GREEN
INTERCULTURALITY

Green Interculturality

Promoting migrant inclusion through environmental awareness and eco-friendly strategies

Foundation Bricks

Co-funded by the
Erasmus+ Programme
of the European Union



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Coordination: **Manfredi Trapolino** · CESIE
Giorgia Scuderi · CESIE

Authors: **Adrián Crescini** · Associació La Xixa Teatre
Alexia Madec · Elan Interculturel
Ana Fernández-Aballí · Associació La Xixa Teatre
Ángela Moneta · Associació Animacción Arteterapia
Cécile Stola · Elan Interculturel
Emilie Albert · D'Antilles & d'Ailleurs
Francesca De Sanctis · CESIE
Jessica Chekroun · D'Antilles & d'Ailleurs
Manfredi Trapolino · CESIE
Manon Crozet · Elan Interculturel
Meritxell Martinez · Associació La Xixa Teatre
Mónica Bocaz · Associació Animacción Arteterapia
Rut Mestres · Associació La Xixa Teatre

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Yo creo,

que la lluvia grita en la ventana
y que la guitarra abraza su muerte
en la soledad de los parques.

Creo en la sombra fusilada
a la orilla del río,
en el llanto que se escurre
de la ropa en el tendedero,
que el cielo tiene fecha de caducidad
y nos queda poco tiempo.

Creo que la ciudad
es un animal come sueños,
que huyen a los arrecifes
las nubes de la tarde,
que el horizonte se extingue
como un cigarro.

Creo
que quien nace del mar
es un sol distinto
y que los días se nos escapan por la ventana,
que más allá de la puerta nos muerde un país.

Y veo frente a nosotros
crecer la sombra incendiada de un árbol,
hemos existido alrededor del fuego
y visto la última luz del mundo
apagarse con la última gota de agua.

Y creo también
que el corazón de un pájaro
es otro pájaro,
habitados en el mismo canto
del río y el campesino.

Les pregunto ahora
¿Cuánto dolor cabe
en el pétalo de una flor?
¿Cuántos niños ríen
bajo la sombra de un semáforo?
¿Cuántas veces
juntaremos las manos para rezar?
¿Cuándo dejara de llorar la montaña?
Yo quiero caminar mañana
hacía un horizonte verdadero,
descifrar el lenguaje oculto de las flores,
y después de la puerta
luchar hasta despojarnos del miedo
y decir:
“yo soy otro tú,
tu eres otro yo”.

También creo en los fantasmas
que habitan el poema,
en la guerra de los mapaches,
que en el fondo del mar
duerme lo olvidado,
y que a pesar del mundo
y de sus huesos dolientes,
yo creo
en vos
como en el camino.

Kevin Bustillo

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“Culture takes diverse forms across time and space. This diversity is embodied in the uniqueness and plurality of the identities of the groups and societies making up humankind. As a source of exchange, innovation and creativity, cultural diversity is as necessary for humankind as biodiversity is for nature. In this sense, it is the common heritage of humanity and should be recognized and affirmed for the benefit of present and future generations.”

Art.1 of the UNESCO
Universal Declaration on Cultural Diversity

1. Introduction

1.1. The Green Interculturality project

Green Interculturality is a project born in October 2020 and comes from a desire to combine intercultural and migration topics with environmental awareness and action. Indeed, Elan Interculturel (Paris, France) has a diverse team and some members have a strong environmental interest. Many topics have been covered by Elan Interculturel, from education to health and power dynamics and many others, but the environment was never one of them. Driven by an idea of tackling this subject for the first time, Elan's team looked for partners that would be willing to come out with a common idea and turn it into a project: how can we use environmental awareness to foster intercultural dialogue and contribute to social inclusion of vulnerable groups? After brainstorming and writing, Animacción (Barcelona, Spain), Associació La Xixa Teatre (Barcelona, Spain), D'Antilles & D'Ailleurs (Martinique, France), CESIE (Palermo, Italy) and Elan Intercultural created Green Interculturality, a project to promote migrants' inclusion through environmental awareness and eco-friendly strategies.

GREEN INTERCULTURALITY HAS A DOUBLE OBJECTIVE :

- To foster the inclusion of adult migrants by both valuing their knowledge and experiences through the development of language skills and increasing networking through the integration the new environmental context.
- To provide adult trainers and social workers with educational tools so that they can implement inclusion workshops related to environmental awareness

THE TARGET GROUPS ARE :

- Adult trainers/educators/social workers working with adult migrants
- Adult migrants (asylum seekers, refugees, new comers)
- Members of society who are willing to co-construct a safe space to welcome new comers through environmental practices.

Adult migrants were chosen as a target group because the partners of the project believe that environmental awareness and eco-friendly strategies can be innovative and useful tools to contribute to the welcoming of newcomers in host societies where this topic is more and more present. Adult trainers and social workers were chosen as a target group so the methodology developed within the project can be transferred to them as to multiply the impact of the project. Host society members were chosen as a target group because the inclusion of newcomers in social debates cannot happen without an open host society. They have an active role to play in the shaping of inclusive social spaces, where adult migrants can participate actively.

Green Interculturality aims at contributing to making environmental action a more inclusive space for newcomers: using environmental awareness and action as a tool to diversify inclusion paths and to co-construct with newcomers and members of the host society a safe space where they feel they can contribute.

Partners of the project :

Associació La Xixa Teatre BARCELONA, SPAIN

La Xixa Teatre Association is a non-profit organization founded in 2010 that aims to research, develop and multiply educational and theatrical tools as a means for social transformation. They believe that education at all ages is the key for social change towards a world with equal opportunities.

The mission of La Xixa is to facilitate the creation of spaces for empowerment through Participatory Methodologies, Process Oriented Psychology and Theatre of the Oppressed to generate processes of individual and collective transformation in contexts of social vulnerability. The scope of their activities are aimed towards the following topics:

- School Education, Early School Leaving, Prevention of Risk Behaviour among Youth.
- Intercultural Communication, Racism, Xenophobia, Social Inclusion and Integration.
- Gender, Equality Policies, and Sexual Diversity.

D'Antilles & d'Ailleurs — LE FRANÇOIS, MARTINIQUE, FRANCE

D'Antilles & D'Ailleurs (DA&DA) is an organization that works for the promotion of an active participation in the civil society, especially of women and young people with fewer opportunities. They promote diversity, equality and social inclusion through 4 axes:

- **Training:** by organizing conferences, seminars, trainings and intercultural meetings concerning citizenship, entrepreneurship, access to social rights and the active participation of disadvantaged groups.
- **Supporting mobility and employment:** by implementing initiatives of prevention, information and non-formal education activities boosting access to mobility and professional inclusion of people with fewer opportunities
- **Raising awareness:** by developing partnerships with associations and public institutions in order to implement actions of information/awareness and fight against discriminations.
- **Cooperation:** by supporting and developing initiatives of cooperation, development and capacity building of the disadvantaged communities and groups, promoting peace, human rights and equity.

Associació Animacción Arteterapia — BARCELONA, SPAIN

Animacción was pushed forward in 2017 by two art-therapists coming from Latin America and who had gained experience working in Europe for many years. The project was made possible by a number of people linked to teaching, social work and non-governmental organizations. Animacción Arteterapia has been working with intercultural groups of migrants in the neighbourhood of Nou Barris, through the development of child-suited activities for migrant families within the people´s orchard (public, non-governmental, neighbourhood-managed space). Also, through more than a year of intense applied programs of art-therapy for *"Lola, no estás sola"* (a homeless-women support group), they have reached a number of migrants under harsh living conditions. Their involvement with the highly intercultural neighbourhood of La Prosperitat, has put them in contact with the local authorities in charge of developing programmes for inclusion, as well as local leaders, both of whom are open and committed to working with migrants in a non-colonialist direction. They have very recently started working with single-parent families in Raval neighbourhood.

CESIE — PALERMO, ITALY

CESIE is a non-profit and non-governmental organisation based in Palermo (Italy) and established in 2001. It is committed to promote the cultural, social, educational and economic development at local, national, European and international levels.

CESIE contributes to growth and development through the active participation of people, civil society and institutions, always valuing diversity.

Inspired by the work and life of Danilo Dolci, they focus their actions on the research of social needs and challenges and the use of innovative learning approaches. In this way, CESIE actively connects research with action through the use of formal and non-formal learning approaches.

Elan Interculturel — PARIS, FRANCE

Elan Interculturel is an organisation created by psychologists, researchers, trainers —all of them migrant women living in Paris— who were interested in exploring and developing new methods to facilitate intercultural communication, collaboration and adaptation.

The main objectives of Elan Interculturel are:

- **To create a better understanding** of how diversity affects our lives
- **To raise awareness** of the resources inherent in diversity and
- **To develop competences** for individuals and organisations to benefit from cultural diversity and cross-cultural transitions.

1.2. Foundation bricks

Nowadays, the intensification of international trade, speculative finance, overexploitation of natural resources and growing inequality are among the main factors contributing to the extreme complexity of global economic and social systems, which are increasingly vulnerable to financial crises and social tensions that cyclically jeopardise their stability. This complexity is compounded by a potential increase in social conflict due to the ongoing demographic changes linked to migration flows.

Dealing with migration implies taking care of both inclusion and integration processes of foreigners who, for whatever reason, set foot on a land that, although it did not witness their first breath, is rapidly and steadily developing in a multi-ethnic direction. The coexistence of people that are both physically and culturally diverse is, in fact, anything but self-evident and requires an effective and tailored educational action. Intercultural education has, therefore, crucial importance as it builds bridges for people from different cultures to meet halfway.

In this increasingly globalized socio-economic context, the environment plays a key role in its connection and interaction with the themes of multiculturalism and interculturality. On the one hand, problems related to the scarcity of resources and hostile natural and social factors have been historically contributing to migration flows; on the other, the difficult experience of those who have a migratory background can negatively affect their integration path, compromising inclusion and causing difficulties in the establishment of new relationships. Intercultural education, aimed at developing plural thinking and intercultural communication skills, intertwines and shares aims with environmental education, as both are meant to promote sustainable and participatory integration and inclusion.

Acknowledging the strong interconnection between the natural environment and interculturality, we propose to look at the concept of “biodiversity” not only as a biological heritage to protect for the survival of flora and fauna species, but also as a cultural substrate to preserve for the promotion of the social cohesion

and enrichment of the human species. In this sense, biodiversity acquires a broader and more significant meaning and becomes a powerful metaphor to illustrate the complex interactions that develop primarily within a group represented by family, friends and colleagues (microsystem), to then interact with the social environment in which individuals have their roots and develop their knowledge and experience (macrosystem). It is a representation of the reality that evolves and changes, influencing the economic, social and political factors that make up the organizational skeleton of the global community. This may help us move towards what Jason Moore (2015) advocates: the dissolution of the cartesian dualism of nature versus culture that tends to prevent us from fully understanding and really being able to act upon this complex metabolism of which we are participants and creators.

The aim of this **Foundation Bricks** is, therefore, to promote the adoption of a new perspective to social work practices that integrate pedagogical approaches focused on environmental sustainability and linked to intercultural education, so as to fully valuing the wide range of traditions, beliefs, habits, practices, languages and identities forming the different ecosystems of our planet Earth.

This report was developed jointly with other complementing documents you will find in the annex:

— Five **partner country reports** detailing the results of group discussions with social workers and migrants regarding eco-friendly strategies for the inclusion of migrant populations

— A **compilation of 14 best practices** regarding environmental initiatives that serve, or that could serve as a space for migrant inclusion.





2. Glossary

The ongoing cultural transformation of our societies, which is driven by the rise of social movements, the increasing mobility of goods and people and the widespread digitization of services, also involves language, which is never neutral or static, just as the reality we live in. There is a cyclical relationship between society, culture and language: society and culture influence the words that we speak, and the words that we speak influence society and culture. When bias and discrimination exist in individual attitudes, it is often reflected in the language and in the way individuals interact with each other.

Language, therefore, not only plays a key role in the transmission of human culture, but it also simultaneously encourages both cultural conservatism and cultural innovation. On this issue, category labels (e.g., migrant, poor, woman, Muslim, etc.) greatly contribute to the transmission and evolution of category representations by preserving the status quo while simultaneously allowing for, or even fostering, conceptual changes. Attributing traits, characteristics and behaviours to a person according to shared and overgeneralized beliefs, in fact, is a pervasive human tendency that stems from a basic cognitive need to categorize, simplify and process the complex world that surrounds us. Regrettably, both the conscious and unconscious use of vague and normalized discriminatory language, particularly when employed by mainstream media, may lead to the reinforcement of stereotypes and prejudices against any group seen fit to fill the role of the "Other".

The aim of this **Glossary** is, therefore, to encourage reflection in regards to relevant terminology related to the topic at hand, always under the understanding that these terms are open-ended placeholders of social structures, and that words can contribute to both social fracture and cohesion. Being aware and mindful of our language can help create a supportive and inclusive society, and as thus, definitions of key terms used in this Foundation Bricks, and detailed in the glossary below, have been elaborated based on field experience of the Green Interculturality partner organisations, and on the outcome of the different group discussions conducted in each partner country with representatives of both the host society and the migrant/immigrant community.

Citizenship: a particular legal bond between an individual and a State acquired by birth or naturalization, either by declaration, choice, marriage or other means under national legislation, which entails responsibilities, rights and privileges. It affords a social status that contributes to the individual's sense of self, since being in possession of a citizenship allows an individual to fully and legally engage in the different social structures of their society of residence.

Culture: set of knowledge, language, values, rules, traditions, habits, beliefs, lifestyles, patterns, tools, artistic products and techniques that are specific to an individual or shared by the members of the same group, and transmitted from one generation to the next in order to guide individual and collective practices. Cultural practices can be both enabling and limiting, in accordance to individual and group expectations, as well as to their implications regarding intergroup interactions.

Discrimination: the unequal treatment, consideration and/or distinction applied to an individual or group of individuals based on a social categorization and/or their political views. It corresponds to a difference in treatment between individuals that is not justified by the mere situation but, in terms of this classification, results in the social exclusion of the individual who is the victim of the discriminatory behaviour.

Host society: the set of structures and individuals (natives and foreigners) forming a national, regional or local community with which a foreigner relates with on a daily basis.

Identity: multidimensional, dynamic and cultural construct comprising biological, psychological and social characteristics – generally preconditioned by social power structures – that refers to a person's idea of themselves and their sense of belonging to social groups. Identity is conformed in juxtaposition with socially-constructed and contextual group categorizations, so that a person's sense of self can be harmonious and/or conflicting with their surrounding social groups, thus making identity both a safe and a contested space of social interaction.

Inclusion: process by which the host society ensures full enjoyment of economic, social and cultural rights to a person or group, regardless of their origin or cultural background, through the removal of regulatory and cultural barriers as well as the implementation of active policy measures.

Environmentally Displaced People (EDP): any individual impelled or forced to leave their country of origin because their livelihoods are rendered unsustainable by proliferating natural disasters or the irreversible degradation of environmental resources, mainly resulting from human-induced global warming and associated climate change.

Immigrant: any individual permanently settled in a country other than that of their birth, where they are members of the community, and who are potentially entitled to become citizens with equal rights and duties given the legislation of the host country allows for it. The term immigrant has both legal and social connotations which depend on the country of origin and the country of destination, so that, for example, a white-skinned British citizen in Spain might be an immigrant legally speaking, but is unlikely to bear all of the social dimensions (and stigma) related to the term. In such cases, it is more like to refer to these immigrants as expats.

