

FROM FARM TO FUTURE

Inspiring ideas to raise awareness
about sustainable and healthy
living

SustainableEAT Intercultural Journey
Erasmus+ Farm-to-Fork Experience

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Partners



Les Jardins de Macabou



Plattform Generation Europa



YEKGD

Radici Felici



Radici Felici



POZITIVA SAMOBOR
Udruga za održivi razvoj



Pozitiva Samobor



I.P.S.S.



SUSTAINABLEAT ERASMUS + PROJECT



The SustainableEAT Erasmus+ project aims to unite partners from six different countries to co-create an event around shared interests: sustainable agriculture, healthy eating, and environmental consciousness. The initiative addresses concerns about the adverse ecological and health impacts of non-organic food consumption, as well as the importance of what we feed the mind.

At this point, our project has several key objectives:

- Promoting co-creation and the expression of every partner's ideas, so we can all benefit from the diversity of perspectives, experiences, and points of view.
- Enhancing the understanding of eco-gardening among 26 youth workers by spending one week in a growing food forest, whose design was inspired by permaculture principles, and sharing practical knowledge.
- Encouraging critical thinking about healthy living—how to embody it and transmit it to youth through educational programs and community initiatives.
- Creating motivation, networks, and support for our common effort to inspire and assist young people in choosing ecological, conscious, and healthy lifestyles, defined by their own values.

Additionally, this experience is meant to help participants understand, through hands-on involvement, the benefits of organic agriculture, slow food, and slow living, so they can find the motivation to foster local community adoption. It also aims to build support among youth workers by sharing the challenges we have faced and the solutions we have found. Through these efforts, the SustainableEAT project seeks to advocate for a broad-minded, environmentally conscious lifestyle, promote organic agriculture, and contribute to building a healthier society—one less affected by diseases linked to unhealthy food consumption and lifestyles—ultimately enhancing overall well-being for future generations.

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LES JARDINS DE MACABOU

MARTINIQUE, FR

Since 2010, Les Jardins de Macabou has made it a priority to regenerate the soil of its 15-hectare farm's degraded land. Inspired by permaculture and syntropy, the farm's design focuses on creating a resilient system by enhancing biodiversity.

Their zero-waste, zero-chemical approach, combined with techniques that accelerate natural ecological processes, has transformed what was once a barren landscape into a lush food forest. More than 3,000 fruit trees have been planted, representing over 50 different species. Beneath the orchard trees grow herbs and perennial edible plants, adding layers of diversity and productivity. The farm is also home to around 50 beehives and a small number of farm animals, including donkeys, sheep, and hens.

Activities and Offerings:

- Introduction to permaculture
- Sharing ancient and modern DIY and agricultural techniques (natural beekeeping, superadobe, drystone walls, etc.)
- Connection to oneself through nature retreats
- Volunteering programs
- Locally sourced, farm-to-table experiences



RADICI FELICI

SINAI, IT

Radici Felici is a cultural association founded in 2021, and based in Sinnai in Sardinia. We work daily to connect people with nature, promote local knowledge, and create inclusive educational opportunities that respect both the environment and the community.

Our approach is simple: act locally, think holistically.

We design our activities to be low-impact, regenerative, and community-driven, inspired by principles of permaculture, circular economy, and social equity.



We grow and care for the land using natural methods that regenerate the soil and biodiversity



We promote local and seasonal food systems, short supply chains, and traditional knowledge.



We involve people of all ages in hands-on, outdoor learning experiences.



We reuse materials, reduce waste, and repurpose resources creatively.



We collaborate with other groups to amplify our impact and share good practices.

Each of our actions, from educational gardens to international youth projects, aims to build a culture of sustainability that is practical, joyful, and rooted in care—for people and for the planet.



THE BLUE WHALE EDUCATION CENTRE

TAUCHEN, AU

The Blue Whale Education Centre, located in Mönichkirchen, Austria, is a flagship initiative of Plattform Generation Europa. It is designed as a rural innovation and education space that brings together local community members, international educators, and learners through immersive, nature-based educational experiences. The Centre plays a central role in promoting sustainability and environmental responsibility, acting both as a physical space and a methodological model for ecological education in rural settings.

How The Blue Whale Education Centre Integrates Sustainability into Its Work

1. Embedded in Nature – Learning from the Environment:

The Centre is physically situated in a rural, natural landscape, which is not only the setting but also a core educational resource. Educational activities are designed to take place outdoors, using the surrounding forest, trails, and biodiversity as living classrooms. Participants engage directly with nature, learning ecological principles not only from books but through experience—hiking, observation, and conservation activities.

2. Sustainability as a Core Curriculum

Sustainability is not treated as a separate topic but as a cross-cutting theme. All programs—whether focusing on leadership, community development, or the creative arts—embed ecological thinking and sustainable action. This approach aligns with the “EnterOut” project’s mission to foster a deeper connection to nature and to promote sustainable lifestyles through non-formal education.

3. Sustainable Operations and Local Collaboration

The Centre models sustainable practices in its daily operations—from energy efficiency and waste reduction to the use of local and seasonal resources. It collaborates with local stakeholders (e.g., eco-farms, craftspeople, environmental educators) to support the rural economy and to foster community-led sustainability projects.

THE BLUE WHALE EDUCATION CENTRE

TAUCHEN, AU

4. Community and Transnational Engagement

The Centre serves as a connector between rural Austria and the wider European community. Through Erasmus+ projects, it hosts international training courses and capacity-building activities that promote sustainability, inclusion, and green skills. Participants from across Europe engage with the local environment while contributing their perspectives and innovations to the Centre's programs.

The Blue Whale Education Centre stands out as a model for how rural educational spaces can foster environmental consciousness and sustainability. By combining outdoor education, practical ecological tools, and international cooperation, the Centre creates transformative learning experiences that inspire both individual change and community resilience. Through its projects, it plays a foundational role in developing and hosting training activities that reflect its long-standing commitment to ecological thinking and sustainable living.



YENİLİKÇİ EĞİTİM VE KÜLTÜREL GELİŞİM DERNEĞİ

AFYONKARAHISAR, TR



YEKGD is an established association that conducts studies on adults and youth in the fields of environment, sport, art, ecology, socio-cultural issues, youth rights, active citizenship, social inclusion, and soft skills development, aiming to foster solidarity, cooperation, and social integration. Its target groups include marginalized communities, migrants, unemployed individuals (NEETs), students, adults, and young people with fewer opportunities, ensuring their active participation in civil society activities.

YEKGD owns an experimental eco-garden built on 10,000 sqm, where local community members participate in planting and eco-testing activities with social purposes. Our vision is a sustainable community that is economically prosperous, environmentally healthy, and socially resilient—a community based on a sense of identity and unity, in which a culture of excellence, leadership, determination, and innovation is nurtured. Our mission is to advocate for sustainable development through successful business and capital creation in the local and natural environment, while respecting social justice and maintaining a healthy environment, and to strengthen committed citizens who together build a sustainable future.



YENİLİKÇİ EĞİTİM VE KÜLTÜREL GELİŞİM DERNEĞİ

AFYONKARAHISAR, TR

EXPERIENCES ON PESTICIDES: RAISING AWARENESS THROUGH LOCAL ACTION

In recent years, growing concerns over pesticide residues in fruits and vegetables have led us to take action within our local community. As an organization committed to environmental health and public awareness, we have implemented several initiatives aimed at educating people about pesticide use, its risks, and how to identify potential residues in food.

Our activities included community workshops on food safety, where participants learned how to distinguish between naturally grown and chemically treated fruits by paying attention to physical cues such as excessive glossiness, lack of scent, or artificial perfection. We also organized local eco-market visits, promoting seasonal and organic produce directly from local farmers.

One of our most impactful activities was a hands-on session where young participants conducted simple, non-laboratory tests using water and baking soda rinses to reduce surface pesticides, followed by guided discussions on the broader environmental impact of agrochemicals.

These educational efforts are part of our broader mission to foster critical thinking about consumption habits and to empower citizens—especially youth and families—to make informed choices about the food they eat. We believe that sustainability begins with awareness, and awareness begins with education.



POZITIVA SAMOBOR

SAMOBOR, CRO



POZITIVA SAMOBOR
Udruga za održivi razvoj



The Association for Sustainable Development Pozitiva Samobor was founded in October 2011 on the principles of volunteerism and idealism, with the aim of promoting sustainable development by actively involving citizens in local projects.

The Association focuses on areas such as work with children and youth, nature, culture, recreation, education, and healthy living. Its members strive to create a positive environment through selfless work and the investment of their knowledge and time. Cooperation with various associations and sectors in the creation and development of new ideas and projects is what makes Pozitiva Samobor stand out.

The association is based on the principle of sustainable development—development that meets the needs of the present without compromising the ability of future generations to meet their own needs (Brundtland Commission, 1987).

The association promotes youth empowerment, in which young people, as agents of change, acquire skills that impact their own lives as well as the lives of other individuals, organizations, and communities.

A LOCAL ECO-PROJECT OF POZITIVA SAMOBOR: GREENVILLE

MEET GREENVILLE

A PLACE WHERE ECOLOGY AND EDUCATION MEET TO CREATE A SUSTAINABLE FUTURE.

[HTTPS://GREENVILLEFARM.EU](https://greenvillefarm.eu)



Can you imagine a rural oasis where you can experience all the charms of life in nature—growing your own organic food, caring for animals, and enjoying recreational activities on picturesque glades, far from the bustle and stress of the city? You can pick fruit directly from the trees, learn to prepare for the winter, create your own recipes using organic ingredients from the garden, and even cultivate your own flower garden while tracking its progress.



Imagine the smiles of happy children as they explore every corner of the farm, stop to peek into an insect hotel or birdhouse, and interact with one of the domestic animals—consider the significance this can have for their personal growth and for developing a sense of gratitude for the nature around them!

REENCONTRO, ASSOCIAÇÃO SOCIAL, EDUCATIVA E CULTURAL (I.P.S.S.)

CENTRO, PT

Reencontro is a social, educational, and cultural association founded on March 22, 2010, in a rural village with experience in permaculture activities. Reencontro runs a social farm that includes a vineyard, and the wine produced from this vineyard is sold to support a vital cause: the rehabilitation of a former primary school into a shelter for 24 children and young people who have been victims of abuse and neglect.

Reencontro guides its activities based on the following objectives:

- To promote social, educational, cultural, and recreational activities and initiatives that enable collective learning about relationships between individuals, social groups, and the environment in which they live, while fulfilling the needs and/or interests of members or the community.
- To develop services and activities aimed at the integral promotion of the individual, family, and community, encouraging active participation, fostering volunteering, and prioritizing networking with local, national, and/or international partners.
- To develop projects to support at-risk children and young people, promote gender equality, and prevent and combat domestic and gender-based violence, addressing the various forms of exclusion these groups may face.

In pursuit of its objectives, the association proposes to set up and maintain the following activities:

- Working with national and/or international entities to establish partnerships in fostering and supporting the inclusion of refugee or other families in need.
- Establishing partnerships between institutions for forms of cooperation, including the shared use of services or equipment.
- Developing social solidarity actions, whether common or complementary.

In this regard, the Support Platform collaboration made the association the first in Guarda district to host refugees.

GOOD PRACTICE BY IPSS IN PORTUGAL

PERMACULTURE IN ACTION: SOCIAL SUSTAINABILITY THROUGH WINE



One inspiring example of how permaculture principles can extend beyond agriculture into social regeneration comes from our Portuguese partner. The “Reencontro Solidário” wine project beautifully demonstrates how community collaboration, resource sharing, and care for people—three core ethics of permaculture—can be applied in real life.

In the Dão Demarcated Region of Portugal, 35 local wine producers came together in a symbolic and altruistic gesture to support a vital cause. They collectively created the “Reencontro Solidário” wine, with all proceeds dedicated to transforming an abandoned primary school into a shelter for 24 children and young people who are victims of abuse and neglect.

This initiative not only brings together local knowledge and sustainable land-based practices such as winemaking, but also harnesses the power of community to restore social structures and provide a safe, nurturing environment for vulnerable individuals.

At just €5 per bottle, the project is not only accessible but also a powerful example of how permaculture thinking—care for the Earth, care for people, and fair share—can guide impactful, long-term social action.

By supporting this wine, consumers become part of a circular system of care and regeneration—one that starts with grapes and ends with hope.

