilhem put it), you take the other into account, you negotiate, and sometimes you even trick it. It's as if we were trying to establish with nature and the natural beings we manipulate the sociable relationships that enable people to live together in the communities they form.*[10] ».

This vision of urban planning and the practice of regional development as a process that influences transformations but does not impose anything, implies a humble individual posture. This means adopting human and social qualities such as adaptability, humility and the ability to listen to others and to differences. If this condition of possibility of a new planning practice imposes in terms of knowledge a systemic thinking[11], , it also requires a determined and attentive individual attitude[12] Transformation should also be seen as a collective process, calling upon our capacity to act in collaboration with others. It's a question of inventing a way of doing things that enables everyone (residents, elected representatives, designers, consultants, technicians, etc.) to participate in the conception of space as a *"common property"*. This aspect of land-use planning calls on a new skill: our capacity for collective action.

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10 Catherine Larrère, Raphael Larrère, Penser et agir avec la nature, Une enquête philosophique, La Découverte, 2015

11 GreenComp définit la pensée systémique comme la capacité à aborder un problème de durabilité sous tous les angles; à prendre en considération le temps, l'espace et le contexte afin de comprendre comment les éléments interagissent au sein des systèmes et entre ceux-ci. **La pensée systémique se focalise sur les *relations* plus que sur les *éléments* et interprète le monde en terme de systèmes interconnectés**.

12 Par aptitude, on entend la capacité d'appliquer un savoir et d'utiliser un savoir-faire pour réaliser des tâches et résoudre des problèmes. Les aptitudes peuvent être cognitives (faisant intervenir la pensée logique, intuitive et créative) ou pratiques (faisant intervenir la dextérité manuelle et le recours à des méthodes, du matériel, des outils et des instruments).

2. CAPACITY FOR COLLECTIVE ACTION
Collective action : acting for change in collaboration with others

As a political process, this approach to urban planning resonates with John Dewel's definition of democracy, when he states that its primary characteristic is to reject dogmatism, and to replace fixed beliefs and rules with the critical observation of concrete social experience. For him, democracy is first and foremost a method: that of experience[13].

Of course, we're referring here to participatory democracy approaches, which involve local residents in decision-making processes concerning the future of the city. The point is to recognize that there is no single solution to a problematic situation, but that everything is debatable... and that in this area (as in all projects), it's better to risk conflict than to impose an authoritarian solution, in the name of some kind of knowledge[14].

We should mention Henri Lefebvre's seminal work in defining what he aptly called the "right to the city". :

"The transformation of society presupposes the collective possession and management of space through the perpetual intervention of the "interested parties", with their multiple, diverse and sometimes contradictory interests. In other words, confrontation. On the horizon, at the limit of what's possible, we need to produce the space of the human species, as a generic collective work of this species, to create (produce) planetary space as a social support for a metamorphosed daily life.[15]».

It's important to emphasize that this type of approach requires a very particular attitude on the part of designers, decision-makers, planners, advisors... We prefer to speak of human postures and attitudes, rather than intellectual skills. As Catherine and Raphael Larrère point out, bottom-up approaches require us to "take into account the constraints weighing on the populations concerned, as well as their representations, knowledge and know-how [16]». This posture implies

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13   Joel Zask, Écologie et démocratie, Premier parallèle, 2022

14   Catherine Larrère, Raphael Larrère, Penser et agir avec la nature, Une enquête philosophique, La Découverte, 2015

15   Henri Lefebvre, Le droit à la ville, 1974, p. 484-485

16 Catherine et Raphael Larrère, idem.

empathy and the ability to listen, so as to be able to decentralize one's own point of view and reach out to others. The planner's posture cannot be that of the knowing expert, able to back up his comments with a science that claims to be neutral. The planner must be able to take into account the local representations of residents, while recognizing the sociological and cultural conditions that underpin them. The planner must be able to take part in social debates, to involve local communities in the management of their natural heritage, to preserve - and even enrich - biological diversity with the populations concerned and by counting on - and even on - their activities [17].