Migrant: any individual who, either temporarily or permanently, leaves their country of origin or places of habitual residence driven by endogenous or exogenous factors greatly influencing experiences, identity and culture while often going through a personal journey towards self-determination.

Second-generation migrant: controversial term used to refer to any individual who was born and/or raised in a country where at least one of their parents previously entered as a migrant, and who are often perceived as foreigners and discriminated against on those grounds.

Third-country national: from a European perspective, any individual who is not a citizen of the European Union, and who does not have the right to free movement within the Schengen area.



3. Interculturality and migration in a globalized world: the dilemma between identity maintenance and cultural adaptation

3.1. The phenomenon of migration in historical perspective

Migration is a multifaceted and multileveled phenomenon which has been part of human history since its very beginning, playing a pivotal role throughout the years in shaping the world as we know it today. It has global relevance as it is a consequence of the ancestral desire of human beings to move from the native land to places that offer greater opportunities, permanently or temporarily. Currently, the International Organization for Migration (IOM) states that there are estimated to be almost 272 million of international migrants globally. While this remains a very small percentage of the world's population (around 3.5%), meaning that the vast majority of people globally (96.5%) are still living in their home countries, the estimated number and proportion of international migrants already surpasses projections made up to the year 2050, which were in the order of 2.6% or 230 million[1].

But why do people migrate?

In order to have a broader understanding of why people migrate, besides recognizing the individual decision-making, it is necessary to emphasize broader and more diversified structural factors as well as to underline the importance of some external factors. Although quantitative data is not easy to collect, we need to consider the **push and pull factors** as reasons why people leave their country.

Push factors are those who force migrants away from their country of origin, such as economic dislocation, demographic pressures, environmental factors, religious persecution, or denial of political and human rights.

1. IOM, World Migration Report, 2020.

Pull factors are those who encourage migrants to relocate, including higher wages and higher living standards and educational opportunities, job opportunities and political or religious freedom.

We must always keep in mind those migrants who have the privilege to choose freely and those who do not: some people choose to migrate, while others are forced to migrate. Indeed, most people migrate voluntarily for reasons related to work (migrant remittances are a steadily growing external source of capital for developing countries[2]), family (for the past 20 years, family reunification has been one of the main reasons for immigration at least into the European Union[3]) and study. In contrast, other people leave their homes and countries for a range of compelling reasons such as conflicts, persecution, and natural disasters.

Besides the above-mentioned factors, an interesting perspective to look at the phenomenon is the geographical one. Indeed, geography is one of the most significant components that shape migration patterns and migratory dynamics that are still evolving, just as it was in the past.

Globalization has driven and accelerated the phenomenon, which began to take on greater significance in the last decades of the 20th century. Since then, migrants have been essential for the social and economic development of many Western States, having shaped labour dynamics around the globe. While many migrants still make a permanent unidirectional move from the South to the North of the world, the South-South flows have taken a heightened prominence in recent years[4]. Motivations for South-South migration include proximity - the financial, social, and cultural costs of migrating to nearby countries are likely to be lower than those of moving farther away, especially when a person does not have adequate travel documents - and networks - ethnic, community, and family ties reduce the costs and uncertainties involved in migration.

Changes in the direction of migration have been also accentuated by the economic crisis, the flows of remittances and the growing importance of emerging market as the so-called BRICS

2. International Fund for Agriculture and Development (IFAD), Remittances and Migration. Available at: https://www.ifad.org/en/remittances.
3. European Commission, Migration and Home Affairs, Family Reunifications. Available at: https://ec.europa.eu/home-affairs/what-we-do/policies/legal-migration/family-reunification_en
4. IOM GMigration Data Analysis Centre, Future Migration Trends. Available at: https://migrationdataportal.org/themes/future-migration-trends

(Brazil, India, China, and South Africa) and the CIVETS[5] (Colombia, Indonesia, Vietnam, Egypt, Turkey and South Africa). Most of them are in the South, characterized by a fast economic growth and relatively young working-age population, both elements associated with a typically stable economy and low debt.

Given the actual conditions, it is likely that in the years to come migration flows will be directed towards and across these economic hubs[6].

In recent years, the impact of climate change is an aspect that has gained both academic and public interest while it has always been a driver of migration[7] (as opposed to the Western-centred idea that technological progress would lessen the influence of nature over human life), as people increasingly flee natural disasters, such as floods, hurricanes and earthquakes[8].

Yet, knowledge in this field remains limited and fragmented, and the lack of an official definition of the concept ***environmental migrants*** still affects the possibility to define a comprehensive legal framework capable of addressing their needs. While environmental conditions alone rarely lead to displacement, undoubtedly major interconnections have arisen between the two topics, and climate change impact can be expected to increase, above all in driving internal migration[9].

Hence, causes for environmental migration can also be directly related to the human factor: the pressure of the population on natural resources, the way in which the environment is exploited, are conditions that are more likely to occur in less developed countries than in the more developed ones. It is clear that contemporary environmental degradation has its roots deepened in historical processes such as colonial exploitation and imperialism, international inequalities in political and economic power and access to resources have all been influential in shaping patterns of land exploitation and human resettlement.

5. The current validity and veracity of these acronyms need to be discussed; in this case they were used as a mere geographical indication.
6. A. Guerra-Barón, and A. Méndez, A comparative study of foreign economic policies: the CIVETS countries, LSE Global South Unit, Working Paper (3/2015), 2015.
7. World Meteorological Organization (WMO), United Nations Environment Programme (UNEP), Climate Change: The IPCC 1990 and 1992 Assessments, 1992.
8. "E. Piguet, A. Pécoud, P. de Guchteneire, Migration and Climate Change: an Overview, in Refugee Survey Quarterly 33, issue 3, 1-23, 2011: "Rapid onset phenomena lead overwhelmingly to short-term internal displacements rather than long-term or long-distance migration".
9. IOM, Migration, Development and Environment, No.35, 2008.

One necessary aspect to bear in mind is the fact that migration involves people, who are not mere numbers or data, but who have personal plans, dreams, hopes and frustrations. Integration entails costs, both for the countries of origin (disintegration of family structures, destruction of emotional ties, loss of dynamic sectors of the population, etc.), as well as for the receiving countries (funding of policies for social integration of migrants, political instability, strain on public services and infrastructure especially in poor regions, etc.). Costs and sacrifices are recognizable also at the individual levels, as those who migrate experience multiple stresses that can impact their mental well-being: indeed, the rates of mental illness have been increasing in some migrant groups over the last decades[10]. The loss of consolidated cultural norms and of their social support systems, the adjustment to a new culture and changes in identity and concept of self may transform cultural shock and conflicts into a source of profound suffering and psychological dysfunction. Contact between migrants with the dominant or host community may lead to different reactions such as assimilation, rejection, or deculturation.

Nonetheless, this does not mean that migration should only be seen as a sacrifice or that it only implies a loss: we must shift the perspective and emphasize its social relevance in terms of the plus of cultural enrichment they bring to both the global and local dimensions[11]. Migrants, in fact, play an active role in reshaping the culture and spaces, and have a significant impact on larger social phenomena, such as democratic institutions, environmental degradation, gender norms, family set-ups and even identities, mainly through the transmission of values and knowledge. Especially at the local level, it is likely that simple activities such as groceries at our local market or eating out at a restaurant have been influenced by migrants with their habits, even if we may not be aware of it. Likewise, the economic impact of migration is very relevant and greatly benefits the hosting societies, although it is still often driven by ill-informed perceptions which, in turn, can lead to public antagonism towards migration. Migrants, in fact, typically boost the

10. D. Bhugra, M.A. Becker, Migration, cultural bereavement and cultural identity in World Psychiatry, Feb; 4(1): 18–24, 2005: "The complex interplay of the migration process, cultural bereavement, cultural identity, and cultural congruity, along with biological, psychological and social factors, is hypothesized as playing a major role in the increased rates of mental illness in affected migrant groups".
11. UN Documents, Making migration work for all, Report of the Secretary-General (A/72/643), 2017.

working-age population, support human capital development and technological progress of receiving countries, and contribute more in taxes and social charges than they receive in benefits.

Furthermore, evidence on the centrality of migrants' remittances is undeniable. The money is meant to support families and local communities in the countries of origin, but it can also support access to health services and investment in new businesses, by representing an important asset to shape the country's income distribution[12]. Furthermore, by counteracting the brain-drain phenomenon, returning migrants bring and transfer new ideas, skills and knowledge, values and practices that can improve economic and political results in their country of origin. Not least, migration puts less pressure on spending countries' natural resources, including food and water supplies; although it is a positive aspect, we must not forget that often the lack of resources is instead the cause of migration itself, as mentioned above.

There is no doubt that given the importance that the migratory phenomenon covers and how it affects all aspects of society, migrants themselves must have a voice in this debate, and have the opportunity to contribute to the implementation of effective policies especially at the level of social inclusion.

3.2. Intercultural versus multicultural societies

The theme of cultural identity has been central to the debate on the multidimensional transformation of our society which has been increasingly seen as a common space during the 21st century. Cultural identity is the sense of belonging to a particular group or society which shares the same nationality, ethnicity, religion, social class, language, or to any kind of social group that has its own distinct culture. Cultural identity is both an individual characteristic and a collective feature of a group that has its members sharing the same way of being as well. Therefore, cultural identity does not only define us, but also how others choose to define us.

Cultural diversity is, indeed, a fact that characterizes contemporary societies. Globalization has had the advantage of connecting

12. Organization for Economic Cooperation and Development (OECD)/international Labour Organization (ILO), How Immigrants Contribute to Developing Countries' Economies, 2018, OECD Publishing.

cultures, enabling people to travel and move across the world, immersing themselves in the hosting culture while experiencing the great value culture brings to society. A value to be enhanced and not a problem to be eliminated. Nonetheless, globalization seems to reinforce the hegemony of Western culture and values, which are[13] often seen as the norm as opposed to the "others", driving customs and consumption towards the more dominant and influential perspective.

The way societies have adapted to the presence of coexisting cultures in the same common space has changed over the years, mainly following two different approaches: the multicultural one describes the presence of diverse groups sharing a common framework in the same social space, eager to maintain relevant and recognizable aspects of their difference. On the other hand, the intercultural one emphasizes the interaction, communication, and relationships between cultures, in order to create trust and collaboration (a step ahead is made by cross-culturalism, whereby the recognized differences can lead to individual changes, but not collective transformations. This approach concerns particular responses among different cultures to the same issue, and it is not necessarily meant to unite cultures).

Multiculturalism has characterized human societies for tens of thousands of years. It intensified in the 80s, mainly following the escalation of the processes of capitalist globalization. Migrants add to the differences already present in the territories (internal migrations, minorities, linguistic and cultural differences, etc.) further elements of diversity that make society take on an increasingly multifaceted aspect[14]. Surely diversity brings great value in terms of driving innovation and creativity, fostering adaptability, empathy and tolerance, but on the other hand it can be perceived as a threat, which reinforces stereotypes, and leads to extremism.

As already mentioned, multiculturalism refers to societies in which different cultures coexist and interact in common spaces such as workplaces, schools and places of public gathering[15]. The term reveals a descriptive approach to reality, like a photograph

13. Angela Merkel says German multicultural society has failed. Available at: https://www.bbc.com/news/world-europe-11559451
14 On plural societies: J.W. Berry, Integration and multiculturalism: Ways Towards Social Solidarity, in Papers on Social Representations, Volume 20, pp. 2.1-2.21, 2011.
15. N. Garro-Gil, S. Carrica-Ochoa, Cultura, identità e relazione. Per un'educazione interculturale, in La dimensione culturale della società, pp.81-97, 2018.

capturing what exists at a given time. This perspective is therefore limited because it is based on a static awareness of cultural difference. The cultural differences are considered as "absolute facts" that should be discussed and negotiated according to the situation and needs, when it is not to be assumed that cultures are immutable. Cultures change and constantly intertwine in relation to the contexts in which they operate.

Starting from an incorrect assumption, multiculturalism has revealed its limitations in the enhancement of differences[16], but on the contrary it has led to the creation of confined identities, which over time have originated forms of segregation in the sake of defending an historical national homogeneity[17]. Similarly, the multicultural approach can be problematic when adapting to the new country requires a renunciation to one's cultural identity for the purpose of assimilation[18]. Assimilation may have seemed to be the authentic goal of community engagement, instead of a collective opening to new ideas and perspectives. Fortunately, as South-to-North migrants organize and develop a public discourse, imposition of European culture and its supremacy over the others is contested, as well as the legacy of the colonization and decolonization processes. Migrant voices in Europe claim for the recognition of differences as legitimate forms of social practice and interaction, and the will to not want to assimilate at all costs.

The multiculturalist policies in Europe, and particularly in the United Kingdom –where the normative value of the concept of multiculturalism has been most elaborated– have struggled to evolve from the initial phase of elaboration. The most visible consequence are the violent urban riots that took place in the towns of Oldham, Burnley and Bradford in 2001, where the social divisions translated into racial conflict between Asian and Muslim communities, and nationalist groups[19]. In most recent years anti-immigration feelings, along with high unemployment rate and a strong feeling of dissatisfaction with regard to the democratic institutions, seems

16. W. Kymlicka, Multiculturalism: Success, Failure and the Future, Migration Policy Institute, 2012.
17. S. Hasanaj, Multiculturalism vs Interculturalism: New Paradigm? (Sociologic and Juridical Aspects of the Debate between the two Paradigms), in Journal of Education & Social Policy Vol. 4, No. 2; 2011.
18. Nicolas Sarkozy says immigrants should 'speak French' and attacks 'medieval' burkini. Available at: https://www.independent.co.uk/news/world/europe/nicolas-sarkozy-president-immigrants-should-speak-french-attacks-medieval-burkini-a7318016.html
19. M. Angelikis, E. Arvanitis, Multiculturalism in the European Union: A Failure beyond Redemption?, in International Journal of Diversity in Organisations, pp. 1-18, 2019.

to have contributed to the rise of neo-fascist and far-right parties, whose anti-immigration rhetoric have been growing in power and influence in almost every country of the European Union. The substantial and intensified migratory flows, particularly within bordering regions of the EU, have re-proposed the urgency of issues of inclusion. It is no coincidence that the migration debate has been dominated in recent years by the identity issue. There is no doubt that, especially in light of the challenges of globalization, legitimate identity pluralism must be valued in order to enrich a society and to defuse potential conflicts between the communities which tend to close themselves off in enclaves. And it is precisely this potential conflict that the intercultural approach rejects, by giving the possibility to each individual to find a new identity space through dialogue.

Over the past decade, interculturality has not only been defined as the new approach to managing cultural diversity in liberal democratic societies, but it is also increasingly seen as a precondition for successful social and educational work. This new category proposes a concept of interaction based on:

- learning from each other in a dynamic interaction;
- giving emphasis on communication and dialogue across ethnic and cultural borders;
- preferring the local over the national as a place for political intervention and interpersonal exchange.

Since then, the term interculturalism has been widely used in many programs for the inclusion of cultural minorities[20], and intercultural dialogue has been strongly encouraged by the European Union since 2008, when the Council of Europe approved the *White Paper on Intercultural Dialogue*[21], which has declared interculturalism as the basis for a European identity[22].