Raising awareness
Spreading the first root



Introduction



KALEIDOSCOPIC SHARING

In the project writing, the first purpose of this booklet was to create a Farm-to-Fork guidebook. We then realized, based on the first days of sharing, that most of the partners lacked critical experience in this matter. It became far more interesting and congruent to actually create a beautiful and rich bouquet of our different experiences. In the end, this booklet is a summary of what we shared during a one-week workshop held at Les Jardins de Macabou, Martinique. It shows briefly and humbly what can result from sharing visions, dreams, practices, and horizons when we gather around a subject: how to share with others an aspiration, a wish, and tools to build a sustainable and healthy lifestyle to collectively thrive, embracing our differences and our own visions of the world.

There are hopes and moments of despair, beautiful illusions created by the bubble this circle formed, of people aware of the necessity to think and act toward sustainability, and also recognition of the challenges faced in daily life, confronted with peers who seem absolutely indifferent to the absurdity of destructive lifestyles and bothered by any attempt to raise awareness.

The subjects of sustainability and health are so vast that we approached them humbly, through sharing what seemed to us worth exchanging this week: hopes, dreams, tools, challenges, and support. The meaning of this week was more to experiment with sustainability and our resistance to it—or our longing for it—through changing habits, living in the wild, walking in the mud and rain, tasting silence and delicious locally sourced vegetarian food. We used compost toilets, cared for our home, experimented with autonomy, and planted trees on a farm that has been exploring regenerative agriculture for 15 years.

That is why this booklet is a kaleidoscopic sharing of many things, without diving deeply into any subject, with many different writing styles and life approaches. Its aim is to propose a few tools that each of us has used and experimented with in order to live a more sustainable life and share it with those who are trying to bring coherence and health to their lives. It gives an idea of the immense diversity of angles that can be considered, as it only shows a very few. It also gives a sense of an Erasmus+ training course gathering, allowing for intercultural exchange, broadening horizons, and sharing on-site experiences that provide roots to our discussions.

Hoping these few ideas will inspire you,
Macabou, May 2025

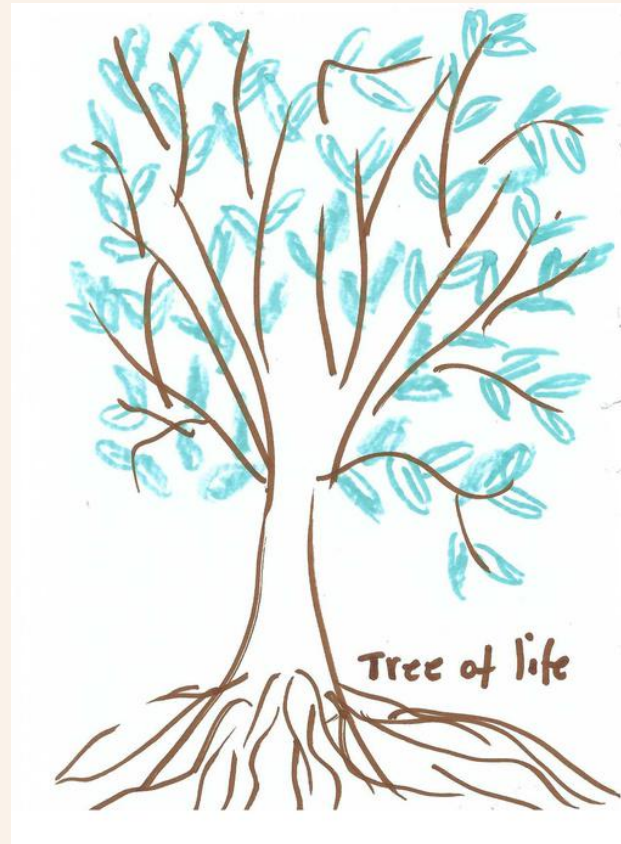


WHAT WORLD ARE YOU DREAMING OF?

Defining sustainability and healthy living can be surprisingly elusive. Even when we find an official definition, its meaning is shaped by the dreams and visions each of us quietly nurtures in the depths of our hearts. That is why, during this gathering, we chose to share our inner worlds. A sustainable life is not only about how we grow our food or what we eat—it embraces every thread of existence. It is a living web, a holistic vision where a healthy world blooms alongside healthy humans.

As we explored our immediate needs—the longing to slow down, to step away from the city’s clamor, to reconnect with the rhythms of nature, to recharge, to reflect, and to wander—we began to trace the outlines of the reality we wish to create.

Here is a small glimpse of the dreams, insights, and reflections shared by our 26 participants:



Tree of life, be rooted, be creative, link earth and sky, be aligned

*I dream that the world may be happy and in love
Nature (sustainability), about nature (know and respect), through nature (going in nature), for
nature and humans, harmony and synergy*

*Life, utopic, no borders, cultural exchanges, harmony, harmony with nature, openmind, respect nature,
empathy, better communication (better english nih)*

*Free food and home for everyone, celebration of diversity, vision of unity, back to the forest,
dancing, singing, playing, understanding our connection with nature*

*To be one cell of the Earth, a fractal, to manage hologram the stars, to live in
sylvilisation. I am a child of the forest and I want to go back to the big forest,
animist, totemist, activist action*

Nobody is so poor that he can't give, nobody is so rich that he can live without it.

Our Vision

WHAT WORLD ARE YOU DREAMING OF?

Good rules, no rules, vulnerability, nature (inner and outer), balance, freedom of citizenship
Finding my inner compass and surround myself with things I love (art, dance, food, music, literature, relations, climbing, qi gong, balance between body and spirit)

Tenderness, adventure, authenticity, vulnerability, transparency, sovereignty, Forest, lightness, fluidity, free creativity, freedom, free of history, free of expectations, free of attachment, free to welcome love

Understanding myself, fonctionnement, needs, past, tolerance with myself and others, questioning myself, accept difference and communicate about it, accept failure as a good thing and stop blaming myself, be pragmatic and integrate, feeling good together, doing this in agreement.



FOOD AS A RIGHT, HOUSE AS A RIGHT.

Welcome life, Love as an act of willingfull construction, Autonomy of decision. No to borders, wars, explotation, extraction, religion, supermarkets, fiat money. Yes to playing, to curiosity to honesty to transparency, knowledge transmission.

NORMALIZING DANCING AND SINGING IN THE STREETS.

Decentralised and self regulated networks. Constantly evolving education system. Belonging, balance, curiosity, care to the elder's wisdom, showing vulnerability as fondament of expansion.

FREEDOM FROM ATTACHMENT AND EXPECTATIONS.

Community living, center for children, spiritual support for beings longing to be in service of Love. Protect indigenous community and wisdom with small projects. Make more with the tools I have, interpret it. Share my music, my creativity. Connect plants, people (indigenous) and music. Making nature more natural again.




EMBODYING YOUR VISION

Most would agree that it is far easier to talk about sustainability and healthy living than to truly practice them in daily life, and to transform habits that are deeply ingrained and often unsustainable. Each of us strives, in our own way, to align our actions with our values and beliefs. Yet, sometimes, choosing these principles can feel like a sacrifice of personal happiness.


This is why, when discussing sustainability and healthy living, it was particularly enlightening to explore not only the advantages but also the challenges of embodying one's vision. Sharing the obstacles, opportunities, successes, and frustrations that arise along the way proved deeply insightful.

Here is a humble summary of what this group of 26 participants shared on the topic:

PROS

- 
- Feeling better and happier: more coherent, confident, whole, autonomous, safe, peaceful, humble yet capable, free.
 - Satisfaction in simply being, feeling grateful and useful.
 - Inspiring others without needing to overdo it.
 - Experiencing impact, honesty, and transparency in daily life.


CONS

- 
- Requires effort and can lead to marginalization (exclusion by others or self-exclusion/loss of interest).
 - Taking responsibility for your choices and emotions can be challenging.
 - Facing judgments from others and self-judgment.
 - Risk of demotivation, distraction, or feeling like a victim.
 - Triggers may arise, and deconstructing one's own patterns is difficult.
 - Possible feelings of loss of bearings or uncertainty.

CHALLENGES

- Facing fears and resistances related to taking responsibility.
- Accepting the loss of the illusion of control.
- Renouncing habits that are comfortable but unsustainable.
- Becoming aware of how deeply we participate in systems we disagree with (domination, inequity, aggression, exclusion, racism, pollution, etc.).
- Struggling to cultivate patience, tenderness, and softness while striving for coherence.
- Doubting whether it is even possible to live fully in alignment with these values.

OPPORTUNITIES

- 
- Gaining credibility and becoming an example for others.
 - Harnessing the law of attraction.
 - Being and feeling genuinely helpful.
 - Deconstructing and decolonizing our minds and reality.
 - Growing into a fully functional, autonomous, responsible, and free adult.
 - Finding beauty and strength in vulnerability.
 - Cultivating the capacity for love.
 - Welcoming complexity and learning from everything and everyone—youth, elders, nature, and oneself.
 - Feeling more alive and illuminating the path for others.



Questionmarks? Opening windows to dream of the future



Deconstruction was definitely a leitmotiv of our sharing and experience on how to participate in and embody a more sustainable and healthy lifestyle. Open question marks constitute some of the most accessible windows toward deconstructing the world as we know it, in order to build the world we long for.

Here are some recurring questions from our exchanges that can serve as tools to raise awareness and awaken free thinking.



HUMANS VS NATURE?

Allowing ourselves to question notions that are primarily cultural and historical—such as Nature vs. Culture or the concepts of Progress and Evolution—can be a game changer. Understanding that these ideas are historical and cultural constructs, rather than absolute facts, even though they underpin modern Western culture, enables us to deconstruct beliefs that may explain why we treat ourselves and the environment so destructively.

Other cultures and philosophies perceive these notions very differently, and even in contemporary scientific literature, these concepts continue to be discussed and critiqued. In the mid-20th century, Japanese biologist Kinji Imanishi ([The World of Living Things](#), 1941) made a profound point, stating that there is actually no distinction between us and our environment: we are our environment—the air we breathe, the water we drink, whatever we touch and eat becomes part of us just as we are part of it.

In some cultures, there are even no words for “Nature.” French philosopher Philippe Descola ([Beyond Nature and Culture](#), 2005) explains that the Western way of naming “nature” was actually a tool to distance humans from their environment and, in a sense, justify their perceived right to dominate it.

Reflecting on these subjects and choosing what resonates with us can profoundly influence the way we perceive ourselves, others, and our connection to the world. It also has a tremendous impact on the way we behave.

Non

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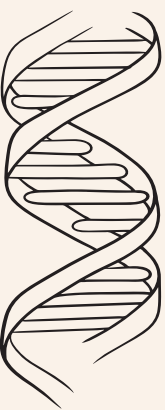
We are wood,
wood is water,
water is life. Slogan
of Assaupamar,
local association to
protect the
environment

MANAGERS OR PART OF

Many thinkers, such as anthropologist Nastassja Martin ([Les Âmes sauvages](#), 2016) and environmental engineer Malcolm Ferdinand ([Une écologie décoloniale](#), 2016), strongly criticize the ways in which human societies currently approach environmental protection. In doing so, they give voice to those who are displaced from their historical habitats when governments choose to protect certain ecological areas.

The issue is not the desire to protect the environment, but the methods used: creating parks that exclude human settlement—even historical ones—and managing species as if they were stock in a commercial enterprise. These thinkers demonstrate how a limited understanding of the complexity of nature’s laws—which include humans—can lead to transforming nature into a business, rather than finding ways to live more respectfully and with less contamination.

This raises an important open question: How do we position ourselves toward non-human species? Are we indifferent, protectors, managers, guardians, siblings, or students? What if we considered non-humans as divine forms—beings we do not fully understand but on which we fully depend to thrive?



In a few words...