3. ABILITY TO BE AN AGENT OF CHANGE

Political agency :

Henri Lefebvre's work has led to the emergence of a new vision of urban space as a social, cultural and political place. Moving beyond the ideological and utopian vision of the influence of spatial organization on human behavior and lifestyles, Henri Lefebvre proposes to turn the problem on its head. Instead of "changing the city to change life", he calls for social change and change in "everyday life" as the only means by which the mode of production of space, and space itself, can be transformed. In other words, it is through the emergence of other social relations that other modes of spatial production can emerge, and thus, another space appropriate to these relations. Conversely, such relations will only be possible with a space that is appropriate to them[18].

« If there is a connection between social relationships and space, between places and human groups, it would be necessary, in order to establish cohesion, to create a new space. This role of the architect as demiurge is part of urban mythology and/or ideology, difficult to separate [...] Reversing this situation? That's what's possible today, but impossible if society is transformed. It's not up to the architect to "define a new conception of life", to enable the individual to develop on a higher plane by relieving him of the weight of everyday life, as Gropius believed. It's up to a new conception of life to enable the architect's work, which here again will

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17 Idem

18 Grégory BUSQUET, L'espace politique chez Henri Lefebvre : l'idéologie et l'utopie UMR LAVUE (Mosaïques), Université Paris Ouest Nanterre

serve as a "social condenser" no longer of capitalist social relations and the order that "reflects" them, but of relations in motion and new relations in the process of being constituted ».[19]

Lefebvre invites us to question the possibilities opened up by social practice and by the "appropriation" of the city by its inhabitants, in order to imagine other ways of producing space. In this sense, he calls for a revolution in economics (self-management), politics (self-organization), culture and daily life. For the "right to the city" also means effective participation by residents in political decisions and projects.

What interests us here as a competence in planning practice is what GreenComp calls "political agentivity". This is the ability of each individual to become an agent of change and to participate in the political and social debate that concerns the future of our society. Political agentivity can be focused on advocating a change in norms, rules and regulations, or an institutional commitment to sustainability. It can also be proactive, encouraging green innovation or promoting changes in lifestyles and behaviors. GreenComp also underlines the importance of small-scale actions and their mobilizing capacity to disseminate experiences across borders, capable of spreading sustainable lifestyles.

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19 *Henri Lefebvre, 1970, pag. 124-134*

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Study of pedagogical methods transfer opportunities (O1.3)

L'Arban

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Introduction

The research work has led us to identify a number of innovative teaching methods. The aim here is to assess the extent to which these methods can be adapted to a short-term vocational training context and aimed at a professional audience of ecological transition advisers. It will also be a question of specifying the context in which it was carried out and making the necessary recommendations.

We will therefore introduce the skills and teaching methods that caught our attention, then add to them as we go along with recommendations adapted to our training framework. For certain teaching methods, we will refer to the fieldwork carried out during our research programme, in order to support our discourse and anchor it locally.