20. The approach has been very popular in Germany and the Netherlands (i.e. polyethnic states) where concerns about the settlement of postcolonial migrants - most of them are of Muslim origin - and their ways of integration, including the expression and organization of collective identities, their claims of representation and the recognition are central in the public debate.
21. Council of Europe, White Paper on Intercultural Dialogue "Living Together as Equals in Dignity", 2008.
22. EC, Inclusive Education at: https://ec.europa.eu/education/policies/european-policy-cooperation/inclusive-education_en

Where do we build cultural identity from?

How do we relate to our own culture and consequently to others? Who is responsible for having a leading role in the development and strengthening of intercultural societies?

Surely education, which plays a fundamental role in the way in which each person relates to cultural differences and which, as stated in the fourth Sustainable Development Goal[23], should be high-quality, inclusive, and equitable by 2030.

Some European school systems have already begun to work to varying extents on promoting intercultural values among young people.[24] Goals include: developing respect for different lifestyles, cultivating a commitment to equality, going beyond the mere awareness of a melting-pot, in order to lay the foundations of an intercultural society. Of course, if intercultural education is limited to only supporting diversity, it will not get significant results, but on the contrary it should set the conditions for diversity to flourish. For the sake of cultural inclusiveness, it is necessary not only to know the cultures, but also to develop sympathy for them. In regard to this point, there is still a long way to go, and the success of this process is undermined by the far-right parties that with their nationalist rhetoric foment divisions and make the integration path increasingly fragmented at European level.

Intercultural education is configured not only as an inclusion strategy aimed at migrants, as it would be reductive, but as a true philosophy capable of permeating the entire educational system at any level. It cannot be just a simple addition to the curricula. It needs to concern the learning environment and educational processes as a whole, such as school life, teachers' education and training[25], teaching methods, learning materials and above all student interactions, to whom education should pay special attention.

23. UN Sustainable Development Goals, Goal 4: Ensure inclusive and equitable quality education and promote lifelong learning opportunities for all, at: https://sdgs.un.org/goals/goal4
24. According to the Eurydice Report 2019: "In Sweden and Italy, (interculturality) is a principle underpinning the whole curriculum: it is considered as an educational response, which concerns all students, to the growing multicultural dimension of our societies. In Germany (Brandenburg), Spain (Communidad Autónoma de Cataluña), Austria and Finland, intercultural education is promoted as a cross-curricular theme; and the subjects through which it should be developed are indicated in the curricula. Finally, in France, Slovenia and the United Kingdom, intercultural education is taught through specific subjects, citizenship education in particular".
25. United Nations Educational, Scientific and Cultural Organization (UNESCO), Inclusive teaching: preparing all teachers to teach all students, 2020.

There is a need for a communicative attitude that should take the learning to do and the learning to be approach[26] into account, aiming at enhancing individual and socio-cultural differences and self-awareness development through:

- Cooperative Learning
  —sharing of individual, cultural and experiential baggage—
- Peer Tutoring

A better result will be achieved in strengthening the social fabric in an inclusive way, when intercultural education will no longer involve only the school systems, but all those social ecosystems reflecting cultural diversities, thus ending up affecting the civil society in its entirety. Schools might have a maximum impact if they set up cooperation with external partners, and the educational community should interact directly with associations, organizations and youth movements and institutions.

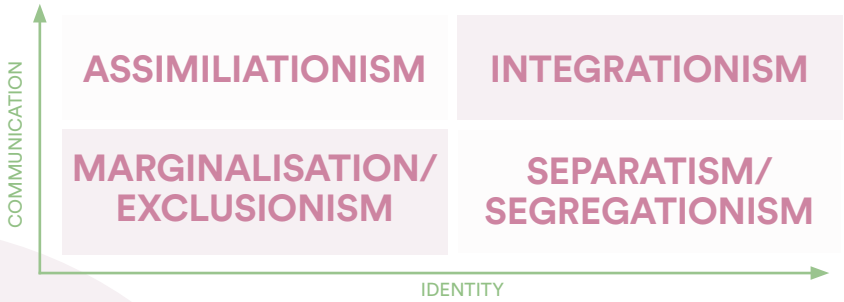
In this context of educational openness, the concept of environmental education (EE), can show its potential. Unfortunately, it is a matter which is often neglected, but its holistic and interdisciplinary approach directed at creating responsible citizens could certainly help in giving a boost to the intercultural approach to education. In raising awareness of the problems impacting the environment on which we all depend, as well as the actions we can take to improve it, environmental education encourages students to investigate different sides of issues, promoting tolerance of different points of view and of different approaches to the topic. EE promotes a sense of connection through community involvement, by involving experts and facilities to help bring the community together to understand and address environmental issues with broader means.

26. UNESCO, Guidelines on Intercultural Education, 2006: "[...] education should be broadly based on the pillars of: learning to know, learning to do, learning to live together, learning to be".

3.3. Intercultural approaches: intercultural sensitivity and acculturation models

Acculturation occurs when two people or groups of people from different cultures meet, and it includes cultural shocks. By culture, we mean the culture of each individual: it is shaped by the country in which a person grew up, but also by his or her family, religion, education and experiences. It is an integral part of a person's identity. Thus, two people who grew up in the same country can have radically different cultures.

Acculturation is defined as the set of phenomena which result from the fact that groups of individuals from different cultures come into continuous and direct contact with changes that occur in the original cultural patterns of one or both groups.[27]



In 1980, John W. Berry designed a table that simplifies different "strategies of acculturation". The vertical axis represents the degree of communication with and learning from the host culture, the horizontal axis represents the degree of preservation of one's own culture within themselves. For example, if a person is able to learn from the local culture as well as preserve their own cultural identity, they are in a process of integration. If they deny their original culture and learn from the local culture, they are in a process of assimilationism.

27. Redfield, R. et al. (1936). Memorandum for the study of acculturation, American Anthropological Association. Available at: https://anthrosource.onlinelibrary.wiley.com/doi/10.1525/aa.1936.38.1.02a00330. Accessed (May 2021).

The model above provides a theoretical framework to understand how one subjectively experiences acculturation. The underlying assumption is that difference can be experienced in various ways, but it must be processed in order to increase the potential for intercultural awareness.[28] The model created by John W. Berry seeks to explain how a person experiences acculturation. According to him, it can be experienced in several ways, the stages are not linear but the goal is integration.

But for migrants, the socio-cultural environment also plays a major role in the acculturation process, which is a forgotten dimension in Berry's model (in the tab, there is no space for the host culture's attitude toward the migrant). Sometimes, work or a classroom are the only ones where migrants can experience acculturation, because they live and interact mainly with people from their culture of origin or because the host society can be very hard to penetrate. Thus, the quality of these moments is fundamental in allowing them to choose the strategy adapted to their situation that will gradually lead them to integration (which is possible only in an open society, the person on their own cannot integrate).

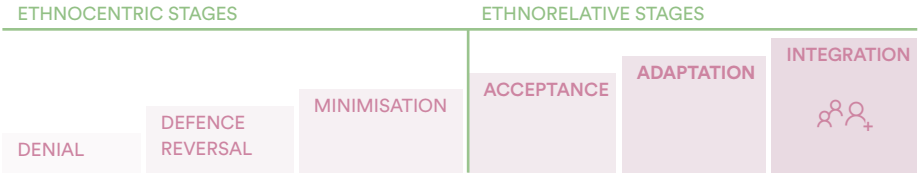
New comers are not always able to fully choose their acculturation strategy, especially if they belong to minority groups. It is important for the host society to be willing to facilitate this process by participating in it.

Also, the word "integration" is largely discussed nowadays. In Berry's model, integration means being able/allowed to preserve one's own culture while picking up aspects of the host culture to make it one's own at the same time. But in public debates today, the word "integration" is sometimes used to talk about a forced adaptation of an immigrant person to the local culture. Therefore, some will prefer the word "inclusion" to indicate a process where the original culture is still preserved.

Another way to look at the acculturation process is the intercultural sensitivity model: created by Milton Bennett, this model provides a theoretical framework to understand and assess how we subjectively experience differences. The model below is a continuum of six stages of intercultural awareness, even though there is not necessarily a linear progression during an acculturation process

28. Sandu, O. & Lyamouri-Bajja, N. (2013). Intercultural Learning, an Educational approach to Social Transformation. Journal Plus Education. Vol IX, No. 2, pp.81-89. Available at : https://www.researchgate.net/publication/272943354_Intercultural_Learning_-_An_Educational_Approach_to_Social_Transformation. Accessed (May 2021).

leading to integration. Three stages are ethnocentric (avoiding cultural difference) and three stages are more ethno-relative (seeking cultural difference). The underlying assumption is that differences must be experienced and then processed in order to increase the potential of intercultural competence and to evoke changes in the levels of intercultural sensitivity.



Both models can be used to think of acculturation in all areas of one's life, including the adaptation to a new physical environment but also at the level of adaptation to the social issues and fights of the host country. Little by little migrants adapt to their new physical environment and start understanding the issues at stake, what local people fight for. Some of them can feel the desire to be a part of society through these topics and fights. Green Interculturality thus seeks to take a closer look at acculturation processes in those areas (adaptation to the new physical environment and contact with local ways of fighting environmental and social issues).

How can environmental action facilitate one's acculturation process? How can acculturation, from the point of view of society, be a means to develop environmental action?

3.4. Cultural shocks and critical incident

In a more intercultural society, where people from different cultural backgrounds meet and interact, cultural shocks (also called critical incidents) are unavoidable. Cultural shocks are inherent in intercultural encounters and the understanding of what they are is essential to acquire intercultural competences, as professionals working in an intercultural context or as a member of a multicultural or intercultural society.

In order to do that, we first need to be aware of what culture is and how it affects our daily lives. Culture can be represented in many different ways. One of the most common metaphors to explain the complexity of culture is the iceberg. When we see an iceberg, the portion which is visible above water is, in reality, only a small piece of a much larger whole. You can see the top (around 10%), but 90% of its mass is below the surface. This metaphor was developed by the anthropologist Edward T. Hall in the 1970s.[29]

What can we find in the visible part of the culture iceberg? We can find all cultural manifestations that are immediately apparent to us when we first interact with a new culture: ways of greeting, rituals, language, literature, food, etc.

However, none of the visible elements can ever make real sense without understanding the underlying causes of what we see, hear, taste, etc. And what is hidden at the bottom of the iceberg? Elements such as beliefs, rules of relationships, assumptions, notions of cleanliness, gender roles, values, representations of beauty, etc.

The representation of the iceberg is useful to understand the complexity of identity as well. In this perspective, similarly to culture, identity is made up of multiple elements, going from its more visible, manifest aspects to the less visible and deeper aspects. In order to understand a person, we need to go beyond habits and appearance, and try to become aware of the values, norms and beliefs underneath his/her visible aspects. In fact, when we interact with each other, it is our "icebergs" that interact. The more different our icebergs, the more likely it is that misunderstandings will arise.

An important concept to better understand intercultural encounter issues, is that we are all ethnocentric. In other words, we are all determined by our own cultural and social context. Culture

29. Hall, E. T. (1976). *Beyond culture. New York Anchor Press/Double day.*

is like a pair of glasses that we cannot take off. Being ethnocentric means that we can only see the world through our own pair of glasses. And we do not realise the existence of our own cultural values and norms until they are questioned or challenged.

Based on this concept, the French psychologist Margalit Cohen-Emerique[30] has developed a useful methodology to facilitate intercultural encounters and the resolution of conflicts in professional situations. The particularity of this approach is that it acknowledges that, in all cultural conflicts, there are two sides involved and that a conflict can never be reduced to or explained by the strangeness of the other, but rather the interaction of two different cultural reference frames.

This methodology opens up the space for a better understanding of how our own cultural frame shapes the interaction. It also helps us to reach some degree of cultural neutrality, allowing for a better negotiation of possible solutions through the analysis of cultural shock experiences.

What is a cultural shock?

It is an interaction with a person or object from a different culture, set in a specific space and time, which provokes negative or positive cognitive and affective reactions, a sensation of loss of reference points, a negative representation of oneself and feeling of lack of approval that can give rise to uneasiness and anger.[31]

When two icebergs collide, buried values are revealed and they may have difficulty communicating. These communication difficulties can manifest themselves in everyday actions such as greeting each other. For example, a person A is talking to a person B: A may avoid meeting B's eyes in order not to appear intrusive or rude. B will then feel destabilized and devalued because looking a person in the eye is important to him or her. However, it can be the same value of respect that A and B are trying to express.

In reality, a cultural shock is a precious situation to become aware of the invisible part of our own iceberg, to better understand

30. Cohen-Emerique, M. (2011). *Pour une approche interculturelle en travail social. Théories et pratiques*. France: Press of the EHESP
31. Cohen-Emerique, M (1999). « Le choc culturel, méthode de formation et outil de recherche », in J. Demorgon & E. -M. lipiansky (dir.), *Guide de l'interculturel en formation*, Paris : Retz, pp. 301-315.

our cultural glasses with which we filter our reading of the other person. Gaining more awareness of our own culture first may help us become aware of our bias and diminish simplistic assumptions about others. This happens through what we call “decentering”, which is the first step of Margalit Cohen-Emerique’s methodology.

Once we have made apparent our own cultural framework, we are ready to go forward to the second step: “discovering the other’s frame of reference”. The objectives of this movement are to go beyond simplistic assumptions and stereotypes and try to become aware of the cultural values, norms and patterns of the other.

The last step is the “negotiation”: finding a solution to a specific problem in a way that respects as much as possible the identities of both parties. Many times, knowing the hidden reasons behind the other’s behavior decreases the “threat” to our professional identity and allows communication to continue in better conditions.

Cohen-Emerique’s intercultural approach is based on three steps, each based on different training methods and tools and requiring the development of different competences from the professionals.

After the analysis of each of these three steps, the critical incident method creates the conditions of opportunity to foster and develop intercultural dialogue as well as to facilitate conflict resolution in the professional context.

This methodology allows us to deal with diversity issues in a constructive way, considering intercultural situations as opportunities for professional and personal learning.



Environment

noun

EN. /ɪnˈvaɪ.rən.mənt/

1. FR. *(surroundings)* Ce qui entoure de tous côtés.

2. EN. *(nature)* The world of nature and all the land, water, air and Earth.



4. The relation between the environment, cultural values and identity

4.1. What is "environment": definition and visions across Northern and Southern cultures

Let's start by looking at a general definition from a French dictionary: "The environment is what surrounds us on all sides". In an English dictionary, the first definition is "the world of nature and all the land, water, air and Earth". In the English version, the idea of nature is clearly present.

Depending on the disciplines using this term, the environment may have a different, or at least specific, meaning. When used with an adjective, it specifies its predilection. It is then possible to speak of the social or the economic environment. Whatever the meaning, when it comes to the environment, the question of its protection is increasingly present. What is it that we are trying to protect? Is there a clear and blunt distinction between the cultures of the North and those of the South concerning what the environment is and the relationship that the populations have with it? In all disciplines, "the characterization of the individual depends on their surroundings and vice versa, according to multiple interactions, very dissimilar in nature (physical, chemical, biological, food, social, etc.)" [author's translation] (Charvolin, 2016). In this sense, the environment is distinct from nature, which could be understood in itself, in its unity, where the environment is by definition a concept of relationship. It is the environment of something, of a subject, whether this subject is a GMO plant, a human or the entire humankind.

When we question the definitions of the environment in Northern and Southern countries, we refer to the concept of culture. Indeed, **what could be more relevant than culture to express a definition?** Still, is it possible to define what the cultures of the North and the South are?