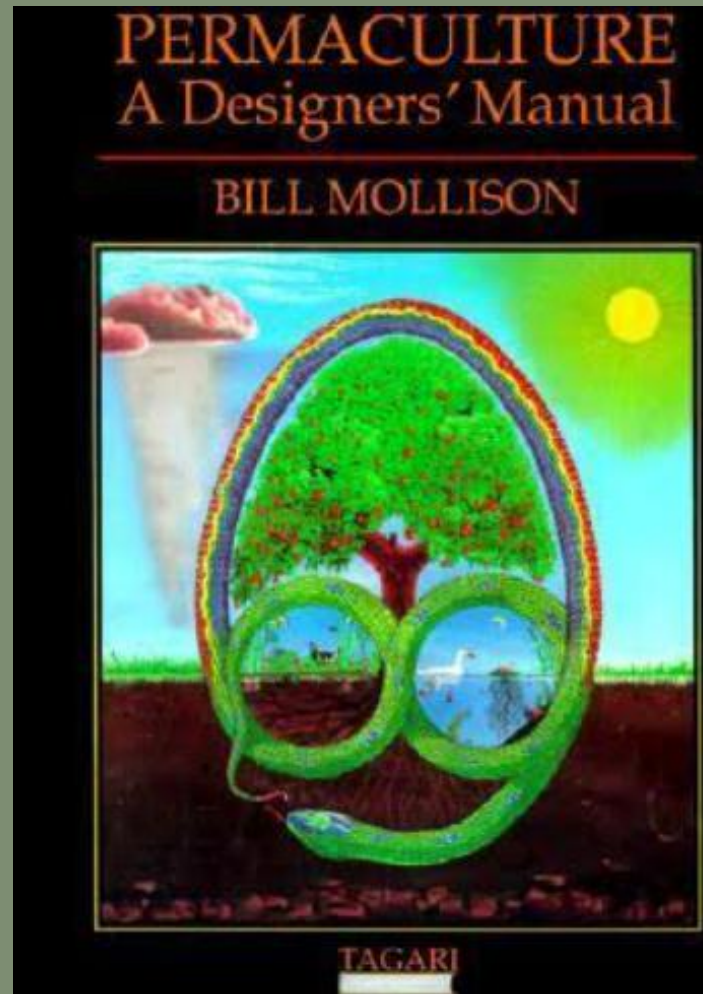
WHAT IS PERMACULTURE?

What it is NOT

Many people think permaculture is simply a way of doing agriculture—a set of techniques for cultivating food organically and sustainably. But it is NOT!

So what it is?

Permaculture is often misunderstood as just a method of farming, but it is much more than that. The term, coined by Bill Mollison, comes from Permanent-Culture—a concept that embraces both human culture and agriculture. In 1988, Mollison published “Permaculture: A Designer’s Manual,” a book intended as a practical toolbox for anyone wanting to create thoughtful, sustainable projects. The manual encourages a holistic approach, guiding designers to consider every aspect of a project, beginning with themselves. It offers insights into the complexity of natural systems and practical tips for meeting their needs, showing how humans can live in balance with the world around them.



Permaculture recognizes that every project, every piece of land, and every project holder is unique, and that imagination is the only limit when finding ways to achieve one’s goals. It also provides numerous examples of how humans have creatively and sustainably responded to the challenges posed by their environment. Across the world, different societies have developed remarkable sustainable—and even regenerative—systems to support and nurture their communities.

Who is Bill Mollison?

Bill Mollison was an Australian biologist of the 20th century. He made history as a university professor by creating the Department of Environmental Psychology. However, he is globally renowned for his lifework in developing the concept of permaculture, dedicating much of his life to inspiring ethical and responsible ways of living in the world.

And David Holmgren?

David Holmgren is the co-creator of the concept of permaculture. He studied at the University of Tasmania, where Bill Mollison was teaching. Their shared interest, in fostering a healthy relationship between humans and their environment, led Holmgren to take permaculture as the subject of his PhD. This work culminated in the publication of *Permaculture One* in 1978.

What are their main inspirations?

They were both inspired by a mix of academical work and on-site succesful farming experiments from which:

Russel SMITH, *Tree crop: a permanent agriculture*, 1929

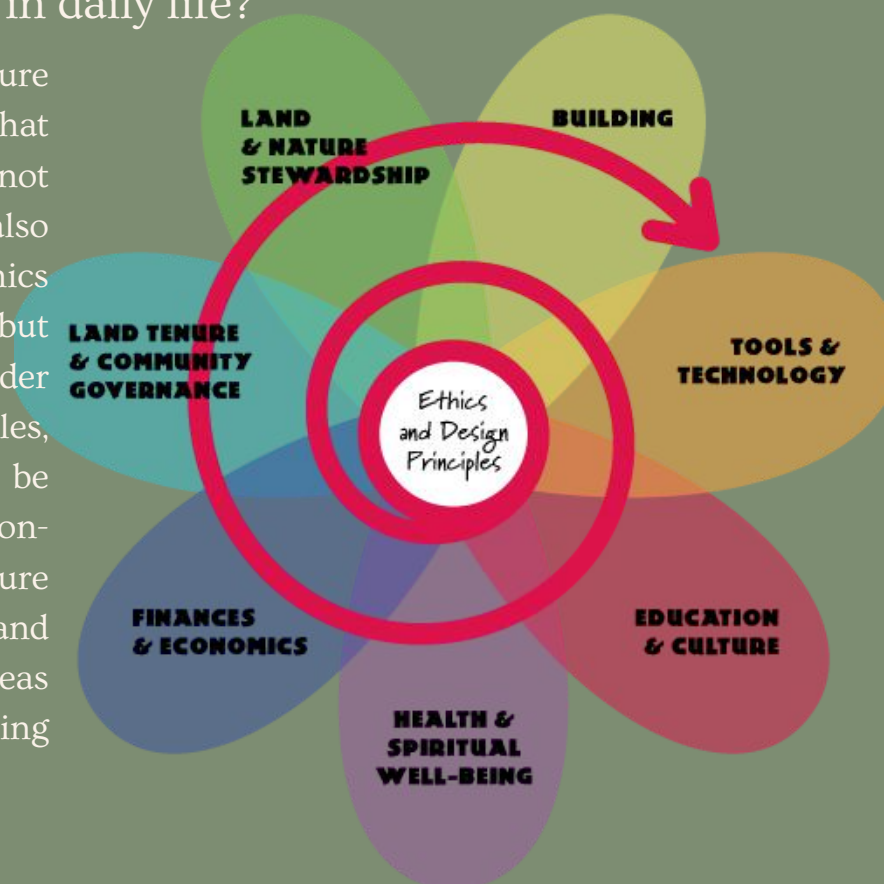
Howard T. ODUM, *Environment, Power and Society* 1971

Masanobu FUKUOKA, *The One-Straw Revolution: An Introduction to Natural Farming*, 1978

P.A. YEOMANS, *The keyline plan*, 1954 and later work about water systems

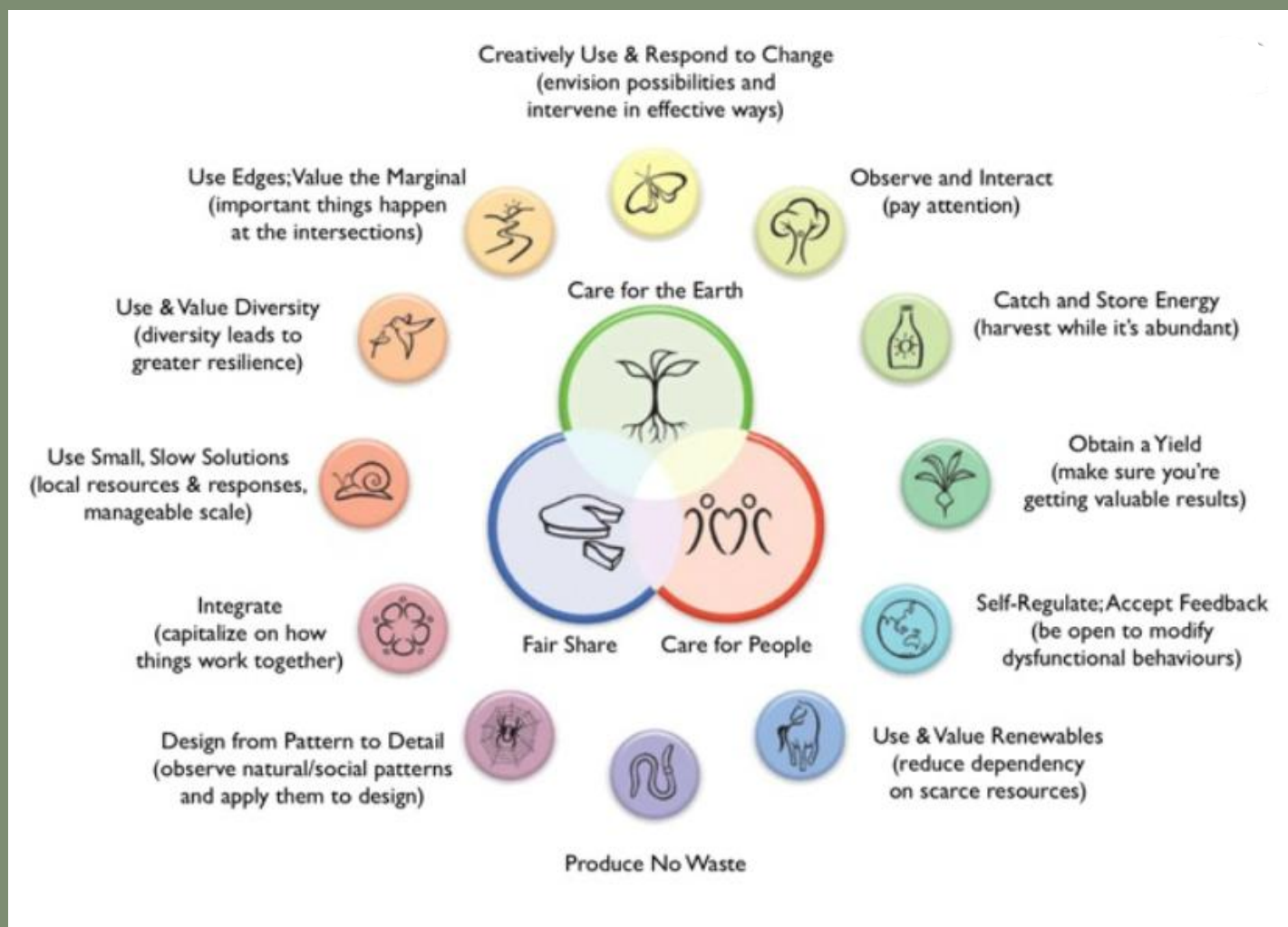
How can permaculture be usefull in daily life?

In many ways, after taking the Permaculture Design Course (PDC), I realized that permaculture offers a way to redefine not only how I approach agriculture but also how I approach life. It is grounded in ethics and principles that are not imposed, but offered for each individual to consider critically. If you embrace these principles, many aspects of your life may need to be reconsidered to align with this common-sense framework. Although permaculture initially focuses on agriculture, its ethics and principles can actually be applied to all areas of life, making it a powerful tool for raising awareness and fostering conscious living.



<https://permacultureprinciples.com/>

Ethic and design principles of Permaculture, David Holmgren vision



Added Bill Mollison's Attitudinal Principles

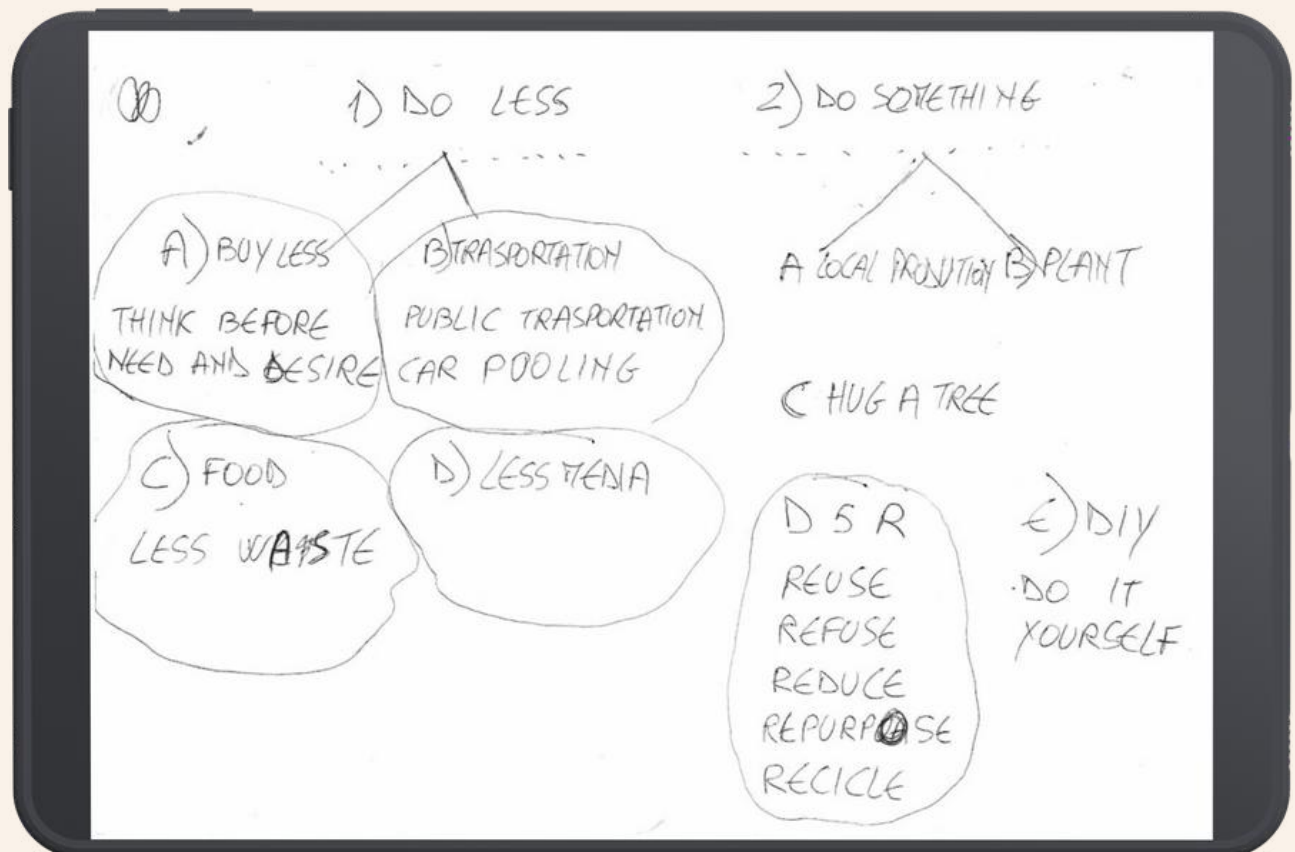
- The Problem is the Solution: Every resource can be an advantage or a disadvantage, depending on how it is used.
- The Yield is Theoretically Unlimited: The potential uses of a resource within a system are limited only by the designer's knowledge and imagination.
- Work with Nature, Not Against It: We must assist rather than impede natural processes, striving to understand and emulate them.
- Everything Gardens: Every living being shapes its environment to thrive, carving its niche within the interconnected web of life.
- Least Change for the Greatest Effect: When designing, follow intuition and leverage nature's inherent regenerative qualities so energy is not wasted.