1. A picture is worth a thousand words *(Confucious)*
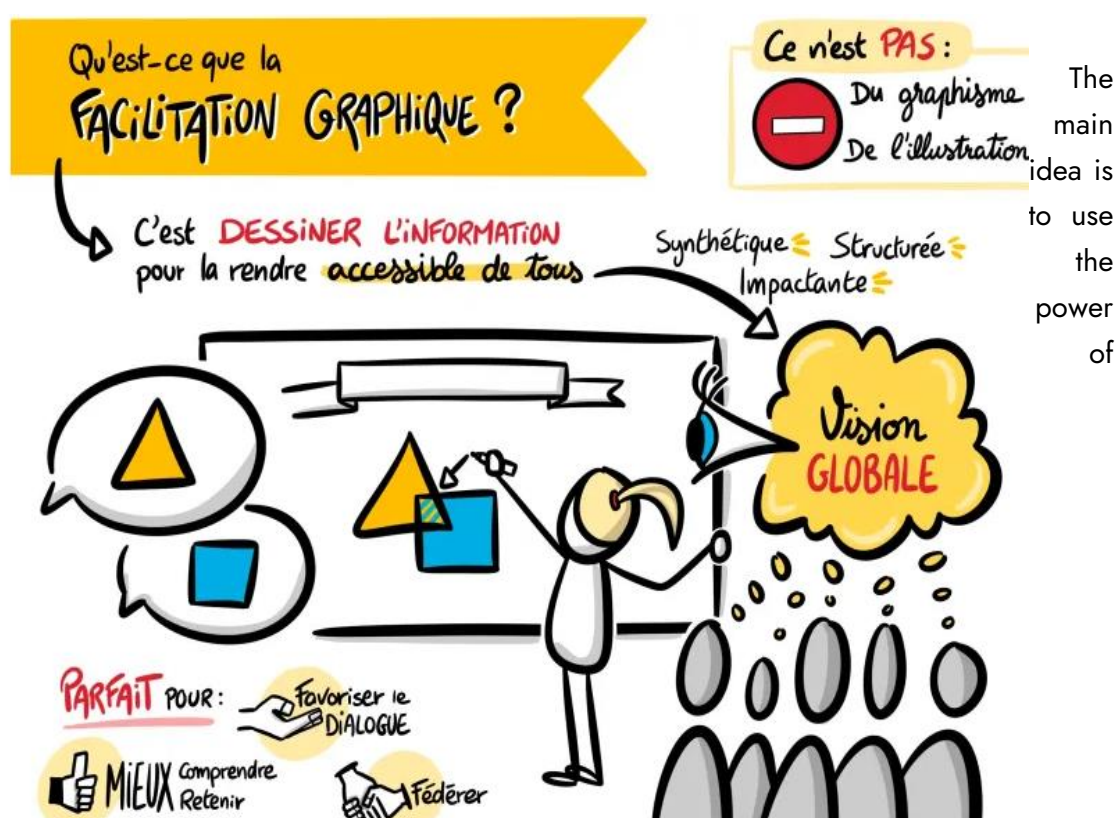
The main idea is to use the power of drawing to convey information and make complex subjects more accessible during training. Graphic facilitation is not illustration or graphic design. It's a way of drawing information to make it easier to understand.

RECOMMENDATIONS AS PART OF OUR TRAINING

- In transmissive teaching sessions, we can **use visual aids**, such as images, diagrams or any other visual aid that communicates the main idea and makes it easier for the group to accept. The state of the art report produced by Les 7 vents, entitled "Étude sur les possibilités de transferts de méthodes pédagogiques", lists a range of tools such as Popplet, Prezi or Plickers that can be used to create diagrams, associations of ideas or more graphic presentations (See État de l'art, 7 vents). What's interesting about this type of tool is that you can illustrate the association of ideas, the relationships between subjects and the interconnection of themes. It's a way of conveying complex subjects and making them easier to understand.

- Involving someone in **graphic facilitation** or visual thinking throughout the course can be a real asset. Visual thinking can be used to produce computer graphics or explanatory videos to support the creative vision and make complex subjects accessible to a wide audience. The graphic facilitator accompanies the group throughout the course, helping them to develop and understand their ideas and the learning process. At the end of the course, the facilitator produces a life-size mural.

  This mural can then be used as a communication tool and exhibited in other locations or on other occasions, to continue to spread information about the project.

2. Collective intelligence at the heart of creativity

More and more French researchers are talking about the need to teach philosophy at primary school level[i]. The aim is to teach children to think for themselves and with others, and thus to learn the art of debating opinions. "By cooperating, children can think better together". Exploratory thinking is a relational way of thinking that brings different disciplines together, using creativity and experimentation with new ideas or methods. This model of thinking is linked to collective intelligence tools, which enable individual points of view to be brought together with a view to collective production.

These moments of collective production are also opportunities to confront ideas, to debate points of view, to learn to arbitrate choices and thus develop one's own critical thinking.