For Malcolm Ferdinand (2019), this dichotomy is part of a larger fracture of the world:

> *"The colonial split separates humans and geographic spaces of the Earth between European settlers and non-European colonized, between whites and non-whites, between Christians and non-Christians between masters and slaves, between metropolies and colonies, between countries of the North and countries of the South." [author's translation].*

To go further, the use of geographical distinctions to define peoples is often employed as a way to stigmatize those who have experienced a migratory journey.

> *"The relationship to the other-foreigner (contextually, the African migrant) within ex-colonial countries, considered over the long term, clearly shows that in reality, geographical categorizations translate naturalization processes of difference, especially by enclosing individuals in determinations that are at once cultural, historical and economic. In order to continue to exist, these processes of distinction must be supported by supposedly irreducible cultural differences. These ways of dealing with the Other contribute to the durability of the North/South distinction, in that geography thus seems irremediably inscribed in each person in the form of a genealogical determination." (Fouquet, 2007)*

In short, speaking of the visions of the North and the South would be speaking of Western and non-Western cultures. The countries where capitalism came from and the countries that capitalism lives off.

In this context, it seems very complicated to us to determine a common vision for Northern and Southern countries without entering into an essentialization of these populations.

Moreover, in a context of globalization, the idea of two distinct North vs. South worlds seems outdated. As discussed above, cultural models must be grasped in the complexity of their interbreeding and encounters. Furthermore, it could be interesting to question the ways of inhabiting the world, and the way this habitat shapes and models our definition and our experience of the environment. In this sense, we will explore different currents of environmental protection throughout the world.

First of all, let's discover the relationship to nature in human societies with the anthropologist Philippe Descola, a former student of Levi-Strauss, whose theories he has surpassed. According to him, there is no universal distinction between nature and culture, but several relationships to the world. He draws this analysis from his anthropological work, which is based on his ethnographic observations. He has especially worked with indigenous peoples in the Amazon. Also, we will base ourselves on his ontologies, which are, according to him, the ways in which "humans perceive continuities and discontinuities in the world" (Descola, 2019): animism, totenism, analogism and naturalism. In these different experiences of the world, continuities or discontinuities vary.

In animism, which he found among the Amazonian peoples, but also in North America, Siberia, in certain regions of Southeast Asia and in Melanesia, there is no discontinuity between humans and non-humans, as all are considered to have a soul. The classifications used for humans are therefore the same as for non-humans. The discontinuity then takes place in the worlds of physical experience, the different entities having distinct physical worlds: the sensitive world of man is not the same as that of the plant or the bird.

What is interesting in Philippe Descola's research, is the idea that forests such as the Amazon, considered by the general public as virgin, natural spaces, are in fact shaped by man through the secular work of these peoples who have not ceased to practice a mixed technique of slash-and-burn gardening and the cultivation of wild plants in the forest. All of this in harmony with those other non-human forest residents. In this vision, the notion of environment loses its meaning, since it is not a society that seeks to adapt in its environment, but "a collective of humans maintaining relationships with non-human collectives" (Descola, 2019).

With totemism, groups of individuals are based on physical and moral qualities shared by all members of a group of humans or non-humans, such as the fast or the slow ones, the rounded or the angular ones. The continuity is made here in the presence of this quality within a group. Totemism can be specially found in Australia.

Analogism revolves around a world view based on a transitive vision of things and beings in relation to each other. This would be the pre-naturalist ontology of the Europeans, and that of a large part of Africa and the Far East.

In the naturalistic vision proper to the West, the great discontinuity comes from moral and cognitive aptitudes, which make men a distinctive being, endowed with culture. The continuity comes from nature and the laws that govern it: gravity, molecular chemistry, etc.

From this naturalistic vision of the environment come the Western traditions of environmental protection. A tradition focused on wilderness, a virgin nature to be preserved, from which was born the culture of regional natural parks in which the action of man is regulated. Here again we see the discontinuity between nature and culture. Many of these parks are home to indigenous peoples, whose traditions are scorned as being contrary to the principle of protection of this natural environment, especially with the ban on hunting endangered species.

Until the 1990s, the prevailing view in Western countries of what the environment is and how it should be protected, was a very Cartesian point of view, affected by a scientific vision of the world. It is a question of responding in a mathematical way with legislative and legal tools. But this vision of ecology, left in the hands of experts, was overturned in the 90s when the social aspect was taken into account, and environmental impacts started to be felt in food and other relevant industries.

Nevertheless, some thinkers went further by questioning our relationship with nature, posing the environmental problem is an ethical issue, and the ecological crisis as the consequence of an insidious capitalism and a consumerist society (Afeissa, 2016). Here, it is assumed that anything and any being has an intrinsic value regardless of the utility that it can have for humans. In this train of thought, we go beyond a vision of nature as a resource, point out the anthropocentrism intrinsic to Western culture, and request that in order to solve the ecological crisis, we must decentralize ourselves from our human-as-superior-being position.

With Arne Naess, the father of deep ecology, ecology is taken to the next level, since he calls for a metaphysical revolution in which the notion of environment loses its sense as it is once again too much centered on humans. He prefers to speak of the milieu with the idea that by naming the world, we bias its reality. This reality is entirely contained in the man-nature continuum, and the relations that the various elements of the living maintain between them. This vision reminds us of Amazonian cosmovision,

and makes us enter into what is commonly called ecospirituality. This movement was nourished by the powerful *new waves* that have been spreading through Western countries since the 1970s, and summarized by Aurélie Choné (2016): "They extol another way of knowledge, [that is] qualitative, global, symbolic and intuitive, based on spiritual awakening. Faced with the North-South differential, the unsustainability of resources, regular disasters [...] they emphasize the urgency [...] of environmental awareness." The Earth then becomes a house in which Western traditions must find new ways to live in. If this eco-spirituality relies on Western thinkers such as Barud Spinoza, it also refers to thinkers from the South such as Mahatma Gandhi. Finally, the program of the Ecospirituality Foundation (constituted in 2000), describes the sought return to these philosophies of the South harmed by the massacres of colonization "[to support] the protection of the civil rights and the safeguarding of the diverse cultural heritages of the native peoples, if truth be told, of the natural peoples and ethnic minorities of the planet, so that they can contribute to the experiential and spiritual heritage of the whole humankind" (Choné, 2016).

With these philosophies, it would seem that the West is seeking to redeem itself for its destructive past, giving back to the wisdom of the South all the power it deserves. For Françoise Vergés (2019) the connection is even more obvious. According to her, "the North [is] a creation of the South." In the sense that it was built "on the plundering of the world's wealth." Then, is it not obvious that the most innovative forms of environmental protection are only the reflection of the overrun wisdoms of indigenous peoples?

A brief digression through the movements of ecological struggles in India (Guha, 2014) allows us to discover a great diversity of currents, and which, in the end, sometimes have more similarities with struggles on the other side of the world than with those taking place within the same country. The dissensions always come back to the underlying factors of the environmental crisis and the actions to be taken to remedy it.

There are other factors that can shed light on the different relationships to the environment that need to be questioned. This is why in the following sections we will explore the psycho-social forces behind environmental protection, its management in terms of public policy and the differentiated impacts of the different types of initiatives.

4.2. The relationship between identity, cultural values and environmental attitudes or behaviours.

Identity is a multidimensional construct that, in broad terms, refers to a person's idea of him/herself, both as an individual and as an entity within a social and cultural context. It is the set of biological, psychological and social characteristics that determine a person in his/her unique way of being, wanting and relating to others, establishing what is valuable and what is not, what should be done or avoided, what should be pursued or opposed.[1]

Identity refers to how people answer the question *"Who am I?"* and is the result of a never-ending process that happens both consciously and unconsciously, moving between self-perception and perception of others: every time we say *I am*, we are implicitly indicating a difference or delimitation in relation to *others*. The concept is often called into question in situations of crisis, when one feels disoriented and is no longer sure of oneself or one's position in society. In this sense, identity also means orientation, knowing one's position in everyday life, in one's surroundings and in the world.

Perspectives on identity tend to emphasize the dichotomy between personal/social contents and personal/social processes. According to this dualist model, **personal identity** is the deepest and most intimate idea a person has of him/herself, and it is shaped by a life in continuous search of a balance that can satisfy its own needs while maintaining a relationship of comparison, integration and respect with the physical and social environment that surrounds it. On the other hand, **social identity** is determined by the roles we adopt within a particular context, and it is precisely the level of coherence that exists between those roles and our values that contributes to the creation of an integral and self-confident personality.[2]

While personal identities are based on individual traits, values and abilities, social identities are reflected in one's position in a social network and influence group memberships that are based

1. Leary, M.R. & Tangney, J.P. (2012). *Handbook of Self and Identity*. The Guilford Press. Available at: https://dornsife.usc.edu/assets/sites/782/docs/handbook_of_self_and_identity_-_second_edition_-_ch._4_pp._69-104_38_pages.pdf
2. Gómez, Á. & Vázquez, A. (2015). *Personal identityand social identity: two different processes or a single one? / Identidad personal eidentidad social. ¿Dos procesos diferentes o uno solo?*, Revista de Psicología Social, DOI:10.1080/02134748.2015.10650

on shared attributes, including both **physical features** like the skin colour as well as **internal features** such as values and attitudes. Identity is, therefore, inescapably personal and social in its content due to the socio-cultural, relational and individual processes by which it is formed, maintained, and changed over time.

If the personal and social components of identity tell us about who we are, how to think or feel, as well as how to react across different settings, there is a further dimension expressed by the tendency to incorporate the natural environment into our sense of self. This is the so-called **environmental identity** which has been defined as *"a sense of identity that transcends the individual and encompasses one's position as part of a living ecosystem"*.[3] It represents, therefore, the set of individual characteristics that are strongly influenced by the environment, based on the personal and collective experiences an individual lived in it, and that contributes to defining the way each of us behaves and relates to nature.[4]

Attitudes and behaviours, in fact, are intimately related to the cultural, economic, scientific and philosophical trends prevailing in the modern and contemporary society, which is dominated by the influence of the mechanistic paradigm[5] and its anti-ecological implications. The Western view of the world as a mechanical system justifies the manipulation and exploitation of nature, resulting in a progressively fragmented culture and detrimental technologies, institutions and lifestyles. On the contrary, a society that conceives the Earth as a living, sentient organism contains the actions of human beings within certain boundaries, since performing destructive actions against it constitutes an ethical violation, eventually establishing a value system based first and foremost on ecological behaviours.[6]

3. Naess, A. (1973). The Shallow and the Deep, Long-Range Ecology Movement. A Summary. Available at: https://iseethics.files.wordpress.com/2013/02/naess-arne-the-shallow-and-the-deep-long-range-ecology-movement.pdf
4. Clayton, S. (2003). Environmental identity: A conceptual and an operational definition. In S. Clayton & S. Opotow (Eds.), Identity and natural environment. 45-66. Cambridge: MIT Press.
5. The Newtonian mechanistic paradigm, also called the clockwork universe, is the scientific paradigm that supports modern science being characterized by its materialistic and atomistic vision of isolated inert objects (matter) that interact in a linear cause and effect fashion, giving a vision of the universe that is analogues to a big machine, or clock which is both orderly, knowable and predictable
6. Grierson, D. (2009). The Shift from a Mechanistic to an Ecological Paradigm. The International Journal of Environmental, Cultural, Economic and Social Sustainability, Volume 5, Number 5. Available at: https://www.researchgate.net/publication/279492885_The_Shift_from_a_Mechanistic_to_an_Ecological_Paradigm

People who make a conscious effort towards the exploration of their environmental identity, see themselves as an integral part of nature, going beyond the scientific framework to draw on an intuitive awareness of the unity of all life, of the interdependence of its many manifestations. The outcome of this introspective process is a drastic change in both individual and collective behaviours towards more pro-environmental actions. Recent studies[7] [8] have substantiated this assumption, showing that values can influence worldviews and beliefs, which in turn affects personal norms and behaviour, although the relationship between values and behaviour is mainly indirect. In this context, environmental identity can come in as a mediator and explain why some people engage in environmentally responsible actions and adopt protective behaviours toward nature more than others.

According to Schultz (2000)[9], there are three different types of attitudes that, instead of indicating whether or not a person is concerned about environmental issues, investigate the reasons behind this concern.

While **egoistic attitudes** revolve around the individual above other people and living entities, reflecting a concern about environmental problems for self (personal health, financial well-being, quality of life, and availability of resources), **social-altruistic attitudes** focus on people other than self, including friends, family, neighbourhood, future generations, or humanity.

Finally, **biospheric attitudes** focus on all living things, including plants, animals, ecosystems, and the biosphere. In other words, self-centred values (like power, wealth, success, or personal ambition) are associated with more egoistic environmental attitudes, whereas values that transcend the self (like open-mindedness, honesty, forgiving, or loyalty) are associated with more biospheric environmental attitudes.

7. Balundè, A. et al. (2019). Exploring the Relationship Between Connectedness with Nature, Environmental Identity and Self-Identity: A Systemic Review and Meta-Analysis. Available at: https://www.researchgate.net/publication/332223402_Exploring_the_Relationship_Between_Connectedness_With_Nature_Environmental_Identity_and_Environmental_Self-Identity_A_Systematic_Review_and_Meta-Analysis
8. Freed, A. (2015). Exploring the Link Between Environmental Identity and Decision Making. Available at: https://d.lib.msu.edu/etd/3354/datastream/OBJ/download/EXPLORING_THE_LINK_BETWEEN_ENVIRONMENTAL_IDENTITY__BEHAVIORS_AND_DECISION_MAKING.pdf.
9. Schultz, P. W. (2000). Empathizing with nature: The effects of perspective taking on concern for environmental issues. Journal of Social Issues, 56, 391-406

As a result of individualism being a cornerstone of Western identity, Western cultures tend to have their own orientation to nature and specific conceptualisation of needs and resources by which its members justify their behavioural strategies: the environment is understood as a space where abundant resources exist in a stable and global equilibrium, and nature is something to be controlled, managed and consumed, based on the assumption that when one prospers everyone else benefits as well.[10]

Promoting a cultural shift towards mindsets that value collective goals over personal ambitions is, therefore, a critical step in global transformations towards sustainability.

This shift can only be ignited by the enhancement of mutual acceptance among all cultural groups in order to provide support and encouragement for cultural maintenance and development while providing opportunities for intergroup contact and the removal of barriers to full and equitable participation in the daily life of the larger society, eventually improving intercultural relations.

10. Tulloch, L. (2015). *Is Emile in the Garden of Eden? Western ideologies of nature*. Available at: https://journals.sagepub.com/doi/pdf/10.1177/1478210314566729

4.3. Social class, origin, gender and health: identity and climate change at a cross-road

Identity can explain both inequality and behaviour to a large extent, which are both highly relevant social phenomena in understanding climate change causes and impact, as well as climate action and mitigation.

One the one hand, identity is closely related to inequality:

> *"...there are inequalities based on demographic characteristics, such as gender, race, ethnicity, religion, and age. A second type of inequality is regarding assets and income. A third type of inequality is regarding public decision making (political power) and access to public resources, such as publicly financed health, education, housing, financing, and other services."*
>
> *(Daalen, Jung, Dhatt, & Phelan, 2019, p. 2)*

All types of inequalities respond to identity traits: whether it be an inherited identity trait (such as gender), a health/body related identity trait (such as age or disability), identity traits related to access to resources or political power (such as social class), or identity traits related to cultural groups (such as place of birth and ethnicity), among others.