Dig deeper:

Take a Permaculture Design course. It is a 72h course, normally taught during a 2 weeks on-site workshop. It gives you a sense of the content of the huge Designer's manual book.

DAILY BABY STEPS TO LIVE MORE SUSTAINABLY

1. Grow one herb (like basil, parsley, or mint) on your windowsill, water it, use it in your meals, and care for your new green buddy.
2. Choose loose fruits and vegetables at the store or market instead of plastic-wrapped ones.
3. Save veggie scraps (like onion skins, carrot ends) and make a simple homemade broth turning “waste” into nourishment.
4. Learn the story of one ingredient you eat – where it grows, how it travels, who harvests it and choose a more local or ethical version next time.
5. Bring a reusable bag every time you shop (keep one folded in your backpack or coat pocket).
6. Take a mindful foraging walk – even if you don’t pick anything, learn to recognize one edible or medicinal plant near you.
7. Save seeds from something you eat – a pepper, tomato, or squash – and keep them for future planting.
8. Prepare one meal with only seasonal, local ingredients – notice how it tastes and how your body responds to the season.
9. Collect rainwater in a bowl on your balcony or garden – use it to water plants or simply observe the rhythms of the sky.
10. Plant one native flower or bee-friendly plant, even in a pot, to nourish pollinators and bring biodiversity closer to your home.





Sharing Data building mycorrhise

Walter Reina Parra - Martinique - 18/05/2025

WHAT IF FLAVOUR COULD SAVE THE PLANET?

We are what we eat.

And what we eat shapes the world – quietly, profoundly, every single day.

Food is not just a source of nourishment or pleasure. It is a powerful force that connects us to the environment, to culture, to history. Yet in recent decades, this connection has weakened. Today, 75% of the world's food comes from just 12 plant and 5 animal species. This astonishing lack of diversity doesn't just limit what ends up on our plates – it puts entire ecosystems at risk and reduces the resilience of our food systems.

The truth is, nature offers us much more. There are nearly 400,000 known plant species, and at least 30,000 of them are edible. Over the course of human history, we have relied on more than 7,000 plant species for food. And yet, in the globalized food economy, only about 150 are cultivated at significant scale. In Italy alone, more than 1,100 wild edible plants have been catalogued – a living heritage of biodiversity and knowledge, mostly forgotten.

Industrial agriculture, focused on yield and uniformity, has narrowed our diets and dulled our palates. It has also played a major role in deforestation, soil depletion, and the erosion of local cultures and traditions. But it doesn't have to be this way. Choosing what to eat is not a neutral act – it is one of the most direct and creative ways we can take responsibility for the planet and our future. Food can be a protest, a celebration, a proposal for how we want the world to be.



Biodiversity and foodpairing



This is where foodpairing becomes more than a culinary tool – it becomes a language of regeneration. At its core, foodpairing is a scientific method based on the idea that if two ingredients share key aromatic molecules, they are more likely to taste good together. This is known as the principle of shared compounds. It means that even ingredients from opposite sides of the world – like strawberries and mushrooms, or blue cheese and dark chocolate – can create harmony on the plate if they speak the same molecular language.

By mapping and comparing the aroma profiles of different foods, foodpairing reveals unexpected connections across the plant kingdom and invites us to experiment beyond traditional combinations. It teaches us that flavour is not random, but built on structure – and that by learning its grammar, we can unlock a more vibrant, diverse, and sustainable way of eating.

For example, cauliflower and cocoa might seem like culinary strangers – yet they share key sulfurous and roasted aromatic molecules, creating a surprising harmony in savoury dishes. Likewise, peas and strawberries both contain high levels of hexanal and hexenol, molecules that bring green, grassy freshness – making them a natural pairing in cold soups or bright salads.

Exploring the biodiversity of plants through taste can transform how we cook and how we live. It invites us to move beyond habits and convenience and into a space of curiosity and care. Every ingredient carries a story; every meal can be an act of attention. In a world that urgently needs more balance between humans and nature, this might be one of the simplest – and most joyful – places to begin.

BEHIND THE SCENES OF TEXTILE PRODUCTION

01 UNDERSTANDING THE IMPACT

Every piece of clothing we wear has a story – and often, it's not a pretty one. Behind a cheap t-shirt lies a heavy toll on the planet: rivers turned toxic from dye waste, cotton fields drained of water in drought-stricken regions, and factory chimneys releasing clouds of pollution into the air we breathe.

Did you know it can take 2,700 liters of water – enough for one person to drink for 2.5 years – just to make a single cotton shirt? Or that polyester garments shed tiny plastic fibers every time they're washed, fibers that eventually end up in our oceans and even in the fish we eat?

Fast fashion, with its ever-changing trends and low prices, encourages us to buy more and wear less. As a result, millions of garments are thrown away each week, often barely worn, piling up in landfills or shipped as waste to poorer countries. Textile production has become one of the most polluting industries in the world, and its impact touches both the environment and our communities.

02 ADDRESSING THE ISSUE WITH YOUTH

One simple activity that could be done with youth to start a discussion about the impact of fast fashion and the consumer choices we make could be the following:

1. Invite a group of young people to examine the clothes they are wearing and find out the material, where it's produced, and the brand.





2. Participants share their findings, and the facilitator collects the answers on a flipchart. After that, together you “see the map” of where the clothes are produced (these will most likely be countries in Southeast Asia), the key fabrics, and the main brands (it’s likely that the majority will be fast fashion brands). The facilitator asks: “After seeing this information, what thoughts does it bring to you?” and “What do you think is the reason for such a distribution?”

03 TRUE COST OF A T-SHIRT

What makes up the price of a simple T-shirt? The facilitator introduces the key price components for a cotton T-shirt:

- Shop’s profit margin (this also includes costs of hiring staff, space rental, and taxes)
- Brand profit
- Cost of fabric
- Cost of transport
- Intermediaries
- Profit of a factory in Bangladesh
- General operating costs of a company
- Workers’ income

Participants are split into small groups, and each group is given one price component. They are asked to “guess” what percentage of the price this component represents. After 3 minutes of discussion, each group shares their guess. The facilitator sums up the numbers. If the total is not 100%, the facilitator invites the whole group to negotiate and decide together how the percentage should be split among the components. After 10–20 minutes of negotiation, the group shares their final result.

After that, facilitator shares an actual breakdown of a price components for you, based on publications:

59% – shop's profit margin (this includes also a cost of hiring staff, space rental and tax)

12% – brand profit

12% – cost of fabric

8% – cost of transport

4% – intermediaries

3,5% – profit of a factory in Bangladesh

0,9% – general operating costs of a company

0,5% – workers' income

04 QUESTIONS FOR REFLECTION

What do you think about the differences between this breakdown and your estimate?

What do you think are the consequences for the workers involved in the production of this T-shirt? (The facilitator can also share some facts.)

How could we, even to some extent, decrease our contribution to environmental degradation as consumers in the clothing market?

05 DIVE IN FOR MORE

If you are interested to explore this topic more, check out:

The True Cost (2015) -a documentary film

<https://goodonyou.eco/>

<https://www.fashionrevolution.org/>

<https://cleanclothes.org/>

<https://earth.org/fast-fashions-detrimental-effect-on-the-environment/>



POISONNING THROUGH SELF CARE

It is not breaking news, and most of us know that daily care products are slowly and consistently poisoning us. Whether it be cosmetics (creams, nail polish, toothpaste, shampoos and soaps, antiperspirants, sunscreen, etc.), household cleaning products, non-organic or processed food, bottled water, or even cooking utensils and furniture, the chemicals some of them release increase our likelihood of developing serious health issues such as cancer, allergies, Alzheimer's, skin conditions, infertility, as well as depression, anxiety, and behavioral problems.



According to an article in The Guardian, in 2019, “of the more than 40,000 chemicals used in consumer products in the US, according to the Environmental Protection Agency, less than 1% have been rigorously tested for human safety.” (<https://www.theguardian.com/us-news/2019/may/22/toxic-chemicals-everyday-items-us-pesticides-bpa>)

Even though research on these matters is still lacking, scandals have shaken these industries many times and revealed that producers and sellers cannot be trusted to act responsibly, even when they know they are poisoning us. Evidence of this is the simple fact that these products continue to be produced and sold, sometimes at lower prices, making them even more attractive to consumers.

Daily products and health



The latest research on Alzheimer's shows that more than 40% of causes might be environmental, compared to only 3% genetic (National Library of Medicine:

<https://pmc.ncbi.nlm.nih.gov/articles/PMC8622417/>)

This finding is actually a big game-changer, as it highlights the long-term effects of this slow poisoning not only on physical health but also on mental health.

What can we do?

If we cannot escape, unfortunately, from environmental water and air pollution—even though we can contribute to reducing them—we can definitely have an impact on what we choose to consume on a daily basis. Sometimes, choosing handcrafted cosmetics made with 100% natural and organic ingredients is not only an ecological and social choice but also a health priority.

If such products are not available in your surroundings, or if you don't have time to make them yourself, you can use apps to decode the ingredients of the products you usually consume to make sure they are free of identified harmful chemicals.