RECOMMENDATIONS AS PART OF OUR TRAINING

• As part of our training programme, we might consider using a role-playing exercise. **Role-playing** enables learners to gain a better understanding of a situation by putting themselves in the shoes of the players involved[ii]. In a conflict management case, for example, it enables a change of perspective: instead of defending their own opinion, the players have to take on another point of view. art of our training, we have a few reservations or recommendations to make about the success of this exercise. First of all, given the very short duration of the course (2 days), and the international audience (use of a foreign language not mastered), we are not completely sure we should opt for this option. However, we think it would be a good idea to keep the idea, adapting it to the training conditions and guaranteeing a safe and trustworthy environment.

For example, this activity could be offered as an option, for people who feel more at ease with oral expression. This choice could be made in advance of the course, at the time of registration. In this way, the supervisory team will be able to identify in advance which learners wish to take part in the role-play and which do not, and adapt the framework accordingly. In this case, there may be a group of players who will take on the roles, followed by another group of observers who will pay close attention to the positions taken, the arguments and the level of listening by each of the players.

At the end of the game, there may be time for a group discussion on feedback, with an analysis of speeches and positions.

• Calling on imagination and creativity is one way of meeting the challenges of ecological and social transition, while drawing inspiration from nature. We can do this by organising a **collective intelligence workshop around the imaginary worlds we would like to see** (planned future, alternative future, better future). This collective workshop should first allow each individual to explore their feelings, using their intuition. Then the facilitator should give clear instructions for the group work. The "metaplan" facilitation tool can be used to collect ideas by grouping them together and identifying broad themes. This workshop can be enriched with graphic facilitation, to tackle the subjects in a more creative and evocative way.

3. Promoting and connecting with nature

As well as passing on scientific knowledge, it seems necessary to "promote nature" in order to develop empathy for the planet and concern for other species[iii]. The "promote nature" skill formulated by Greencomp aims to foster a healthy relationship with the natural environment.

In this context, we feel it is necessary to introduce an experiential teaching approach in order to use the environment as a learning environment and teaching resource. Encouraging and facilitating field trips, study tours and classes vertes in schools is a way of giving as many people as possible the opportunity to learn about our relationship with living things, the need for ecology and the beauty of nature. These opportunities to discover the natural environment in public schools allow each pupil to experience nature in a different way.[iv].

« J'ai eu accès à la sensibilité écologique par les sorties scolaires. Mes parents n'étaient pas très porteurs sur ces sujets. Dans mon cas, c'est grâce à l'éducation Nationale que j'ai commencé à prendre conscience d'écologie dans ma vie »,
Entretien avec Florence

«J'ai eu la chance de faire un voyage dans les Alpes avec mes parents quand j'étais petite. J'ai réussi à identifier une fleur. J'ai pris la mesure de la beauté de la nature ! »

Entretien avec Pauline CABARET

Environmental education is a person-centred discipline that aims to bring participants into contact with the environment (humans and other living beings). This discipline offers a range of teaching methods that can be applied as part of our training courses. This teaching tool can be used in a variety of ways :

RECOMMENDATIONS AS PART OF OUR TRAINING

- In the context of a short training course, it is important to pay attention to time management. The time scheduled for the **field trip** must take into account travel time between the training venue and the site of the visit, which depends on the means of transport, and then the time needed to carry out the visit. It should also be borne in mind that the field trip disperses the group, which means that it takes a long time to mobilise them. This activity can easily take up half a day of the course.

- One way of supervising a field trip is to control time, set a restrictive framework and justify the objectives. For example, the group could be invited to go on a **sensitive walk** and be told to remain silent. In other words, each participant is asked to refrain from chatting to the person next to them, to allow everyone to take part in a process of personal introspection. At the end of the walk, there may be time for a group discussion to share experiences and provide feedback.