On the other hand, identity can also explain behaviour in relation to climate change causes and drivers, as well as climate action (and inaction). Dominant groups – those who have high-ranked identity traits[11] – have a greater responsibility in climate change, as their behaviour and lifestyles produce a greater amount of Greenhouse Gases (GHG) – as well as over-extraction of natural resources, deforestation, etc. – based on consumption patterns marked by highly polluting nutrition choices, superfluous consumption, and social relations mediated by productive (rather than reproductive) interactions. (Daalen et al., 2019; Dietz, Shwom, & Whitley, 2020; Islam & Winkel, 2017). This cultural existence is based on what we will call **"extractivist subjectivity".**

11. In the current European context, the social identity traits that are identified as normative – or high ranked – are being a healthy middle-aged fully-abled Caucasian Central or North European born heterosexual cisgender employed urban male with a university degree, from an accommodated social class and comfortable financial situation. As Identity traits get farther away from the predefined normativity, the more minoritized a person is – or the lower rank a person has.

The conformation of extractivist subjectivity – which applies not only to our learnt relationship to nature, but also to intergroup relationships – encompasses a set of socio-cognitive and emotional processes (Butler, Laclau, & Žižek, 2000; Hooks et al., 2004; Junka-Aikio & Cortes-Severino, 2017; Zylinska, 2014):

- **Objectification:** when non-human and human lives are perceived as objects
- **Legitimization:** when the dominant group creates a rationalization for a moral claim over those who have been objectified
- **Commodification:** when the dominant group formalizes ownership and establishes a force-imposing system to manipulate, exploit, price and commercialize with those who have been objectified (i.e. through laws, through educational systems, through military, etc.)
- **Obsolescence:** when the dominant groups determines that those who have been objectified no longer have value
- **Disposal:** when the dominant groups discard what is left of those who have been objectified, generating the so-called garbage.

When faced with climate change impacts, subaltern groups – those with low-ranking identity traits which are subjected to the process of extractivist subjectivity by the dominant groups – find themselves in a situation of ever-increasing disadvantage. Islam and Winkel (2017) explain:

> *"Available evidence indicates that this relationship is characterized by a vicious cycle, whereby initial inequality causes the disadvantaged groups to suffer disproportionately from the adverse effects of climate change, resulting in greater subsequent inequality... [there are] three main channels through which the inequality-aggravating effect of climate change materializes, namely (a) increase in the exposure of the disadvantaged groups to the adverse effects of climate change; (b) increase in their susceptibility to damage caused by climate change; and (c) decrease in their ability to cope and recover from the damage suffered... It also notes that the same analytical framework can be used to discuss the relationship between climate change and inequality across countries."*

Despite the fact that dominant groups have greater access to information, resources, and technology, they have less motivation to change their behaviour in favour of climate action and mitigation. While groups who suffer most from climate change – which are mostly groups with low-ranking identities – have greater motivation, but less access. Islam and Winkle (2017) explain:

> *"It so happens that the GHG-intensive activities serve more the utilities of the advantaged groups, who can also shield themselves from the adverse effects of climate change through greater protection. As a result, inequality leads to public policies that leave the disadvantaged groups more exposed and susceptible to climate hazards. As noted earlier, even adaptation policies often benefit the advantaged groups more than the disadvantaged. The influence of politics on determining the effect that disadvantaged groups suffer due to adverse climate effects can be quite pervasive."*

Vulnerabilized groups are over-exposed, over-susceptible, and under-resilient (less ability to cope and recover), immersed in a vicious cycle where climate change generates a greater polarization between causes (causing groups) and impact (impact groups) in exposure, susceptibility and resilience, as well as polarizing public and private resources (Islam & Winkel, 2017). This means that (Daalen et al., 2019; Dietz et al., 2020; Islam & Winkel, 2017):

- in relation to social class, the poor will get poorer
- in relation to origin, the areas of the globe that currently suffer the greatest impacts will be ever-growingly exposed
- in relation to gender, disparities among genders (both in the binary and non-binary spectrums) will increase
- in relation to age, vulnerabilities during childhood and after "working life" will deepen
- in relation to health, the sick will get sicker.

Unless concrete and conscious action is taken to address the identities behind climate change, as social groups polarize and separate both in terms of lifestyles, experiences, access to resources and geographical space, the extractivist subjectivity will prevail and increase. This leads to the concept of climate justice[12] (Dietz et al., 2020, p. 144):

"Climate justice is the concern that the causes and consequences of climate change, and the impacts of efforts to reduce the magnitude of climate change and adapt to it, are inequitably distributed. These injustices are often driven by the direct exercise of power and by power embedded in institutions and culture."

Regardless of belief systems in relation to climate change and climate action, groups with low-consumption lifestyles (namely groups with low access to resources) have low climate impact, while groups with high-consumption lifestyles (namely dominant groups) have a high climate impact. This creates a paradox where a conscientious person about climate change can have a high GHG emission lifestyle, while a person with no awareness, or even with disregard to climate, can have considerably a low GHG emission lifestyle. This implies that climate awareness is both about belief and about taking GHG-reducing actions (both individually and collectively).

12. An interesting resource to analyse the intersection between climate change and identity, as well as the material implication of the extractivist subjectivity is the Environmental Justice Atlas (https://ejatlas.org), a project undertaken by the Institute of Environmental Science and Technology at the Universitat Autonoma de Barcelona, which documents and catalogues social conflict round environmental issues.

4.4. The environmental dimension of the Agenda 2030 and its implications

Discussions on sustainable development typically date back to the definition of the concept elaborated by the World Commission on Environment and Development (WCED) in 1987, and that became a constant in the vocabulary of politicians, practitioners, and planners worldwide. The Commission published its results in the Brundtland report to help direct all the nations towards the goal of sustainable development, in its meaning of *"development that meets the needs of the present without compromising the ability of future generations to meet their own needs"*.[13]

Since then, the concept of sustainable development has been elaborated so far as to include more than just the liveability of our biophysical environment. From the global Earth Summit in Rio through and beyond the World Summit on Sustainable Development in Johannesburg, the Stockholm Conference and the Paris Agreement, there has been much debate and many commitments and aspirations. A turning point is represented by the 2030 Agenda for Sustainable Development, a major action programme signed in 2015 by the governments of the 193 United Nations (UN) member states. It encompasses 17 Sustainable Development Goals (SDGs) and a total of 169 corresponding targets, guiding the world on the path to be taken over the next 15 years, with countries committing to holistically address the three dimensions of sustainable development: economic growth, social inclusion and environmental protection.

The SDGs reflect a highly complex scenario characterized by the emergence of urgencies that until a few decades ago took a secondary position in the panorama of priorities of the global political agenda. For the first time, the issues of climate change, affordable and clean energy for all, the construction of smart cities, and more conscious and sustainable models of production and consumption have been included in an official action plan meant to be implemented transversally in both Northern and Southern countries. Besides, these environmental considerations are complemented by a vision

13. World Commission on Environment and Development (WCED) (1987). Our Common Future. Available online at: https://sustainabledevelopment.un.org/content/documents/5987our-common-future.pdf

that intercepts important human and social needs, placing people at the centre of an integrated system in which wellbeing is promoted at all levels and dimensions. Man-made climate change, for example, is expected to have a major impact on both poor and rich urban contexts in the coming decades in terms of high pollution rates, poor access to resources, worsening health conditions due to diseases and pandemics, eventually leading to poverty, hunger, conflict and migration.

Taking a closer look at the environmental dimension of the Agenda 2030, it goes without saying that historical and crucial issues for long-term prosperity, such as the introduction of sustainable development principles into national policies and programmes, the protection of environmental resources and biodiversity, safe and sustainable access to water and energy, have been reiterated and strengthened with a broader perspective and richer meanings that transcend references merely to environmental implications. The SDGs related to the environmental sustainability theme are diverse and range from SDG6, which underlines the need to *"ensure sustainable management of water and health for all "*, to SDG7, which recalls the importance of *"ensuring safe, reliable and modern access to energy for all "*. In addition, SDG11 focuses on the highly topical issue of "creating inclusive, safe, resilient and sustainable urban environments", SDG12 on "promoting sustainable consumption and production patterns ", and SDG13 on *"taking urgent action to combat climate change and its impacts "*.

If on the one hand the attention paid to environmental protection and preservation actions as well as the cautious use of natural resources tells us about the need to shift from unsustainable to sustainable patterns of living, on the other hand the fundamental implication of the Agenda 2030 is that, based on a transversal and interdisciplinary vision of the various dimensions of sustainability, the current development model is unbearable in the long run not only in environmental terms, but also from an economic, social and cultural point of view.

The economic system is based on unlimited growth, which is now widely recognized as unsustainable both socially and ecologically. This growth ideology, which emphasizes the continual increase in the production of goods and services despite the costs to people and planet, is traceable in the overall framework set out by

the Agenda 2030. For instance, the aim of SDG9 is to seek "investment in infrastructure and innovation as crucial drivers of economic growth and development", while the approach to development is still based on "sustained, inclusive and sustainable economic growth" (SDG 8). This approach reflects the human illusion of omnipotence, fostered by the belief that technology can offer the solution to every problem. Excessive energy consumption is being addressed by developing nuclear power plants, and the poisoning of the natural environment is being remedied by developing sophisticated technologies which, in turn, affect the environment in ways that are still unknown. By looking for technological solutions to all problems, we are only "relocating" them a little further into the global ecosystem, and often the side effects of the solution are more damaging than the original problem.[14]

At the global level, the indicator of the general health of the economy is the Gross Domestic Product (GDP), which only considers activities implying a monetary transaction. Countries measure and compare the performance of their economies on the basis of GDP year after year. If the production of goods and services has to be ever increasing, so does the amount of matter and energy irreversibly degraded and the impact on ecosystems. Production, which is based on the exploitation of finite, non-renewable resources, cannot grow indefinitely, as it is constrained by the physical limits of the biosphere. In this respect, GDP works in a paradoxical way: positive economic performances require increased output and consumption which, in turn, impose costs on the environment.

The environmental impact of economic growth, in fact, includes an increase in the consumption of non-renewable resources, higher levels of pollution, global warming and the potential loss of environmental habitats. On the contrary, pro-environmental behaviours that necessarily imply a reduction in consumption patterns and a decrease in the demand for natural resources, do not contribute to economic growth and, therefore, negatively affect GDP.[15]

14. Geisinger, A. (1999). Sustainable Development and the Domination of Nature: Spreading the Seed of the Western Ideology of Nature. Available at: https://www.bc.edu/content/dam/files/schools/law/lawreviews/journals/bcealr/27_1/02_TXT.htm
15. Everett, T. et al. (2010). Economic Growth and the Environment. Available at: https://assets.publishing.service.gov.uk/government/uploads/system/uploads/attachment_data/file/69195/pb13390-economic-growth-100305.pdf

Although the words economy and ecology share the Greek root "oikos", meaning home, today's economy is not only separated from ecological processes and social and individual well-being, but even opposed to them as Vandana Shiva points out[16] since the richer we get, the poorer we become in ecological and cultural terms. A greater eco-philosophical awareness is therefore needed to radically correct human behaviour, which is too often irresponsible and destructive. It is then necessary to redefine the nature of technology, changing its direction and re-inventing the value system that underlies it. New forms of technology must be small, decentralised and sensitive to local conditions, so as to increase self-sufficiency and provide maximum flexibility. Their impact on the environment must be greatly reduced through the use of renewable resources and the constant recycling of materials, incorporating principles observed in natural ecosystems.

Nonetheless, acknowledging that complex problems require complex solutions, promoting a shift in economic ideology that gives preference to profit and primarily benefits those with power is not enough. Besides adopting non-economically centred indicators of prosperity such as the Gross National Happiness (GNH), an index that values collective happiness as the goal of governance by emphasizing harmony with nature and traditional values, we should look at the 17 SDGs through our personal lens in a way that they can inspire a behaviour change and be a guiding light in our daily life both at work and at home. Within this context, social work in its meaning of a profession promoting social change and development, social cohesion and justice, community empowerment, human rights, collective responsibility and respect for diversity can take advantage of its unique perspective and skill sets to re-invent a society based on mutual understanding and cooperation, sharing of the abundance, and reciprocity-based relationships among people and the planet.[17]

16. Shiva V. (2011) Equity: The Shortest Way to Global Sustainability. In: Jaeger C., Tàbara J., Jaeger J. (eds) European Research on Sustainable Development. Springer, Berlin, Heidelberg. https://doi.org/10.1007/978-3-642-19202-9_3
17. Kay, J. J. (2008). An introduction to systems thinking. In: D. Waltner-Toews, J. J. Kay, N. E. Lister eds. The ecosystem approach: Complexity, uncertainty, and managing for sustainability, pp. 3–13. New York, Columbia University Press.

4.5. Holistic perspectives and systemic alternatives to the environmental crisis: cues from the global North and South

Climate change action and mitigation requires urgent changes in belief systems. Mere reforms regarding consumption habits have already proved insufficient. Dietz et al. (2020) explain:

> *"There is good evidence that household actions reducing direct energy consumption, encouraging changes in the supply chain of consumer products, and engaging in distributed production of renewable energy can help reduce climate risk. But some of those actions are far more consequential than others. It behoves sociologists working on consumption to focus attention on high-consequence actions, such as home weatherization, transportation, and food choices rather than routine practices that have less impact. And it is crucial to consider the supply chain of production, consumption, and waste disposal."*

Other attempts at reform, such as the 3R model (reduce, reuse, recycle) and the Circular Economy have also proven lacking in impact, particularly given that in capitalist economies the focus is put on the recycling part of the equation. Savini (2019, p. 687) explains:

"Current realizations of the circular economy are not concerned with reducing waste through progressive anti-consumerist policies. Current policy packages are a far cry from the radical principles of the circular economy's earliest applications.

As Jackson (1996) emphasized years before the circular economy became a widely recognized model, any dematerialization of the economy through circularity should prioritize demand-side interventions oriented towards reducing consumption in a first place. Such interventions include both promoting an explicit anti-consumerist culture in households and true-pricing regulations in production. Current policy practice, in contrast, posits waste as the wellspring of economic production and consumption, a source of materials, a posteriori justified as a strategy for meeting climate targets in a growing post-industrial economy.

These policies indicate the limits of an approach to circularity that is supposed to bring about a fundamental transition towards a dematerialized economy. Instead, they justify a vicious co-dependency, in which waste accumulation and material/energy supply bypasses the more fundamental source of ecological problems: ever-growing consumer capitalism."

Climate actions need to be oriented towards generating a profound change in the way humans relate to nature, to all living beings and to each other. These systemic alternatives rely greatly on pre-capitalist and indigenous cosmovisions. By getting closer to systemic alternatives we reject the extractivist subjectivity, which is based on an ethics of excision, and favour an ethics of integration.

Ethics of excision are (Noguera de Echeverri, 2004):

- Ethics that exclude.
- Ethics based on hierarchy, where order is a synonym of privilege or domination.
- Ethics that enable inhabiting based on dominance.
- Ethics where values are based on dichotomy: good-bad, in-out, desired-rejected, remembered-forgotten, rational-irrational, etc.
- Ethics based on thought that only legitimizes that which is rational, analytic, reductionist, and linear.
- Ethics based on assertive tendencies: expansion, competition, quantity, and domination.

Versus **ethics of integration** which are:

- Ethics that include.
- Ethics where order is based on heterarchy (un-ranked or multiple ranking possibilities among elements in a system).
- Ethics that enable inhabiting based on respect and acknowledgment of the other.