To dig deeper:

Front Public Health publication on “The Dark side of cosmetics”, 2004,
<https://pmc.ncbi.nlm.nih.gov/articles/PMC11381309/>

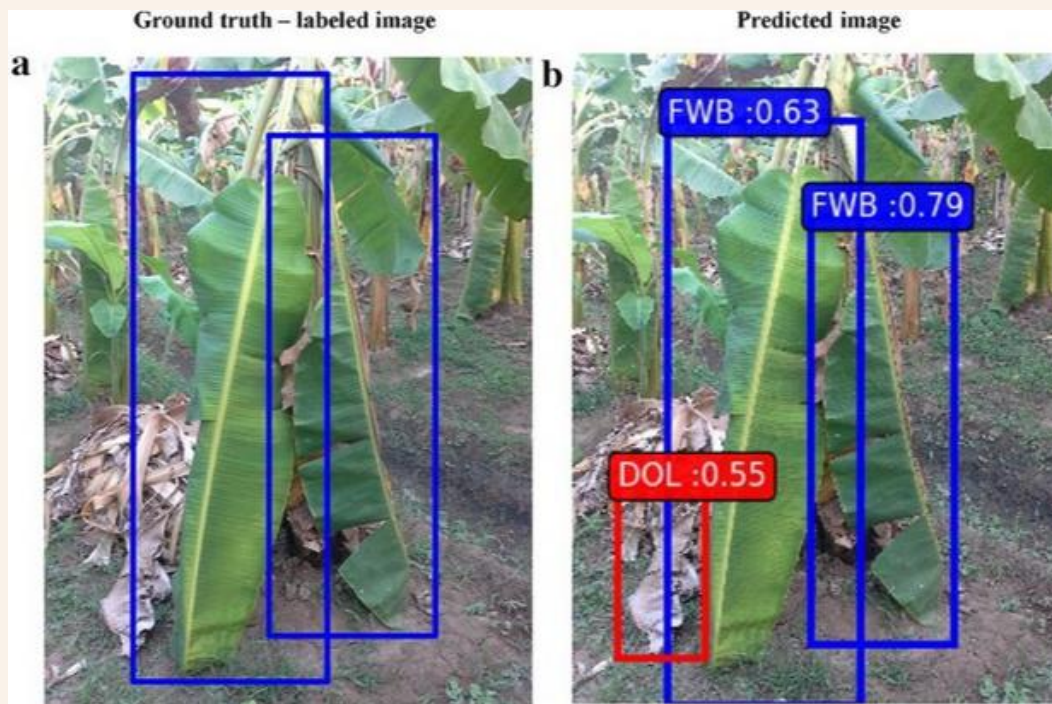
Website and apps to keep informed:

<https://www.safecosmetics.org/>

<https://incidecoder.com/>

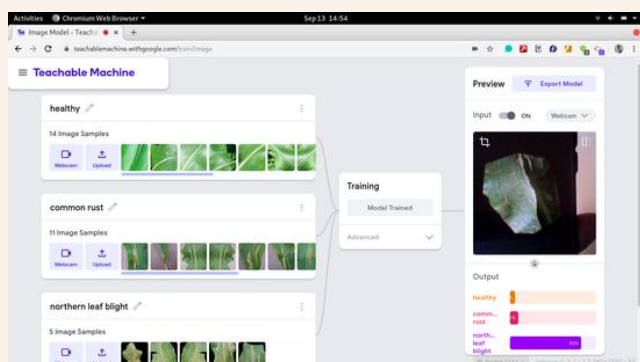
<https://www.cosdna.com/>

ARTIFICIAL INTELLIGENCE: FROM NATURE EXPLORATION TO AGRICULTURAL INNOVATION



Artificial Intelligence (AI) is often considered complex, but when simplified and connected with practical activities, it becomes an engaging and accessible tool for everyone. Recently, in a workshop set in the heart of nature, teams from Turkey, Croatia, Austria, France, Portugal, and Italy discovered firsthand how AI can intersect beautifully with nature and agriculture.

First, I explained how, in my work, I am using AI to detect diseases in plants with high accuracy. At the heart of our workshop, we introduced Google Teachable Machine, a beginner-friendly AI tool designed for quick and effective machine learning tasks. Each national team collected various flora samples from the surrounding environment, transforming a simple exploration task into a vibrant AI training project.



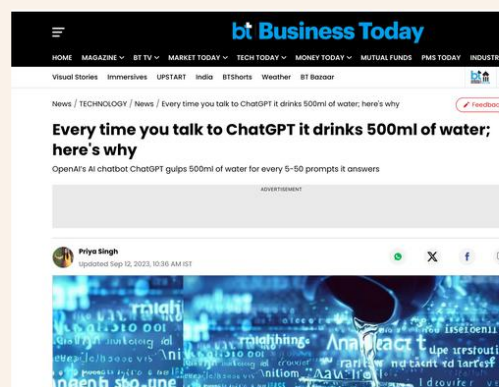
Back in the workshop space, participants took images of their collected samples. Using Google Teachable Machine, these images became datasets for our classification model. Through this user-friendly interface, the AI learned quickly, distinguishing each plant species with impressive accuracy. The activity not only highlighted the ease of implementing AI—it also vividly demonstrated its profound potential for real-world agricultural applications.

This practical exercise reflected a key aspect of our broader presentation on AI's capabilities. Earlier slides set the stage by showcasing AI breakthroughs since 2012, emphasizing that AI, much like a child, learns best through experience and data. The analogy resonated strongly with participants, clarifying AI's foundational concepts without delving too deeply into technical jargon.

The practical activity with Google Teachable Machine beautifully complemented the theoretical examples, giving participants a tangible connection between theory and real-world applications.

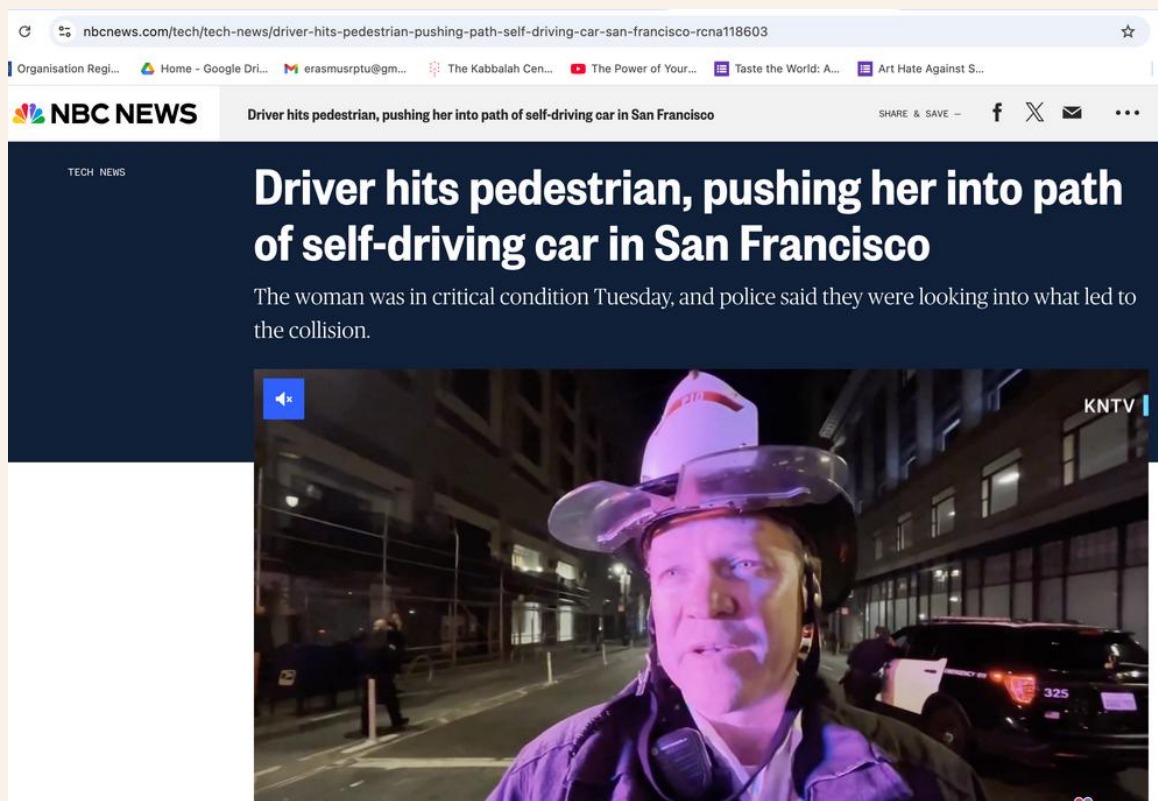
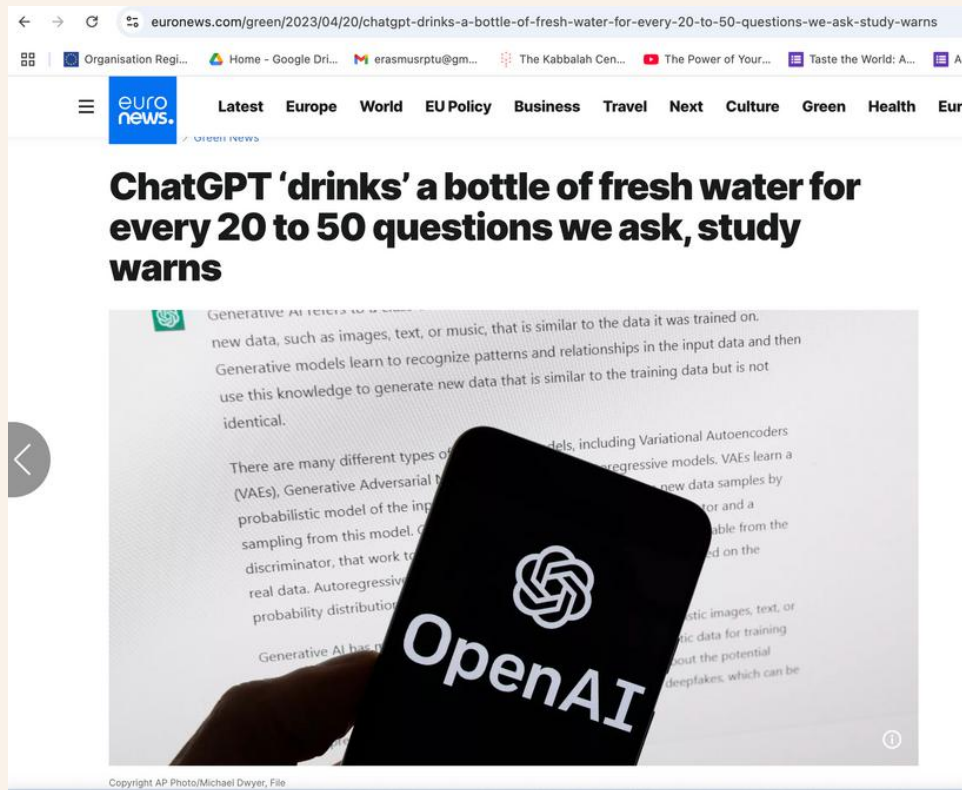
Ethical considerations also played a pivotal role in the discussion, reminding participants that the future of AI is not solely about technological advancement but about mindful integration into our ecosystems and societies.

By the end of the workshop, each participant had witnessed firsthand how accessible AI tools can empower individuals—especially young people—to innovate in agriculture and beyond.



Not only did the exercise demystify AI, but it also sparked a collective realization: embracing AI today prepares us for tomorrow, helping us stay relevant in an ever-evolving world.

Ethical Considerations



How to Make AI More Sustainable



1

Use Energy-Efficient Models

Choose smaller or optimized AI models that consume less power without sacrificing performance.

2



Green Data Centers

Host AI services on data centers powered by renewable energy.

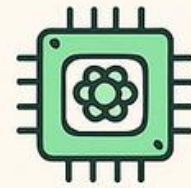


3



Reduce Redundancy

Avoid unnecessary model training or repeated computations—reuse existing solutions when possible



4

Improve Hardware Efficiency

Use modern, power-efficient GPUs or AI accelerators



5

Federated Learning & Edge AI

Train models locally on devices instead of sending all data to central servers



6

Life Cycle Thinking

Consider the environmental impact at every stage—from training to deployment and disposal



7

Transparency & Reporting

Share the carbon footprint of AI systems to encourage accountability

THE DOUBLE-EDGED SWORD OF SOCIAL MEDIA IN PROMOTING SUSTAINABILITY AND PERMACULTURE



Social media has become one of the most powerful tools for spreading knowledge and raising awareness on a global scale. For advocates of sustainability and permaculture, it offers an unprecedented opportunity to share valuable information, inspire change, and connect with like-minded individuals worldwide. Through platforms like Instagram, YouTube, and Facebook, people can showcase regenerative practices, exchange seeds and ideas, and promote local and global initiatives that might otherwise remain invisible.

The ease of communication and the potential reach of social media make it an extremely effective channel for grassroots movements.

Pic credits: medium.com

Social Media and Sustainability

Social media allows individuals to bypass traditional media and speak directly to communities, mobilizing people toward more conscious and ecologically responsible lifestyles. Knowledge that was once confined to books, workshops, or academic circles can now circulate freely, empowering more people to adopt sustainable practices.

However, social media is not without significant risks. Algorithms designed to maximize engagement often promote emotionally charged, sensational, or polarizing content. This can lead to the spread of misinformation, including pseudoscientific claims or misleading "greenwashing" campaigns. Moreover, the addictive nature of social platforms can drain users' time and attention, pulling them away from real-world action and fostering a culture of passive consumption rather than meaningful participation.

Radical content that exploits fear, outrage, or division is often favored by algorithmic systems, undermining the cooperative spirit essential to sustainability and permaculture. These dangers show that while social media can be a powerful tool for good, it is also a fragile and easily corrupted medium.

In conclusion, social media offers valuable possibilities for promoting sustainability and permaculture, but it is not a perfect tool. Using it effectively requires awareness, critical thinking, and intentionality. To truly harness its potential for the greater good, we must also push for greater accountability and regulation of social media platforms. Governments and institutions have a responsibility to ensure that these digital spaces support the public interest rather than undermine it. Only through mindful use and systemic change can social media serve as a force for ecological and social transformation.