- The field trip must be well prepared beforehand, to set the scope of the outing and give clear instructions at the start. Ideally, the field trip should be guided by an environmental education professional. Someone who is used to leading adult groups (andragogy) with botanical or ecological skills. The animator can both question the learner about the emotions and sensory perceptions experienced, and at the same time comment on the more scientific aspects of the attributes that plants provide, the balances that need to be maintained, etc.

4. A framework for partnership and citizenship

For connectivists, learning is not just an individual and internal activity, but also depends on exchanges with the environment in which we evolve and the means available to us for obtaining information and acquiring knowledge. In other words, the more the individual can interact with different people, whether in terms of their academic background, social or cultural network, or references, for example, the easier it will be to learn.[v]. It therefore seems essential to broaden the spaces for disseminating information on sustainability issues, in order to share information and contribute to changing mindsets.

This interconnected vision of education is also linked to the need to integrate an awareness of our role as citizens within a community from an early age. Spaces such as class councils or neighbourhood councils are emerging more and more thanks to policies in favour of participatory democracy. At school, class councils enable children to learn to debate and compare ideas, and then to make informed choices. It's an essential democratic exercise for understanding our role as responsible citizens and our ability to have a positive influence on the collective future of the place where we live.[vi] In the same way, being the bearer of "political agentivity" is also the way to raise awareness of the responsibility of public authorities in resolving the challenges of the ecological transition.

RECOMMENDATIONS AS PART OF OUR TRAINING

- Each of our training cycles must end with a dissemination event. This is a key moment in the training programme, because it is a moment that can enable us to address a much wider audience than that of our professional and partner network. It's the moment when we can reach an audience that isn't an expert and isn't aware of the issue. Perhaps the choice of a theatrical conference or a film might be a more accessible format for a general audience. The choice of venue could also be a way of broadening the audience. For example, you might choose to screen a film in a public space rather than an overly institutional venue such as the town hall.

  The event's distribution network is also a guarantee of reaching a wide audience. In the run-up to the event, you will need to identify potential partners, make contact with them, consolidate a partnership and benefit from their network. In the same way, a dissemination event can be grafted onto another event organised by a partner, to benefit from their network and communications.

- In the search for partnerships, we also feel it is important to create a partnership with the local authority hosting the training course. If it is a local authority with values linked to the environment, the elected representatives can be invited to speak

publicly to the group of learners about the issue. Hearing the position of the public authorities is a way of raising awareness of the local authority's role in resolving the challenges of transition. In the same way, it is also a question of acquiring the individual capacities to become agents of change and to become aware of our power to act as citizens.

Conclusion

As expressed in the State of the Art in teaching methods produced by Les 7 vents, the training framework will be a facilitation framework, which will favour teaching tools that allow learners to work and think for themselves. Using a wide variety of tools maximises the chances of involving all learners. It's a way of stimulating preferences and capturing different audiences depending on who is present. The different teaching methods used will also enable the pace of the training to be varied, taking into account the individual's cycle, and their ability to concentrate and participate.

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i   *« Pratiques la philosophie dès l'école primaire, Pourquoi ? Comment ? »*, Nicolas Go, Hachette, 2010

ii https://www.campusmatin.com/numerique/pedagogie/pratiques/les-multiples-facettes-du-jeu-de-role-en-pedagogie.html

iii   Voir GreenComp : Le cadre européen des compétences en matière de durabilité

iv Cette problématique de justice sociale est aussi en lien avec le trouble de « défit de nature » qui est identifié chez des individus habitant dans des milieux trop urbains et qui se sont déconnectés de la nature. Ce « trouble » peut avoir des incidences sur la diminution des sens, de difficultés d'attention, de maladies physiques et émotionnelles, entre autres… A ce sujet voir GreenComp : Le cadre européen des compétences en matière de durabilité.

v   Étude sur les possibilités de transfert de méthodes pédagogiques, État de l'art, méthodes pédagogiques, 7 vents, Breath

vi Voir GreenComp : Le cadre européen des compétences en matière de durabilité, Agir pour la durabilité, pag 26