Ethics of integration are at the core of systemic alternatives, which provide the philosophical bases for the establishment of a renewed economic, social, and ecological order which puts life and nature at the centre (rather than domination and capital accumulation).

Below we list possible **systemic alternatives** that are already practiced in diverse parts of the globe[18]:

***Buenvivir*:** based on Andean cosmovision, *buenvivir* (also known as vivir bien or sumac kawsay) is a cultural and political proposal that invites for the establishment of a socialism inspired by ancestral community forms of Quechua social organization. At its core, it promotes a dynamic balance, where human and nature are understood as a whole, and which integrates the complementarity of diversities and the multipolarity of contradictions. Buenvivir political views have been adopted by Ecuador and Bolivia during the last couple of decades.



Commons: political, economic and social practice that advocates for a community-based logic in the ownership of material, digital, natural and knowledge resources, rather than private or state-owned forms.



Degrowth: economic, political and social proposal underlying many social movements, such as that of ecofeminism and ecological justice, which offers cues on how to transition to a society based on happiness and conviviality, rather than consumption and production as the basis for the development model.



18. This list on systemic alternatives is just an example and is by no means exhaustive. For more information on buenvivir, commons, Mother earth rights, degrowth and deglobalization, please consult https://systemicalternatives.org. For more information on deep ecology, please consult: https://workthatreconnects.org. For more information on ecofeminism please consult Puleo, A. (2013) Ecofeminismo para otro mundo possible. For more information on care paradigms please consult CEPAL at https://www.cepal.org/es/temas/politicas-cuidado.









Deglobalization: set of social movements that seek to stop the integration and global interdependence of peoples around world based on global capitalism, and propose to generate such interdependence based on principles of internationalism, promotion of local and minority cultures and languages, solidarity and self-determination of the peoples.

Ecofeminism: current of thought within feminist movements that points out that patriarchy is the common root of both the oppression of women and exploitation of nature and animals, and that liberation from patriarchal oppression will only be achieved if nature and all human and non-human lives are freed from exploitation.

Deep ecology: philosophical current and social movement that considers that humans are part of nature (rather than superior to nature or any other non-human life), and as such, proposes comprehensive cultural, political, social and economic changes that allow for a harmonious coexistence with all living beings.

Care paradigms: paradigm shift in the configuration of public policy that puts reproductive tasks rather than productive tasks at the centre. This means prioritizing the well-being of carers in society, through the establishment of adequate public programmes based on rights, solidarity, inclusion and equity.

Lastly, we would like to make a special mention to the Ubuntu philosophy, which is not concretely a systemic alternative, but which provides a thorough philosophical base for an alternative way of life that is not predatory of nature and all human and non-human beings.



5. A renewed ecological approach to social work

5.1. Ecological thinking in social work practices

Taking the environment into account and safeguarding biodiversity has become one of the central concerns of social work in recent years. To such an extent that it appears in the 2018 global agenda of the International Federation of Social Workers.[1]

The problems that social work and ecology try to solve stem from the same pattern: mass consumption, industrial development and capitalism. Hence they are both intrinsically linked by their very nature (Närhi & Matthies, 2016), and it is interesting to study their intersecting evolutions.

Environment and social work

Mary Richmond first integrated the environment to the understanding of social issues with her "Social Case Work". She explained this interrelation as follows: "*Social Case work consists of those processes which develop personality through adjustments consciously effected, individual by individual, between men and their social environment*". In other words, Richmond introduced the idea that human beings could be understood through their interaction with their environment, a view she shared with the celebrated psycho-sociologist Georges Herbert Mead, and which lies at the core of early 20th century social studies (Graviere, 2013).

If Mary Richmond understood the environment in terms of social interaction, Jane Addams pushed this notion further by including *"the physical and built environment (for example housing conditions, heating, food and pollution) and local services (sanitation, hygiene etc.)"* (Närhi & Matthies, 2016). And she took actions in order to make changes: by improving the environment of target audiences, Addams intends to tackle the root causes of social problems.

1. https://www.ifsw.org/social-work-action/the-global-agenda/

With her extremely progressive outlook, some might view Addams as the inventor of social ecology a century ahead of her time. Thanks to her Hull House, a social center established in Chicago in 1889, she applied the benefits of interculturality and integration to everyday life.

Ecological theories

Later, in the 70's and 80's theories tackling ecology from a more scientific point of view emerged, along with the concept of ecosystems, and an "analogy between the way society operates and the way biological systems operate".[2] We can call it *A Systems theoretical approach.*

Meanwhile, rising environmental awareness brought about another vision called eco-critical perspective[3]. The latter merges a political stance with a criticism of our society model.

These two approaches set the scene of the actual breakdown of the eco-critical tradition in social work, as discussed by Närhi and Matthies (2016):

- **Eco-social approaches in social work** *"put the emphasis on the reciprocal relationship between the living environment and human welfare"*

- With **deep-ecological social** work comes the concept of *"radical ecological justice"* in which humans are seen merely as part of nature, in a non-self-centered way.

- In **eco-spiritual social work**, deep ecology is also fundamental, but spirituality and indigenous people's views are made equally essential. Thus, it emphasizes the oneness of life (Ferreira, 2010).

- **Green social work** is championed by Lena Dominella and her very thorough study *"Green Social Work: From Environmental Crises to Environmental Justice"* (Dominella, 2012). She also explores the deep-ecological view in a very practical way and specifically in the context of disasters. The way she examines the question of migration is particularly relevant for the Green Interculturality project,

2. Ibid.
3. Ibid.

indeed she delves into the link between the environmental crisis due to a capitalistic system and migrations. And above all, how social workers should proceed in this situation. The case studies she uses are not Western-oriented, but raise issues pertaining to Asia, Africa and other parts of the global South.

- **Social ecological social work** emphasizes the importance of sustainable development through the use of empowerment, social capital and resilience: "empowerment starts from the capacities and strengths of people – individuals and groups – in order to enhance their social capital. Social capital is a basis for resilience. And resilience is a condition for empowerment, and thus for actual social change in a bottom-up process." (Peteers, 2012).

- In their **environmental social work** publication, Mel Gray and John Coates (2013) made an assessment of the conceptual and practical aspects of the field of which we can retain:
  - From *narrow person-in-environment* to *the impact of physical environment in social work.*
  - New paradigm with *sustainable development, including a new vision on well-being of humans and the planet.*
  - *From human justice to ecological justice.*
  - *Critical theory for a new vision of capitalism.*
  - *Understanding nature as sacred.*
  - *Interdisciplinary research.*

If these different studies have their own specificities, Närhi and Matthies shed light on their points of convergence: all of them derive from the eco-critical tradition of ecological social work and follow on from Jane Addams' tradition of social work. They try to reverse the usual view of social work by prompting a paradigm shift. While they all call for a global vision of society within an all-encompassing environmental whole, they also call for local action within communities, thereby considering *"humans as part of nature".*

So, the political stance is at this point a cornerstone in ecological thinking in social work, in the sense that social workers not only help given individuals, they also work towards a society model and put their efforts towards nature protection. In this view, nature becomes political.

5.2. Social Ecology

Starting from the roots is often a good option, particularly when the complexity of the plot is such that it becomes overrun with motivations and points of view. Defining ecology, here, has the power to re-locate the field at the level of what is near, particular, and at the same time what is immensely complex.

Ecology, as it is well known, comes from the Greek *oikos* (home) and its study, that is, the words and knowledge that have been poured into it. The term has grown and embraced diverse fields, generally linked to biology, the study of the interaction between living beings and the environment. Along the way it has lost us, humans, to the point of recovering our footprint when we appear as the ultimate threat, as an independent reality about which little can be done and has to be accepted.

In this scenario, as Murray Bookchin warned early on, it is no longer possible to continue thinking in terms of tricks to avoid environmental consequences, to sustain and defend small paradises in the style of conservationism. There is no room for linear and static thinking: it is time for a praxis that thinks and may threaten the universal model that explains, at multiple levels, the plundering, oppression and consumerist society as a whole: capitalism, structurally amoral as it murmurs into society the imperative *"devour your rivals'... (This) reminds us that the real battleground on which the ecological future of the planet will be decided is clearly a social one, particularly between corporate power and the long-term interests of humanity as a whole" (Bookchin, 2007).*

Bookchin understands the phenomenon through a humanist perspective, where **it becomes unfeasible to think of the ecological without the social**: at its heart lies the conviction that they are not two separate spheres and that any perspective that focuses on conservation or ecology while disregarding the need for justice and the fight against oppression will be, at best, just another personalist form *"of consumption and investment that often falls under the oxymoronic rubric of the green movement"*.

With a dialectical perspective, which intends to analyse living and active processes - instead of looking at the planet as a landscape, idyllic in its staticity - social ecology integrates several complex disciplines (sociology, economics, systems biology, anthropology, psychology, political science, and history) and weaves them into clear patterns: rational observation, complementarity

between actors, political action, active critique of the model, creation of models of coexistence integrating multiplicity of knowledge and competences.

It is a utopian suggestion, as social ecologists know, but importantly, it rejects being without a concomitant way of doing, it is not interested in knowing but in becoming a process: *"...no ethic or vision of an ecological society, however inspired, can make sense unless it is translated into living policy"*.

Capitalism as an infrastructure that seeps into all levels of the life of societies (superstructure), giving life to the thousand faces of our monsters: submission, commodification, dogmatism, patriarchy, racism, exclusion, plunder, etc. It appears with greater or lesser subtlety in every interstice of our everyday life. The problems facing socio-ecological activists (and all creatures, whether we know it or not) are class relations as much as hierarchical mentality, reductionism (the anthropocentric vision: a world "*made for humans"*, or else the biocentric one: *"nature knows best"*), and the insane imperative *"grow or die"*. It is against them, in spite of them, that we must act towards a synthesis of the social and the natural.

Humans, as emerging elements of a natural continuum, have the flexibility, intelligence, spontaneity and complexity that allow us to cooperate, to elaborate creative and complex forms, and to integrate. This second nature is not alien to the first nature, it is its richest form, but it demands organic, situated, and critical thinking.

Bookchin discusses a number of characteristics of capitalist societies that have led to the environmental and social crisis, and proposes alternative approaches:

HIERARCHY vs. COMPLEMENTARITY

ETERNAL-EXTERNAL vs. PROCESS

MYSTICISM/ SUBMISSION vs. NATURAL LOGIC

DOMINATION vs. LEARNING, CIRCULARITY

HOMOGENISATION /RECIPE vs. TRUTH AND JUSTICE

RAPACITY vs. SYMBIOTIC MUTUALISM

In line with the work of Shiva, Biehl, the acolytes of decolonialism, social solidarity economists, eco-feminism and popular protest movements in peripheral countries, the momentum that drives social ecology is based on critical and evolutionary views and a political action to be strongly rooted in the commons - a direction opposed to centralisation: it is the communities, and their legitimate interest in living in fullness and justice, that guarantee well-being and sustainability. We shall move through constant observation and change, vigilance, openness, with as much flexibility and intelligence as we are able to evoke. But change will not be at the hands of capitalist Nation states, nor in the hands of private companies. There is a need for individual, collective and global change that can propose alternatives which break away from centralized, rigid and anthropocentric structures.

How, then, can social ecology contribute to the social integration of migrants?

- LEGALITY: A historical, critical, approach to the forms of exclusion, submission and exploitation provides arguments in favour of legitimising migration (free circulation of people in search of a more dignified life). The untold, yet self-evident truth behind capitalist states: *if inanimate goods (commodities, products) circulate "commercially" around the world, what imperative outlaws, limits, the circulation of human beings in the sociosphere?* It is thus a duty of states and societies towards people and communities, in fulfilment of their right to life, to allow them to move and associate in all territories of the planet. Citizenship is citizenship of all people.

- POLITICAL ACTION: The devices that have been generated by this movement involve local actions, exchange, and cooperation. These models involve all people capable of committing themselves, questioning, learning from modes of action-in-society that may have the power to change the structures of power and consumption. Meeting with others is, as theorists of degrowth postulate, a source of pleasure and change, of a more subtle understanding of the eco-social being. Social ecology thus calls for the active participation of all people regardless of the territories they come from, on an equal political footing, confronting discrimination.

- COMPLEMENTARITY: *"The mentality that today organises the differences between human beings and other forms of life along hierarchical lines of 'supremacy' or 'inferiority' will give way to a perspective that treats diversity in an ecological way, i.e. according to an ethic of complementarity"*. Diverse worldviews, local rebellions, sensitivities peripheral to European centrality are thus immensely powerful elements for producing new and better technologies, robust findings, and more fully human ethics.

- ECONOMY: The logic of classes and of sub-classes that hide behind the marginalisation that is threaded into the bodies and identities of migrants, and the meritocratic logic that can determine the role and self-perception of those who have to migrate, is questioned and subverted by social ecology. Those who live in any society must be able to access resources that should never have left the sphere of the commons, and which can be recovered to be cared for, shared, and re-emerged. *The circularity that defines the order of living beings must be the norm for the management of whatever exists.*

- THE LOCAL SPHERE: The call for a libertarian municipalism and for citizens' assemblies in the European context, implies a return to the local, to the scale on which we encounter life and each other, where new forms can be learned, negotiated and be born. While we have been trained to think of migrants in terms of countries of origin and destination (or continents), we should welcome women and men as bearers of a life story that brings their neighbourhoods and villages, to our own towns, villages and municipalities. *In this encounter we can all become witnesses of who we have been, and who we can become.*

- THE TERRITORIES: With migration being a central component of our current societies, European cities are the scene whereupon a new citizenship emerges. From this perspective then, what happens in our city? What do we make of the city? It is worth thinking about the transformation of spaces, as public, intercultural, open spaces, and also as spaces that make life possible. There is no global formula, but multiple and evolving ways of co-inhabiting in physically and culturally diverse territories ("the possibilities of each ecological area"), in the interest of humanity as a whole.

- THE RESOURCES: By questioning the idea of private property and consumer goods, the idea of a common usufruct and responsibility for all material and immaterial goods is pushed forward under the perspective of renewability and self-sufficiency. Although this initiative implies a revolutionary change (in the idea of production and circulation of goods) and at the same time a gradual reconversion (insofar as we are talking about urban ecosystems, characterised today by an exchange where matter and energy go in and waste comes out), for people who live in cities, it is worth thinking about the reconversion of spaces in terms of their use and self-management. In the case of recent migrants, this necessarily implies an improvement, provided that access for them is based on egalitarian and cooperative criteria.

What do migrants bring to a society in need of change?

- SOCIETY: Displaced people, migrants, migrated people can, by the very nature of their situation, generate networks, build new forms of interaction that are less indebted to institutionalised forms of power. The "new horizon" syndrome may provide an impulse towards change and empathy that is central to ecological coexistence and the creation of novel ways of life.

- POLITICS: Coming from different cultural origins, as well as the migratory experience itself, produce individuals capable of a critical vision and an ability to adapt, intelligence and many times a sense of urgency that social and ecological changes demand. Some people can also share their community experience in defending their own territories, which has served to "stand up" to the advance of predatory industries in their own country of origin.

- RESOURCES: The management of consumer goods and their disposal often has different characteristics in peripheral societies than in affluent market societies. An attentive ear and a sense of openness and respect on the part of the host communities may offer the local collective lessons in terms of better management of materials and energy and care for the environment. The concept of merchandise itself as a central part of life in affluent societies may be alien to certain cultures.[4]

4. In this line, for instance, José Bautista Segalés (2020) meets food ("alimento") at the core of the andino cultures of south america, in contrast with the capitalist imperative where original accumulation steered the wheel towards exploitation and appropiation.