Walter Reina Parra - Martinique - 18/05/2025

Opening horizons growing branches



INNER ECOLOGY THROUGH THEATRE

Through theatrical activities, we gain direct access to our inner ecology—the dynamic, living system of thoughts, emotions, instincts, and memories that shape how we move through the world. Theatre becomes a mirror, reflecting the outer world while allowing us to respond with our full being: emotionally, spiritually, and physically. By embodying imagined scenarios, sculpting abstract concepts, and engaging in playful improvisation, we create a dialogue between the visible and invisible, the outer landscape and our inner terrain. In this space of creative exploration, we not only express ourselves—we begin to witness and tend to the ecosystems within, cultivating deeper awareness, balance, and connection.

Workshop Flow: Embodied Journey – The Ecology of Movement

We begin with a guided walking exercise where participants move through a spectrum of tempos—from stillness to high energy (scale 1–10). Each walking sequence is accompanied by evocative imagery (e.g., entering an ocean, crossing a jungle, navigating a metro station), encouraging participants to embody the environment and notice internal responses. This practice awakens the body and imagination, grounding us in the present moment.

In Detail:

1. Set the Space (2–3 min)
2. Invite participants to spread out and find their own space in the room. Ask them to stand comfortably, soften their knees, and bring awareness to their breath and body. Briefly explain that they will explore walking through different speeds and environments—not to perform, but to observe their inner experience.
3. Introduce the Movement Scale (2 min)
4. Present a movement intensity scale from 1 to 10:
 - 1 = almost still, minimal movement
 - 10 = maximum speed and energy, full-body engagement
 - Encourage participants to tune into their bodies and adjust their movement to what feels safe and sustainable.
5. Warm-Up Walk (3–5 min)
6. Guide participants to walk freely around the space at level 3 or 4. Invite gentle shifts in direction, pace, and spatial awareness. Encourage eye contact, soft focus, or tuning into the group energy without speaking.

4. Shifting Through the Scale (5–7 min) Call out different numbers (e.g., "Now move at a level 1... now shift to a 6... now a 9") and pause at each level for 30–60 seconds. Allow time for participants to feel the difference—tempo, energy, breath, emotions. Optionally, ask reflective prompts as they move (e.g., What happens to your body when you slow down?).

5. Introduce Imagined Environments (8–10 min) Guide participants through three distinct imagined environments, one at a time. For each: Describe the scene vividly: e.g., "You are stepping into the ocean. The water is cold and resistant. The ground shifts beneath you..." Invite them to walk and move as if they are in that place, adjusting tempo, posture, breath. Use sensory prompts: What do you feel? See? Hear? After 1–2 minutes, slowly transition to the next environment. Suggested sequence: Ocean (slow, fluid, immersive) Jungle (alert, tangled, full of sounds and textures) Metro station (fast-paced, crowded, mechanical)

Imaginary Object Exchange: The Senses in Motion

In a shared circle, we pass around imaginary objects—smelly, precious, hot, or heavy. Each object invites a sensory and emotional engagement, challenging participants to respond with their full bodies and create meaning from the invisible. This exercise deepens trust and creative play within the group.

In details:

1. Form the Circle (1–2 min) Ask participants to stand in a circle, ensuring enough space between them for movement and gesture. Emphasize a playful, non-judgmental atmosphere—there are no "wrong" movements or interpretations.
2. Set the Intention (1–2 min) Briefly explain the purpose of the exercise: "We will pass imaginary objects around the circle. These objects may be heavy, hot, smelly, or precious. Your task is to fully imagine the object in your hands—its weight, texture, temperature, smell, or value—and pass it on using your body and expression." Encourage participants to be generous in their physicality and to receive the object with the same attention they give when offering it.
3. Demonstrate the First Object (2–3 min) Choose a simple imaginary object to start (e.g., a hot stone). Mime picking it up, reacting to its heat using facial expressions and body language, and then gently pass it to the person next to you. That person receives it, reacts physically (e.g., flinches, balances it, blows on it), then passes it on. Allow it to go all the way around the circle once.

Sculpted Words: Posing the Inner Landscape

1. Participants form a circle. As the facilitator names a concept (e.g., “place,” “family,” “nature”), each person responds by shaping their body into a spontaneous pose. This non-verbal response becomes a living sculpture, revealing how abstract ideas live in the body and in collective space.

In details:

1. Set the Scene (2–3 min) Ask participants to stand in a wide circle, giving each person enough space to move and shape their body freely. Set the tone: “In this exercise, we will explore how abstract ideas live in our bodies. Through spontaneous movement, we’ll transform words into living sculptures—revealing our personal and collective associations with concepts like nature, home, or memory.” Emphasize non-verbal communication, inner listening, and expressive freedom—there’s no right or wrong pose.
2. Ground and Prepare (2–3 min) Invite participants to close their eyes or soften their gaze. Guide them through a few grounding breaths to tune into their body: “Notice your weight, your breath, the sensations in your body. Let go of any need to perform or be seen. Just listen, and respond from within.”
3. First Word Prompt (3–5 min) Say the first concept aloud, clearly and slowly. (e.g., “home”, “family”, “freedom”, “nature”). Invite participants to respond by shaping their body into a still pose that reflects their personal association with that word. No need for thinking—just let the body speak. Encourage them to hold the pose for 10–15 seconds. After everyone is in their position, take a moment of silence to observe the “living sculpture” created by the group. Optional: walk slowly around the circle to witness each pose.
4. Release and Reset (1 min) Gently prompt participants to release the pose and return to a neutral standing position. Offer a breath or small shake-out to transition.
5. Repeat with New Words (10–15 min) Repeat the process with 2–4 additional words. Suggested concepts: “Belonging” “Power” “Nature” “Fear” “Inner ecology” Between each, give time for participants to reset, breathe, and clear their previous emotional or physical response.

Master and Clay: Creating the Monument of Inner Ecology

1. Working in pairs, participants take turns embodying the roles of artist and clay. The “master” sculpts their partner into a living monument that expresses the concept of inner ecology. After the sculpture is formed, the facilitator brings it to life by adding sound and movement. Roles are then reversed. This exercise is both playful and intimate, offering a powerful way to externalize and witness internal experiences.

In details:

1. Introduce the Concept (2–3 min) Invite participants to find a partner and stand together in pairs. Explain the premise: “In this exercise, you will work as artists and clay. The artist (master) will sculpt their partner’s body into a monument that represents the idea of ‘inner ecology’—your personal sense of balance, complexity, connection, or inner landscape.” Emphasize that this is a silent, intuitive, and respectful process.
2. Define the Roles (1 min) Person A will be the Master (artist) first, and Person B will be the Clay (sculpture). Later, they will switch roles.
3. Set the Frame for the Sculpture (2–3 min) Encourage the Master to take a moment to reflect on the concept of inner ecology. Ask the Clay to soften their body and stay responsive, like actual clay—grounded, present, and open to movement.
4. Sculpting the Monument (5–7 min) The Master silently begins sculpting their partner into a still, expressive form. They can gently guide limbs, shift posture, adjust facial expressions, and shape the entire body. Encourage attention to details: hands, gaze, weight distribution, levels (low/high), openness or closedness. During this time, the facilitator may walk around and observe, offering gentle guidance or reminders to move with intention and care.
5. Bringing the Sculpture to Life (3–5 min) Once all sculptures are formed, the facilitator announces: “Now, let’s bring the monuments to life.” The facilitator assigns a simple sound and movement to the sculptures: Sound: e.g., humming, whispering, wind-like breath Movement: a slow ripple, a breath expansion, or subtle trembling All the sculptures gently animate while maintaining the core of their form, becoming living monuments of inner ecology. Let this phase last 1–2 minutes.
6. Pause and Switch Roles (1–2 min) Invite everyone to come back to neutral and switch roles: now Person B becomes the Master, and Person A the Clay. Repeat the same sculpting and animation process.

Debriefing:



- What did you notice about your inner state as you moved through different imagined environments? (e.g., jungle, ocean, metro – did anything shift emotionally or physically?)
- When embodying abstract concepts like 'nature' or 'family,' what surprised you about the pose your body chose?
- How did it feel to be 'sculpted' by someone else? What about being the one shaping another person's form? (Did you notice patterns of control, care, resistance, or trust?)
- What did the word 'inner ecology' evoke in you as a concept? How did it take shape during the sculpture exercise?

-Were there any tensions or contradictions between your internal experience and your external expression during the exercises?

-Which element of your 'inner ecosystem' felt most alive today—emotion, thought, sensation, intuition?

-How might you describe the current state of your inner ecology—balanced, chaotic, dry, overgrown, etc.? (And what does that metaphor reveal to you?)

-Did anything shift in how you relate to others in the group through these embodied practices?

-What role does imagination play in understanding or reshaping your internal world?

-Is there something from today's experience you'd like to take with you or continue exploring?

TRAVEL LIGHTLY, LIVE DEEPLY

The Impact of Sustainable Backpacking



Backpacking is more than just a way to see the world—it's an opportunity to grow, reflect, and make choices that leave a positive mark. For many young people, travel becomes a turning point: a chance to step out of comfort zones, connect with diverse cultures, and experience the raw beauty of nature. But with this freedom comes responsibility. The way we move through the world matters—not only for the planet, but for the communities we visit and the habits we carry home. We invite you to see travel as a conscious act: to pack with purpose, explore with curiosity, and live with intention. Sustainable backpacking isn't about perfection—it's about awareness, respect, and small actions that add up to meaningful change. Through mindful travel, we don't just visit places—we build deeper connections with the Earth, others, and ourselves.

Personal Growth

- Minimalism by Necessity - carrying only essentials teaches conscious consumption and appreciation for simplicity
- Deep Connection with Nature - immersive time outdoors builds emotional bonds with Earth and awareness of human impact.
- Diverse Ways of Living - exposure to traditional and rural lifestyles challenges Western consumption norms.
- Adaptability & Resourcefulness - backpacking strengthens creative problem-solving and sustainable habits.
- Slowing Down - slow travel nurture presence, reflection, and love for low-impact living



- Inspiring Others living sustainably with joy naturally draws interest and openness from others

Storytelling Power

Travel stories become bridges to:

- Emotionally connect people with sustainability
- Share real-life, relatable alternatives
- Challenge unsustainable norms gently



Empathy & Cultural Sensitivity
exposure to diverse cultures
teaches humility, deeper
listening, and the art of
adapting messages to
different audiences.



Leadership Through Values
travelers often feel more confident
leading eco-projects or guiding others.

Returning travelers often co-create local initiatives
permaculture gardens, workshops, networks,
bringing global inspiration into local action.

First Steps to Inspire Youth to Travel

1. Start Local- encourage short hikes, bike trips, or nearby nature stays to build confidence.
2. Travel with Purpose - Frame travel as self-discovery, not escape—ask: “What do you want to learn?”
3. Share Real Stories- invite young travelers to speak and inspire through personal experiences.
4. Offer Gentle Challenges- create fun challenges like:
 - Travel 3 days with only a backpack
 - Plan a zero-waste weekend trip
 - Sleep one night under the stars
 - plan a long trip with only green ways of transport (no plane)

5. Encourage Volunteering Abroad or Locally

Point youth toward programs like:

- Workaway, Worldpackers, Woofing (work-exchange)
- Erasmus+ Youth Exchanges or ESC (funded EU travel)
- Local permaculture farms or retreats

Highlight Budget Travel Tips

Many young people think travel is expensive, suggest:

- Couchsurfing or hostel stays
- Hitchhiking safely
- Cooking your own meals



ALVEOLAR ANAGRICULTURE

Alveolar Anagriculture is a form of soil and plant management practiced by the L'Nuk people in present-day northern Canada, rooted in pre-Ice Age traditions. It is considered a primordial tradition in the sense defined by René Guénon. This system of production respects ecosystems and all living forms. Knowledge of it has been preserved through oral transmission within the movement to rediscover and rehabilitate the traditional lifestyle of the SYLVILISATION, now largely vanished.