- WORLDVIEW: Without falling into empty romanticism, it is evident (see the results of the focus groups) that conceptions of nature, resources, care, ownership vary between migrant and local groups (and are not uniform within groups either). Members of collectivist societies can, for example, offer a novel experience of "property" to people brought up within individualistic societies; the conception of social, ritual and festive can help develop the collective; our image of the world can become less blurry and more humane through experiencing that it embraces very diverse communities. Thus, in attentive atonement - without falling into fascination nor closing into unilateral oppression - a symbolic and concrete space can be guarded, where new realities can be brought to life.

"Until human beings stop living in societies structured around hierarchies and economic classes, we will never be free of domination, no matter how much we try to dispel it with rituals, incantations, eco-theologies and the adoption of seemingly 'natural' ways of life..." (Bookchin, 2004)

Bookchin's gaze, full of questioning, and uncomfortable unsettling, presents us with realities so obvious that we recognise ourselves as fools not to be acting, at this very moment, towards this other possible reality. Let it be, then, uncomfortable. May it push us beyond: "If we do not do the impossible we must face the inconceivable." (Bookchin, 2004)

5.3. Decolonizing nature

Within a holistic approach of the environment such as social ecology, it is interesting and essential to reflect on colonization and decolonization and how those processes impacted the organization of the world today in terms of the relationship of human beings to nature and power dynamics between social groups. In this thinking frame, we understand that nature has also been colonized and that this aspect of colonization is intertwined with existing power dynamics between humans today.

Post-colonialist thinkers

It was with South American thinkers that the notions of post-colonialism and coloniality emerged.[5] For Anibal Quijano, a Peruvian sociologist, *"the idea of race is, without a doubt, the most effective instrument of social domination invented in the last 500 years"*.[6] This instrument was used in the service of colonialism. For it was necessary to justify the hold of Europe on these territories to be colonized by an inferiority of their native inhabitants. For these thinkers, and their successors, this social structuring is the one that prevails in our societies. Indeed, although Western colonialism has ceased in the forms that we know: annexation of territories seen as inferior by a society said to be developed with an intention of improving the management of this geographical space, this coloniality of power has not ceased, and its legacy is still alive in our societies.

In a common fight, de-colonial and post-colonial movements want to repair this colonial fracture, which is still alive today: the one that left a part of the population *"in the holds of the slave ships"*.[7]

5. Quijano, A. (2007). "Race" et colonialité du pouvoir. Mouvements, N°51, pp.111-118. Available at: https://www.cairn.info/journal-mouvements-2007-3-page-111.htm. Accessed (May 2021).
6. Le Peticorps, C. & Desille, A. (2020). La colonialité du pouvoir aujourd'hui : approches par l'étude des migrations. *Migrations Société*, N°182.
7. Ferdinand, M. (2019). *Une Écologie Décoloniale : Penser l'écologie depuis le monde caribéen*, Anthropocène Seuil.

Criticized movements

Since its appearance, the notion of postcolonialism has been feared and criticized. In France, some thinkers who had fought for decolonization at the time of the independence movements (in North Africa in particular) are offended to see these notions enter the debate again. Post-colonial studies were criticized by a minister of education for whom these notions go against the republican pact[8]. If it is not surprising to see the right wing of the French political scene worrying about it, the open letter of support to the minister, with more than 100 signatures of French academics can raise questions, and Françoise Verges, a political scientist, analyzes:

"The French political and social world has not carried out its own decolonization. When Aimé Césaire, in Discourse on Colonialism, speaks of the 'shock in return' - of the fact that a society does not enslave or colonize with impunity, that it provokes a shock in return - he speaks of a fact that remains marginalized: that even progressive theories have been 'contaminated' by racialist ideologies. In short, the theory of coloniality is now being worked on in France. But the refusal to acknowledge how much colonialism and imperialism have shaped this country and continue to do so prevents society from doing real work on itself".[9]

The double-fracture

Having discussed postcolonial thinking, let us see how we can connect it to environmental action. The double fracture, as Malcolm Ferdinand thinks of it, refers to the way in which colonial history has been separated from environmental history in the narrative. Indeed, there are "environmental and ecological movements on the one hand, and postcolonial and anti-racist movements on the other"10[10]. Ferdinand points out that these fights are often separated as if they were not linked.

8. Norimitsu,O. (2021). Les idées américaines menacent-elles la cohésion française?. *The New York Times*. Available at: https://www.nytimes.com/by/norimitsu-onishi. Accessed (May 2021).
9. Poinsot, M. & Vergès, F. (2019). "La pensée décoloniale est peu développée dans le monde politique français et académique". *Hommes & Migrations*, 4(4), 170-176. Available at: https://doi.org/10.4000/hommesmigrations.10398. Accessed (May 2021).
10. Ferdinand, M. (2019). *Une Écologie Décoloniale : Penser l'écologie depuis le monde caribéen*, Anthropocène Seuil.

This idea is reflected in stereotypes about the type of activists in both movements: on the one hand, white, rich people who can *afford* to think about the environment, as if it were not of fundamental importance compared to the real suffering of poor non-white people who fight against racism and supposedly have no concern for the environment.

It is this stereotypical dichotomy conveyed in France that is the clearest manifestation of the double fracture: colonial fracture on one side, environmental fracture on the other, when in fact they are closely related. This double-fracture *"is revealed [...] daily by the glaring absence of Black and racialized people in the arenas of environmental discourse production [...]"* (here, Ferdinand is talking about the visible, official discourse in countries like France or at the head of international environmental organizations)[11]. The double-fracture is *"completely hidden by the fallacious argument that non-whites supposedly do not care about the environment"*[12]. This observation could be extended to the absence, most of the time, of immigrants and newcomers, often non-white, in the visible and official discourse of environmental movements (not meaning that they are absent from this fight, they are in fact made invisible).

In *Une Ecologie Décoloniale*, Ferdinand (2019) suggests making this double-fracture the central problem of environmental action. The Green Interculturality project wishes to follow this same approach by contributing in the following way: how to give a place to vulnerable groups excluded from the debate (in this case, newcomers and migrants) of environmental action? Ferdinand describes environmentalism as *"the set of movements [...] that try to reverse the vertical scale of values of the environmental fracture without touching the horizontal scale of values, that is to say without questioning social injustices [...]"*. **Green Interculturality** wants to start working in the opposite direction: inviting environmental action movements to be more inclusive and to work on the social fracture and inviting newcomers to work on the environmental fracture, both audiences in a common frame.

11. Taylor, D. E. (2014). The state of diversity in environmental organizations. Available at : http://orgs.law.harvard.edu/els/files/2014/02/FullReport_Green2.0_FINALReducedSize.pdf. Accessed (May 2021).
12. Ferdinand, M. (2019). Une Écologie Décoloniale : Penser l'écologie depuis le monde caribéen, Anthropocène Seuil.

Green Interculturality wishes to infuse an intercultural dimension to environmental action and, as Ferdinand describes it, *"ecology is a confrontation with plurality, with others than myself, aiming at the establishment of a common world"*.[13] We see here that environmental action can be considered as intrinsically intercultural because it confronts us directly with otherness: I share WITH the Other.

How can we tackle this double fracture? This is the question that Green Interculturality wants to answer partly by looking at the issue of interculturality and the welcoming of people who have had a migration experience. Let's take a closer look at migration and the link that can be made with the environment.

Decolonization of nature and immigration

The links between decolonization and immigration are numerous. First of all, most colonizations gave rise to forced migrations. Following the decolonization, whether total or partial, came a time of immigration for the inhabitants of the formerly colonized countries. The figure of the decolonized (person) is thus superimposed on that of the immigrant. Both are victims of the same racist imaginary.

As Françoise Vergés reminds us, *"the decolonization of the French colonies gave rise to repression and terrible and bloody wars in Madagascar, Vietnam, Cameroon and Algeria. The French colonial empire was dismantled in violence. Then came the 'Trente Glorieuses': French society wants to modernize and turn the colonial page, but the country also needs workers to fill the positions that the French no longer want to occupy. Amnesia, refusal of one's own decolonization, the desire to consume and forget, all combine to build the view of postcolonial migrants, filtered through centuries of colonialism, and therefore racism."*[14]

13. Ibid.
14. Poinsot, M. & Vergès, F. (2019). "La pensée décoloniale est peu développée dans le monde politique français et académique". Hommes & Migrations, 4(4), 170-176. Available at: https://doi.org/10.4000/hommesmigrations.10398. Accessed (May 2021).

To think about the imprint of colonialism on nature is also to take note of the responsibility of the former colonizing powers for the environmental catastrophes that will inexorably put millions of "climate refugees"[15] on the road to immigration. And the decolonial thinkers call for a necessary hospitality.

To get out of this, we can be inspired by the figure of the *Marron*, this former slave who takes possession of his/her body, re-creating a carnal link with nature. Creating a life of self-sufficiency, the *Marron* represents the possible creation of an autonomous society that leaves the *colonial habitat*.

For migrants, the question of *taking back the body* is essential because the migratory experience is often accompanied by being dispossessed of it, whether it is by the lack of freedom, the violence, or even on arrival in the host country. This parallel is even stronger for colonized populations, who still suffer the stigma, and who nevertheless want to join former colonizing countries. This is why the sensitive experience in the context of their integration into the host society is essential: accompanying the recovery of the body.

Decolonization of nature cannot be achieved without a decolonization of our minds: to strive for a more welcoming society that respects the element on which it is built, like the *Marron* who, rediscovering freedom, becomes one with his environment.

To contribute to this decolonization of our minds together with the decolonization of nature, let's look at interculturality: taking into account cultural diversity in environmental action to enrich the fight and horizontalize knowledge.

15. Ferdinand, M. (2019). Une Écologie Décoloniale : Penser l'écologie depuis le monde caribéen, Anthropocène Seuil.

Inspirations to think of environmental action and interculturality

A first simple reflection on interculturality allows us to find environmental movements that have their roots in a non-Western framework to answer the question: how can interculturality and the environment feed each other? These projects below coming from different cultural frames allow us to illustrate how cultural diversity can be a rich contribution to environmental action.

Wangari Maathai's Green Belt Movement

Wangari Maathai (1940-2011), a Kenyan doctor, university professor, environmental and human rights activist, and Nobel Peace Prize winner, created the Green Belt Movement in 1977 by encouraging women to plant trees to fight deforestation (it is estimated that more than 50 million trees have been planted as a result of the movement). The Green Belt Movement also became a model for women's organizations and enabled Wangari Maathai to fight against abuse of power such as the confiscation of public land or the illegal detention of political opponents, thus addressing the double social and environmental fracture.[16]

Assaupamar in Martinique

ASSAUPAMAR is an approved association of environmental protection, founded in 1981. It fights for the preservation and defense of human rights, the environment, animal and plant species in Martinique, the soil, the subsoil, the forests, etc.[17] We could also take as an example the movement of agricultural workers fighting for reparation because of the use of chlordecone (chemical) in banana farms until 1993 that affected 90% of the inhabitants of the island.[18]

16. Ofoego, O. & Muthoga, E. (2014). Wangari Maathai : le Mouvement de la Ceinture Verte, Organisation des Nations Unies.
17. L'ASSAUPAMAR (Association pour la sauvegarde du patrimoine martiniquais). (2018, february 26). Observatoire de l'eau, Martinique. Available at: https://www.observatoire-eau-martinique.fr/politique-de-l-eau/acteurs/associations/239-l-assaupamar-association-pour-la-sauvegarde-du-patrimoine-martiniquais
18. Chlordécone et autres pesticides : Santé publique France présente aux Antilles de nouveaux résultats. (2019, may 20th). Santé publique France. Available at: https://www.santepubliquefrance.fr/les-actualites/2018/chlordecone-et-autres-pesticides-sante-publique-france-presente-aux-antilles-de-nouveaux-resultats. Accessed (May 2021).

Casa Pueblo in Puerto Rico https://casapueblo.org)

Casa Pueblo, founded in 1980, is a community self-management project that respects and protects natural, cultural and human resources. Casa Pueblo has many projects around solar energy, education, artisanal coffee production, etc.

Papaye peasant movement in Haiti

This movement was created 40 years ago by a Haitian agricultural engineer and relies on 60,000 members to defend the rights of peasants and develop the peasantry in its economic activities (donation of seeds, equipment, access to micro-credit, etc.), access to training and basic health services. [19]

Movement of the Saramaka people in Suriname

The descendants of slaves in Suriname who constitute the Saramaka people have been fighting for centuries to preserve the rainforest in this country which has the largest proportion of rainforest area in the world relative to its size.[20]

Francia Marquez's Afro-Colombian Movement

Francia Marquez received the Goldmann Environmental Prize in 2018 for her work in the fight against the consequences of mining: displacement of populations, pollution of rivers, etc.[21]

19. MPP (Mouvement Paysan Papaye) (n. d.). Frères des Hommes. Available at: MPP (Mouvement paysan Papaye). Accessed (May 2021).
20. Price, R. (2012). Peuple Saramaka contre État du Suriname: Combat pour la forêt et les droits de l'Homme. Paris: Karthala. Available at: https://doi.org/10.3917/kart.price.2012.01. Accessed (May 2021).
21. Proenza A. (2018, june 5). D'or et de sang, le combat de Francia Marquez pour les terres des Afro-Colombiens. Le Temps. Available at: https://www.letemps.ch/sciences/dor-sang-combat-francia-marquez-terres-afrocolombiens. Accessed (May 2021).

This non-exhaustive list[22] of environmental and social movements shows not only that social and human rights fights cannot be dissociated from environmental ones, but also how the diversity of experiences and therefore of cultural frameworks brings creativity and motivation for environmental action. These movements are *"a set of people who articulate a preservation of the environment with the quest for a world free of inequalities [...]"*.[23]

In July 2020 in Paris, a march to commemorate the death of Adama Traoré took place, bringing together anti-racist and climate activists.[24] Decolonial ecology manifests itself here through this collaboration. The Front des Mères, founded in 2016, leads an environmental fight in working-class neighbourhoods: *"Around access to vegetarian and quality food in the canteens, the right to be able to move around in a healthy environment, to have working lifts, the Front des Mères has led an environmental fight since the beginning. The environment presented itself to us as the most relevant tool of liberation for the emancipation of the popular districts. Our fights are deeply environmental."* This quote helps us counter the argument and the stereotype that when one fights for survival and equality, it supposedly is not in an environmental frame.

By opening our eyes to these facts, how can we fail to see that this movement of joining fights also applies to the context of the welcoming of migrants? They are the ones who will find themselves in the working class neighbourhoods cited by Fatima Ouassak and who suffer or will suffer first the impacts of environmental degradation. By opening our eyes to the cultural diversity of environmental fights and the richness that a different cultural point of view on this subject constitutes, Green Interculturality wishes to be part of this movement so that environmental action becomes also a place of welcoming and empowerment, where newcomers are visible, a place where cultural diversity is celebrated and used for a dignified welcoming.