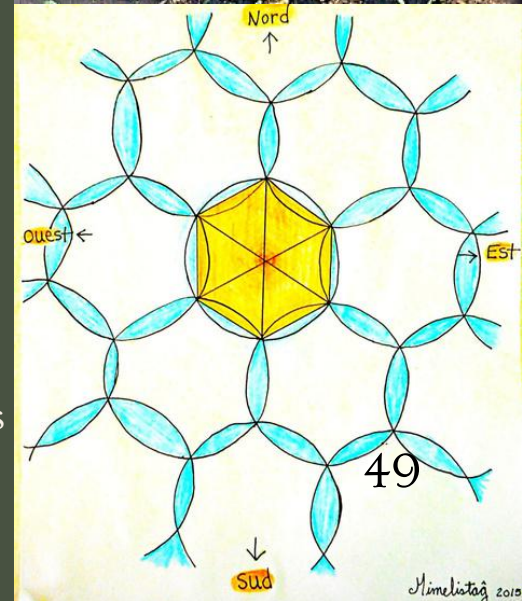
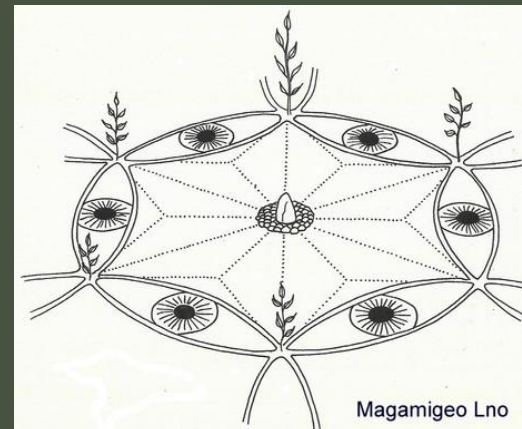
This method of cultivating an agro-forest follows a cadastral design based on an alveolar (hexagonal) pattern with 3.5-meter sides, oriented North/South. Such organization allowed humans to secure an abundance of plant resources, meeting a wide range of needs—primarily nutritional, but also material.

The system provided:

- Textile fibers and dyes for clothing and shelter
- Construction materials such as wood and charcoal
- Energy sources (wood, charcoal, plant oils)
- Medicinal plants and substances
- Materials for crafting: carved objects, woven goods, paints, glues, mortars, and other functional items

From this primordial, fractal, hologrammatic, and animist perspective, each alveolus (cell) is seen as a breath of Gaïa-Maya, our Mother Earth, with humans functioning as part of her microbiota—small agents within the organic fabric covering the entire planet.

The “Flower of Life” serves as a symbolic and spiritual memory, echoing in monuments left by ancient civilizations thousands of years ago.



Walter Reina Parra - Martinique - 18/05/2025

Pratical experiences growing core



FROM FORK TO TABLE:

PLANTING, HARVESTING AND TRANSFORMING

Having hosted visitors at the farm for some time now, we have realized that one of the most life-changing activities they can engage in is planting a tree. In doing so, they not only root their desire to connect deeply with nature, but also awaken ancient memories—the legacy of their ancestors—while actively participating in the spreading of life, abundance, and care.

What I love most about this activity is not just sharing practical tips on how to plant a tree well, but—perhaps even more importantly—guiding them in the attitude they bring toward the little tree they now care for. I encourage them to approach it with tenderness and devotion, planting it as a prayer, a wish, a promise, rather than as a mere object.

Participants also plant companion species around the coconut tree, maximizing the yield of the area while the tree grows. Using the coconut husk as mulch, they learn these subtle but powerful details of traditional farming practices. Experiencing these actions firsthand, while later enjoying the delicious meals prepared from their work, becomes the best way to share and embody permaculture principles.

Making coconut milk:

Open the coconut

Harvest the coconut water

Grate the coconut flesh

Mix the flesh with the water and additional water

Filter.... it's ready!



This has been the hands-on experience shared through this Erasmus+ project: planting a coconut tree, harvesting its fruits, and using the coconuts to make milk—which the kitchen staff then transformed into a delicious curry and an even more irresistible coconut sorbet.

OUTDOOR EDUCATION FOR NATURE AND SUSTAINABILITY

The outdoor education principles of 'learning THROUGH, ABOUT AND FOR' are directly linked to the nature and sustainability approaches.

LEARNING THROUGH, ABOUT AND FOR NATURE

Outdoor education is a powerful approach to learning that helps participants connect with themselves, others and the natural world. When rooted in sustainability, outdoor education becomes more than just time spent outdoors - it becomes a way to learn from nature, understand it deeply and act responsibly to protect it.



1. LEARNING THROUGH NATURE

We learn by immersing ourselves in nature. It offers rich sensory, emotional, spiritual, and physical experiences. The unpredictability of weather, terrain, and wildlife fosters adaptability, while curiosity drives personal growth—helping us become more creative, open, and engaged, using all our skills to learn and co-create meaning. In this way, the natural world becomes a co-teacher, shaping our learning journey alongside us.

For example, learners understand the water cycle not just through theory, but by feeling morning dew, watching clouds form, or observing a riverbed after rain.

2. LEARNING ABOUT NATURE

We build knowledge and awareness of the natural world and our place within it. This includes understanding biodiversity, ecosystems, and climate systems, as well as exploring how human and natural systems are interconnected. It also invites reflection on the identities, values, and social roles that are shaped in and through our interactions with nature. Outdoor experiences provide a meaningful context for examining social, economic, political, and technological issues, allowing us to discuss and analyze them in connection with the living world.

For example, learners might explore how forest management affects both local economies and global carbon levels, or how access to natural spaces intersects with equity and justice.



3. LEARNING FOR NATURE

We act with responsibility and care for the environment and for future generations. Outdoor learning fosters a sense of stewardship for natural spaces and encourages behaviors that support ecological health, social justice, and climate resilience. We learn to balance what we take from nature with what we give back, acting with humility, gratitude, and foresight. This can include committing to a “leave no trace” ethic, participating in local conservation projects, or mapping local biodiversity to support ongoing conservation efforts.



PRACTICAL ACTIVITY: NATURE MUSEUM

The Nature Museum is an experiential and creative outdoor activity that puts the Through, About and For Nature and Sustainability model into practice. It encourages participants to engage deeply with the natural world while fostering creativity, cooperation and environmental responsibility.

Activity Overview

- AIM: To engage participants in observing, collecting, interpreting and presenting elements of the natural world through a co-created outdoor exhibition.
- TIME: 80-120 minutes
- CROUP size: 6-30 participants
- SETTING: Forest, park, beach or other natural setting

Step by step instructions

1. Introduction (10-15 minutes)

- Participants work individually or in small groups.
- Explain the objective: The participants will curate a museum exhibition using only natural objects they find.
- They are invited to create an artwork or symbolic composition that expresses something about nature, time, life or personal perception.
- Encourage creative combination of materials and storytelling.
- Respect nature: do not pick live plants or disturb animals. Use only fallen or found natural materials (e.g. leaves, twigs, feathers, bark).

2. Curation phase (30-40 minutes)

- The groups quietly explore the area and collect natural objects: leaves, stones, flowers, feathers, bark, twigs, etc.
 - Encourage conscious selection based on observation, texture, colour or meaning.
 - Groups arrange their objects into an exhibition on the ground, creating a theme or concept.
 - o Example themes: "Colours of Autumn", "Textures of Life", "Forest of Time", "Architecture of Nature".
 - Optional: Create labels, titles or short written reflections for parts of the exhibit.
-



PRACTICAL ACTIVITY: NATURE MUSEUM

3. Tour of the exhibition (20-35 minutes)

- Groups take turns to present their museum exhibits.
 - o They explain: what the exhibit contains, what it represents and why they chose these objects.
- Other participants walk around and observe, ask questions and share reflections.
- Optional variation: Start with a silent tour, where viewers interpret the exhibits for themselves. Then the creators reveal the meanings behind them.

4. Reflection (20-30 minutes)

The facilitator leads a group reflection, encouraging deeper thinking and emotional engagement. Possible questions include

- What surprised you in nature today?
- Did you notice anything unusual? What made it unusual for you?
- How did you choose your objects? Was it based on meaning, aesthetics or curiosity?
- What other exhibit impressed or surprised you? Why?
- Did you discover something new about nature - or about yourself?
- What did you learn through, about and for nature in this activity?

PRINCIPLE APPLICATION IN THE NATURE MUSEUM

THROUGH: Participants learn by interacting directly with nature, using sensory observation, movement, and creativity. The natural world becomes a co-teacher.

ABOUT: Learners interpret natural objects, reflect on ecosystems and biodiversity, and gain insight into how they relate to the environment.

FOR: The activity fosters respect and care for nature, encourages non-invasive behaviour, and promotes mindfulness and low-impact interaction with the natural world.

DO IT YOURSELF: COSMETICS AND CLEANING PRODUCTS

Fun, practical, and economical, making your own cosmetics and household cleaning products offers several advantages. It's a skill anyone can develop for a healthier, more sustainable lifestyle, while awakening your playful inner chemist.

Main advantages:

1. Control over ingredients – You know exactly what you are applying to your skin, avoiding controversial substances like parabens, silicones, or synthetic perfumes. Recipes can also be tailored to your specific needs, whether for sensitive skin, allergies, or particular skin types.
2. Environmental respect – Reduce plastic packaging by reusing containers and minimize pollution associated with industrial production and transport.
3. Savings – Over time, making your own cosmetics often costs less, especially for basic products like balms, deodorants, or masks.
4. Customization – Create textures, scents, and treatments perfectly suited to your tastes and needs.
5. Creative and satisfying activity – It's fun, relaxing, and rewarding, offering a sense of accomplishment in every batch you make.

Recipe for a homemade lipbalm:

- 10gr of butter (vegetable or animal)
- 5gr of oil
- 5gr of beeswax
- melt the butter, oil and beeswax in a bain-marie
- when everything is melted
- we put in a container
- it's ready



FINDING BEAUTY THROUGH DETAILS



MAGNIFYING GLASS

Rediscovering the capacity we had as children to be filled with wonder by Nature can come from changing scale or perspective—watching from above, from the seaside, or most powerfully, observing beings up close.

Even our own body can appear as an undiscovered land when we use a lens to welcome details into the contemplation process.

By observing plants and insects through a magnifying lens, the world we thought we knew reveals our absolute ignorance. Insects show surprisingly expressive “faces,” plants are covered in tiny hairs—so many details of living beings are only accessible to the careful observer.

This is a wonderful activity for cultivating awareness of life’s beauty and marvels: explore your surroundings with a magnifying glass or dive into macrophotography to see the world in a new light.



MACROFOTOGRAFIA



Walter Reina Parra

As a macro photographer, Walter documents the insect species inhabiting the garden, creating a visual record of their diversity and ecological roles. His work highlights how sustainable farming supports healthy insect populations, which are essential for pollination, soil vitality, and natural pest control.



Walter Reina Parra

COUNCIL of ALL BEINGS

inspired by Joanna MACY



This beautiful collective ritual, created by Joanna Macy, is a powerful tool for deconstructing the dominant, heartless ways we tend to perceive Nature—and, by extension, ourselves. It invites us to move beyond the confines of human identity and connect with other life forms through imagination, empathy, and embodied awareness.



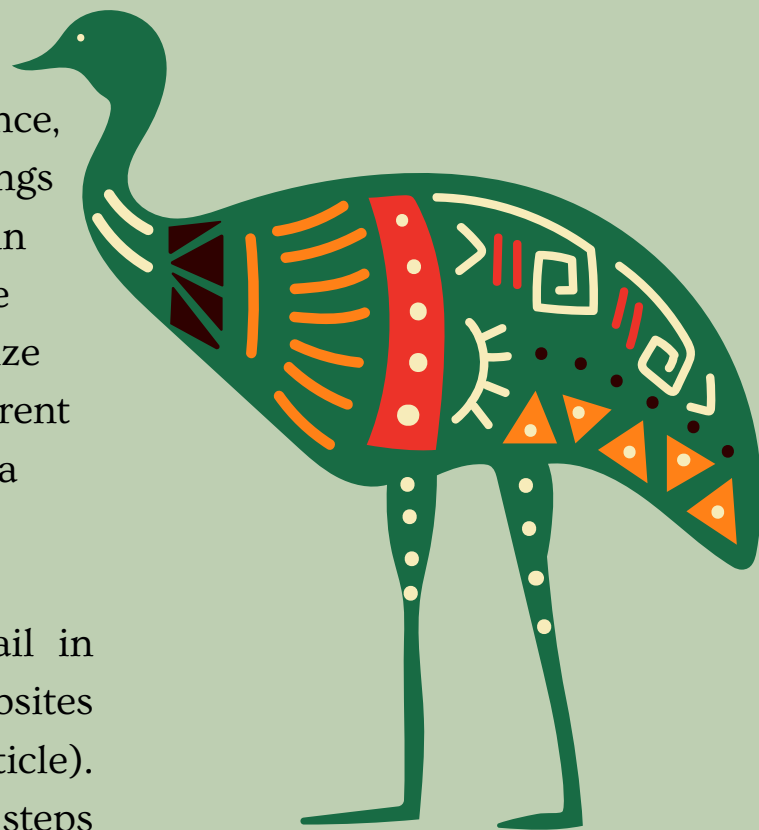
Age: any

Duration: From 1 hour to several days

Purpose: Deeply connecting with life

Its purpose is to open our eyes to the existence, feelings, needs, and cries of non-human beings on this planet. It allows us to include them in our vision of the present and the future. The ritual also creates an opportunity to recognize and express our emotions regarding the current ecological crises, to exchange reflections in a non-political way, and to grieve together—making space for future creative action.

Many of the steps are described in detail in Joanna Macy's books and on several websites (we include some links at the end of this article). Here, we will share only a summary of the steps that seem most essential to us in this process.





COUNCIL of ALL BEINGS

inspired by Joanna MACY



Step 0: **Introduction** = Explaining what we are going to do and why

Step 1: **Opening** = Create a Ritual Opening (through creating space, acknowledgments directions, smudging, expressing a will, gratefulness, meditation, or whatever feels right to you)

Step 2: **Bonding** and creating a secure and trustful space, set some basic tools of empathy and share our grief as a base for our heart opening exchanges.

Step 3: **Chose and embody a life form.** Let yourself be chosen by a life form, may it be animal, vegetal or even mineral or elemental. Practice embodying the life form (it can be through mask making, moving like this life form, etc.)

Step 4: **Set council rules and open the council** (gathering and chose the council ways, select a guide and rules, clearly open

Step 5: **Council** (Expressing freely; Addressing specifically to the humans; Offering animal wisdom to the humans)

Step 8: **Closings and integration** (can include masks burning, sharing about strategies we want to implement, creating opportunities, sharing feedbacks and experience, going back to your body activities and ritual closure)



Know more:

Macy, Joanna and Molly Young Brown. 1998. Coming Back to Life: Practices to Reconnect Our Lives, Our World. Gabriola Island, BC, Canada: New Society Publishers.

<https://www.rainforestinfo.org.au/deep-eco/cabcont.htm>

<https://workthatreconnects.org/resources/council-of-all-beings/>



Get inspired a few good practices in Martinique



Walter Reina Parra - Martinique - 18/05/2025

Non exhaustive presentation of the many good practices existing on the island. It represents the direct implication of the participants of the event, as actor or as witness.

A GOOD PRACTICE IN MARTINIQUE: LES PETITS SAVONS DE STEPH

Stéphanie RONCE began making her own soaps and cosmetics in Martinique twelve years ago. Natural and handmade, her products rely primarily on local resources. Her goal is to create healthy, ecological, and often medicinal daily-use items.

Transparency—both in the ingredients and in the production process—is a priority for this talented craftswoman. She also chooses recycled packaging, completing the virtuous circle of her approach to sustainability.

As she says, “The best waste is the one that was never produced.”

Her main motivation for creating her own cosmetics came from observing the high levels of harmful chemicals—dangerous for both humans and the environment—found in many everyday products.

Realizing she enjoyed the craft and the exploration of local plants linked to it, Stéphanie RONCE began expanding her production to make a living from it. She uses cold saponification to produce her soaps. This method preserves the medicinal properties of the plants used and ensures an even higher quality product.

She shares her knowledge and experience through workshops, teaching participants how to make their own deodorant, toothpaste, and lip balm, as well as offering specialized workshops on the delicate art of soap-making.



Thank you Steph



Instagram: Les Petits Savons de Steph

Facebook: les petits savons de Steph

<https://lespetitssavonsdesteph.fr/>

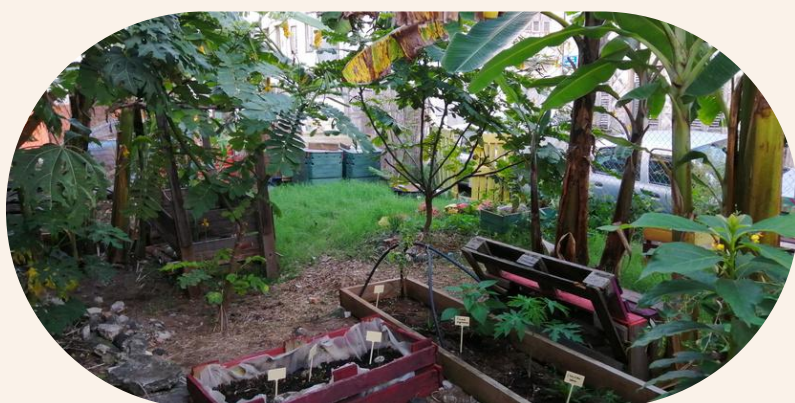


A GOOD PRACTICE IN MARTINIQUE: DOMAINE DE LA CHABET

Domaine de la Chabet is an association of organic producers created in 2017, based in Fonds Saint Denis in Martinique, with the aim of providing the Martinican population with healthy, organic and local food.

With our capabilities, we can address the following aspects for all audiences

- the transmission of ancestral knowledge through workshops led by elders
 - education, by organizing farm and garden visits for schools
 - communication on the benefits of organic produce, a list of organic producers, and other organic news and events to raise the profile of the sector
 - training by welcoming interns and work-study students
 - awareness-raising and action on an individual scale through home gardens
 - awareness and action on the scale of a group of individuals (neighbors, friends, family, company employees, even strangers) by setting up shared gardens
 - the technical and financial means to enable producers to make a living from their work, by creating agronomic research for the cultivation of local plant proteins, and by creating events to encourage farm transfers
 - the possibility of sourcing organic and local produce, by delivering to canteens, restaurants and other outlets.
-



A GOOD PRACTICE IN MARTINIQUE: LE LASOTÈ

Lasotè is a tradition from the northern Caribbean region of Martinique, centered on solidarity in the tilling process.

After the abolition of slavery, when the population gained the freedom to cultivate their own land, they organized into societies to work the fertile volcanic slopes of northern Martinique. This collective spirit of labor—still practiced today—was primarily used for tilling and preparing the land, but also for clearing fields, harvesting, and processing crops.

The word Lasotè specifically refers to the act of tilling. What makes it unique is that the work is accompanied by drumming and singing. The rhythm of the drums not only marks the pace of work but also signals rest periods, creating a harmonious flow between effort and pause.

This vibrant tradition continues today through farmer groups, and most notably through the association Lasotè Fond-Saint-Denis Martinique, which helps preserve and share this living heritage.

Know more and source of images:

<https://lasotemartinique.com/>



A GOOD PRACTICE IN MARTINIQUE: LE JADEN KREYOL

We know that the word Permaculture actually could be applied to so many traditional ways of planting.

The Kreyol garden, Jaden Kreyol, Jardin Créole, is definitely one of those traditional way of organising a sustainable garden surrounding the house that meets all the principles of permaculture and more.

Still very present in Martinique landscape, this type of gardening consist in planting a variety of plants around the house, associated in a specific way, that would be use for cooking, for medicinal purpose, for esthetical purposes but also for spiritual purposes.

One of the specificity is the use of all the dimensions of the garden leaving no space to lawn but only growing useful plants. Not only does it make all the plants easier to maintain but also would it provide a highest yield per meter square.

Everyone in Martinique use to have it's own jaden. It would also be the place where knowledge could be transmitted from generation to generation. Knowledges that would allow survival and healthy living in harsh condition.

Many consider that the jaden kreyol was born from a mix of the gardening knowledges of the natives (kalinagos), of the people brought from Africa, but also those coming from India later on . It definitely now is a treasure of the islands that the new generations try to maintain while it slowly disappears.





TO CONCLUDE

PROPHETIE (PROPHECY)

(Words: adaption of Hopi prophecy,

music: Manitopag, written in Lanio/Kittilä (SF), 1991



1. Ecoutez le vent

D'une prophétie:

Les mots d'un indiens

Projetés dans le temps.

1. Listen to the Wind

A prophecy speaks:

The words of an elder,

Cast forward through time.

2. Quand la Terre aura

Été ravagée,

Et que les animaux

Seront en train de mourir.

2. When the Earth is scarred,

And the creatures fall silent,

When life itself

Hangs by a thread

3. Un peuple d'humains

De toutes les races,

Toutes les croyances

Et toutes les couleurs.

3. People will rise,

Of every race,

Every faith,

And every colour.

4. Mettra son espoir

Dans des gestes non des mots,

Et reverdira

La Terre entière à nouveau.

4. They will place their hope

Not in words, but in deeds,

And the Earth

Will bloom once more.

5. Ils seront appelés

Les guerriers de l'Arc-en-ciel,

Protecteurs, sauveurs,

De notre Terre-Mère.

5. They shall be known

As the Rainbow Warriors

Protectors, healers

Of our Mother Earth.

6. Aujourd'hui, le vent

De la prophétie,

Par ces mots d'amour,

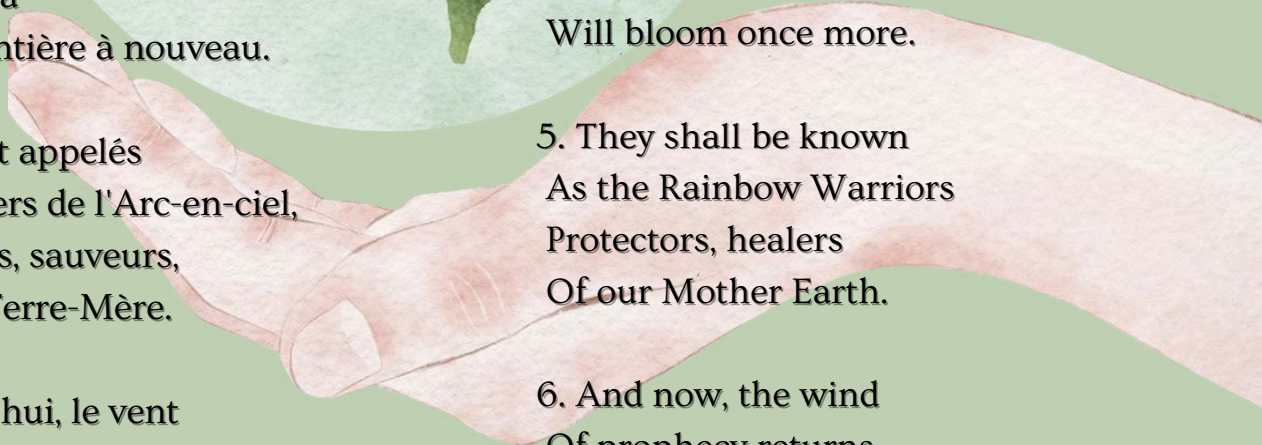
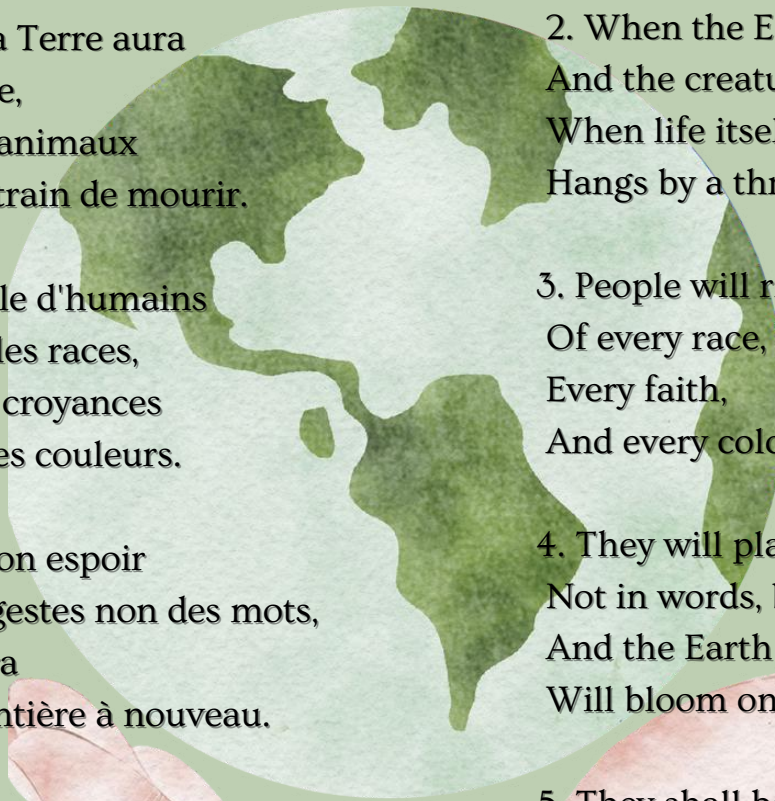
Engendre le Retour.

6. And now, the wind

Of prophecy returns,

Carried in these words of love

The Awakening begins.



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CONTACT US

Grand Macabou 97290 Le Marin

Martinique

+596696 510302

lemacabou@gmail.com

FB: Les Jardins de Macabou

@nourmacabou