22. EJatlas (2020). The Global Atlas of Environmental Justice. Available at: www.ejatlas.org Accessed (May 2021).
23. Ferdinand, M. (2019). *Une Écologie Décoloniale : Penser l'écologie depuis le monde caribéen*, Anthropocène Seuil.
24. Kokabi, A-R. (2020, july 17). Quatre ans après la mort d'Adama Traoré, écologie et quartiers populaires tracent un trait d'union. *Reporterre, le quotidien de l'écologie*. Available at: https://reporterre.net/Quatre-ans-apres-la-mort-d-Adama-Traore-ecologie-et-quartiers-populaires-tracent-un-trait

5.4. Delicate activism (on how to and why)

"It is the creation of that now omnipresent model, of process as a limited technique, which signals the final subversion and acquiescence of activism, which turns radical originality into a practice of conformity and abstraction" is how Davidoff and Kaplan (2014) describe one very naïve but powerful sin of activism. As a result:

- Activists tend to act in full conviction and with clear objectives (even if they consider them unattainable), with a know-how arising from previous successes, or from theories, or from the sheer need to change;
- Social workers, conservationists, educators and experts intervene in an "unquestionable" gesture to protect, to improve, to shape radically different ways for communities to act on their environment;
- Knowledge and mechanisms that are "objectively" proven and justified become the obvious tools for managing the vulnerability of the living and the wills of societies;
- Change becomes, if one is really lucky, just that which was planned for, becoming instrumental change: some areas are less obliterated, a couple of species are conserved, a territory is subtracted from the unrestrained advance of the market over the living, and as such, we account for results as if they were commodities.

And thence, those who know will still think they know, and those who comply, will still think they do not know; and there are unforeseen rebounds (collateral effects). And those who wanted change, will have changed little.

Before (miles before, time, reflection and long-observation before) Davidoff and Kaplan conceive another way of constructing and discovering change. In the face of the strident clumsiness of activisms and interventions that have been guided by urgency or by the protocols of governments, organisations, or the market itself, delicate activism is offered as a way of becoming aware of both our actions and the process that is being promoted.

A starting point, which they do not make explicit in their texts, but which is evident as soon as one begins a conversation with them, is the total abstention from acting against, or above,

what is going on in the collective with which they work: *"A truly radical social activism in a world of unprecedented complexity, goes to the heart of the struggle for justice, and for freedom".*

From this approach, they have accompanied processes (urban, rural, social, eco) of a complex nature, but leaving the mandate of efficiency in its -very subordinate- place, and introducing the time factor into the equation with a criterion that is quite unusual in these fields of action. *" Sensitive activism is truly radical to the extent that it is self-aware, that it understands that its way of seeing is the change it wants to see"* is their way of putting it into words.

So, if we want to be more sensitive as activists, we must start by questioning our practice. It is a commitment to non-authoritarianism and the non-objectification of those who inhabit the reality in which we act, always careful not to fall into new forms of domination.

This, which is relevant to any intervention in the social field, is even more necessary in the realm of sustainability: How can we learn to understand and care for nature if we do not even listen to our fellow human beings in respect? How do we expect to intervene ecologically if we cannot even begin to understand the profound, multiple, relationships between living beings in an environment?

It is, therefore, an invitation to review our practices, being coherent with our goals of change: a powerful perspective when thinking about promoting care (and eventually the good use of natural resources), given that we respect, honour, the society in which they coexist. Without observation, the most radical idea can turn into a conservative, deaf, and neurotic impulse.

Delicate activism is born in contrast to an activism which is characterised more by action than reflection, which looks at outcomes rather than processes, and which prevents learning from our mistakes and difficulties. Attention, observation, trying to integrate and work together with all the people and groups involved, conflicts, views and needs, implies greater intelligence and coherence in terms of intervention. We can thus avoid *"the risk of being caught between being an ineffective service provider on the one hand, or an anguished fundamentalist on the other".*

Actions that protect life, that sustain it, will imply a sustained commitment in terms of understanding and generating spaces for the coexistence of living beings (humans, communities, in their uniqueness and complexity), being part of it. From this coherence, from this care, a healthier coexistence between living beings is imaginable: *"Working in the field of social change and activism brings us face to face with contradictions. Not as anomalies but as the ground on which we stand. This ground where every problem, every obstacle, every injustice or distortion is on the other hand the seed through which change and activist intervention are born".*

The development of relations between people inhabiting the environment is a key factor in any aware intervention. Trust, quality, approaching complexity, practice, dialogue, time, encounter, are concepts central to a non-technifiable practice, in which the how is always inseparable from the what: *"How people are, and how they are with each other, seems to be both the means and the end for the protection of biodiversity itself, [and] represents a surprising starting point."*

Davidoff and Kaplan's work rejects recipes, simplistic explanations, and models. It goes deeper and starts with each one of us. It invites us to observe. From this perspective, some questions come up that may help to think about our interventions, in concrete communities, with diverse people, towards a more just and ecological being-in-the-world. These are questions that we can carry with us, inhabit, in order to humbly be part of the change we want to see in the world:

"When one thing changes, so does the other; as one party sees the world differently, so the world changes."

— In which ways is nature, the environment, accessible and meaningful for all people who inhabit it?

— What feelings are at play in the daily lives of people (migrants or natives) in relation to nature?

— Which nature-bond practices and experiences are kept in the private sphere and which can we open up to the common sphere?

— Are we able to gasp the subjective, the human and social, and the natural realms as a continuum?

— What are the needs and the expectations linked to possible actions and collective work?

— What partnerships can be generated in these (urban, European) settings that make sense for all groups and individuals involved?

— What do we want to change? What needs to change? What change do community members want to bring about?

— What speaks to us from within and how open are we to the fact that this truth may not be shared?

— Do we really believe that all of us, with our enormous differences, have a main role in what is built collectively? Are we capable of generating space for each other?

— Will we be able to stop our clocks, our urgencies, in order to bring about a change that makes sense for all people?

— Will we hold the fear (the itch) of looking at ourselves? Are we able to stop doing in order to intentionally open ourselves, so that what needs to come up can come up?
Will we be disciplined enough?

6. Conclusion

In our contemporary society, different languages, beliefs, customs, habits, representations and mental schemes increasingly find themselves sharing spaces, ideas, structures and institutions. Everything starts with the journey of those deciding or being forced to leave their country for various reasons, for long or short periods, temporarily or permanently. A journey that implies positive or negative, symmetrical or asymmetrical encounters which, in turn, allow the discovery of something otherwise inaccessible, the construction of an idea that represents the "Other" to us. Thus, everything starts with identity and cultures.

While the world is rapidly and steadily developing in a multi-ethnic direction thanks to dynamic phenomena including migration, the challenge of multiculturalism is becoming increasingly urgent. The mere coexistence of people that are both physically and culturally diverse is not enough as it can be easily, yet inadequately, addressed through tolerance, which can encourage distinctions and separations between cultures. In order to build solid bridges for people from different cultures to meet halfway, an intercultural approach to coexistence and communication among cultures that considers the co-construction and negotiation of meanings, attitudes, and perspectives to be enriching and positive for all the parties involved is needed.

In this context, the environment plays a key role in its connection and interaction with the themes of multiculturalism and interculturality. On the one hand, problems related to the scarcity of resources and hostile natural and social factors have been historically contributing to migration flows; on the other, the difficult experience of those who have a migratory background

can negatively affect their integration path, compromising inclusion and causing difficulties in the establishment of new relationships. Intercultural education, aimed at developing plural thinking and intercultural communication skills, intertwines and shares aims with environmental education, as both are meant to promote sustainable and participatory integration and inclusion.

Social work, as a profession that collaborates across disciplines and within communities, is uniquely situated to develop global and local community consciousness by stressing the importance of connectedness and relationship in the re-establishment of a sense of community, place and belonging. Social workers, as professionals with interdisciplinary knowledge and within an interdisciplinary context, could therefore take on new roles and responsibilities by realizing innovative and tailored action integrating pedagogical approaches focused on environmental sustainability and linked to intercultural education, so as to fully value the wide range of traditions, beliefs, habits, practices, languages and identities shaping our world.

Against the background of an individualistic and unsustainable approach to relationships and consumption patterns, this Foundation Bricks hopes to provide some rudiments to help social workers, educators, training providers and, more in general, any individual interested in contributing to a more equitable and inclusive society, make formal and conscious decisions about ecological and social sustainability, with the view to jointly build eco-friendly strategies, share experiences, tear down barriers and actively participate in a daily life that is worthwhile living for all humans and non-human beings.

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8. ANNEX I

GROUP DISCUSSION

Elan Interculturel

FRANCE, PARIS

Who participated in the conversations?

Mariana Hanssen, Hugo Arruda, Héctor Centeno Bonaldi, Yasin Abdi Jama, Mohamed Es Sabiri, Shaukat Sherzad, Mahamane Ibrahim, Pauline Poulain, Anna Delenne, Fatma Bouzouik, Alana Drazevic, Manon Crozet (facilitator), Cécile Stola (facilitator), Alexia Madec (facilitator).

How and when did the conversations take place?

Migrant people: the focus group with migrants took place in our office in Paris on 27th of February of2021. Elan carried out the organization (a team of 3 people). In order to have an interesting and energetic session, we decided to collect the data through several activities that mobilized the body (with miming) and art (with drawing). Some activities also led to calmer discussions. We did not find it difficult to interact with the participants because almost all of them had already had a first contact with the association or knew one of its members.

Social workers: the focus group and the interviews took place on Zoom in the beginning of April 2021. The team of Elan Interculturel carried them out (3 people in total). The interviews were carried out as conversations but the focus group with 3 participants contained discussions and activities (drawings, jamboard, researching pictures on the internet, etc.). The online format might have affected the results and the fact that there were 3 different moments of discussion (the focus groups and the 2 individual interviews). The participants were less likely to bounce off each other's ideas.

Origin, gender and age of migrant participants: 1 female / 5 male

Brazil (2), Argentina (1), Somalia (1),Morocco (1), Afghanistan (1
5 participants between 25 and 25 years old. 1 participant over 70 years old

Time of residence in France of migrant participants:

1 year to 40 years

Origin, gender and age of social workers participants:

France (4), Cameroon (1), Croatia (1), Italy (1), Algeria (1) | 4 female / 1 male
Between 25 and 35 years old.

Origin, gender, age of the facilitation team: All female

French / 30 years-old | Argentinian / 42 years-old | French / 23 years-old

BRIEF REMARKS ON THE MIGRATION PHENOMENON IN FRANCE

France has experienced several immigration waves through history. Those migratory flows were either encouraged, even slightly forced when the state needed workforce or repressed, stigmatized and used as electoral arguments.

We can describe three major immigration waves. All of them are characterized by a strong need for workforce. The first one occurred during the industrial revolution during the 19th centuries. A big majority of immigrants were coming from the French colonies of North Africa and from border countries such as Italy, Belgium and Switzerland.

Therefore, during World War I, the French state sought many foreign workers for dangerous jobs using gunpowder and explosives but also to fight at the front like the 600 000 infantrymen from Senegal brought by the French troops from Algeria.

During this time, the migratory flows from North Africa are highly encouraged and many immigrants also come from European Jewish communities and especially Poland.

In the course of the30's until 1945, the Big Depression and the Vichy government strain the French society. At this time, political measures toward immigrant workers are more and more restrictive and nationalist and xenophobic movements are on the rise.

Following World War II, the priority of the French government was reconstruction. Family reunification has been used since the 50's but is officially authorized under certain conditions since April 1976. Foreign workers' shelters are built and residence permits are distributed. The war in Algeria in 1962 increased the migratory flows between Maghreb and France and so did the tensions between foreigners and French citizens.

In the same way, the Vietnam War in 1972 forced political refugees to migrate to France. During the 70's, political measures on immigration became restrictive, plunging a majority of immigrant workers into illegality. Return to the country was encouraged with a bonus and repatriations were organised by the French government. This was the time of all social revolutions, with immigrants and undocumented migrants as well as trade unions and left-wing parties fighting, while right-wing political figures spoke disparagingly of the country's foreign population. This return bonus was abolished in 1980, while at the same time the extreme right-wing party "Front National" gained in popularity.

In recent years, in times of economic crisis and no longer facing armed conflicts requiring a reinforcement of armed troops, the subject of immigration became a critical issue in the electoral discourse, fuelling all debates and always linking France to its past as a colonial power. Today's immigration policies aim to reduce these flows and limit access to regularization, whereas it was not always the case throughout its history.

First, it is important to mention that all the participants identified themselves as migrants even after many years in France. Several attributes and characteristics which define a migrant have emerged. Some of them focused on a descriptive aspect such as the fact of moving somewhere else, others focused on the psychological aspect and what they felt.

To me, being a migrant means...

*... **being born elsewhere**. It is something descriptive.*

*...**anxiety, unknown**. Migrating was a stressful experience because I didn't understand the situation. I didn't know where I was going and how people would receive me. I didn't come here on my own initiative.*

*...**being brave**. When I arrived in France, the people I met used to tell me it was very brave to migrate....*

*...**war**. I think about some countries at war in which people just want to be in peace. They see France as a country for intellectuals where they could settle down.*

*...**hell:** it is important to make a difference between people who have passports and us. There is also a stress when you don't have your family by your side, on sacred days for example. My boss wanted to hire me, but he refused when he learnt I was Afghan.*

*...**freedom:** you can build up a new identity or personality. Some people also flee their country because they are looking for more freedom.*

*...**transformation, maturity:** someone who has already migrated is much more mature than someone who has not because a journey like that demands a great adaptability.*

Among the social workers participants, the following ideas when we talk about migrant people were mentioned:

- Adaptation and resources
- Resilience and a broad term: too broad to define, so multiple
- Rooted out, displaced: abandoning a part of oneself
- Movement: you were born somewhere and you move to a new cultural environment, a person who moves from his/her original country for different reasons (work, health, conflict, love, adventure, etc.)

In the focus group, we preferred not to ask the question ***"Do you identify yourself as a migrant?"*** because it felt uncomfortable as only one person in the group was effectively a migrant and we didn't want to appear as labelling. This question was asked only in one individual interview and the person said she doesn't identify as a migrant because she was born in France but that many French people identify her as a migrant because she wears a hijab.

Several elements of the French daily life have been discussed. The way of communicating with others is one of the main aspects that changed from the participants' host country's culture.

An Afghan participant was surprised by the individualistic side of French people:

> *"They live alone or with very few people. In Afghanistan, whole families share the same roof. We live as a community."*

Several participants from Morocco, Brazil, and Afghanistan affirmed they like the importance granted to culture and education in France.

> *"I like the critical thinking, political commitment one can find in France. There probably is a consequence of the level of education."*
>
> *"I love the fact that there are so many libraries and also the fact the administration is very organized."*
>
> *"I feel that French people grant more importance to culture, art and museums than in Argentina."*

Also, some behaviours surprised some participants, in a positive or negative way:

> *"French people love* 'homemade' *things, such as meals. I really enjoy it because I love cooking."*
>
> *"Every time I go to someone's party, someone asks me* 'where did you meet the host?'*. It seems strange to me as a way to start a conversation, but I understand it as an idea of belonging to a group."*
>
> *"People in France think having hobbies after a workday is important and I like it."*

We also asked social workers participants to tell us the story of a cultural shock they had experienced with the people they accompanied. When the migrant participants underlined the individualistic side of French culture, French-born participants were often surprised by the sense of sharing and the sense of community of the people they accompany.

One participant told us about how he was continuously surprised that the people he accompanied were so inclined to share what they had: biscuits, fruits, etc. They always bring something even though they have a very small income for the month. Another participant told us about how the social workers are always invited to join meals that were cooked by the residents of the shelter she works in. She mentioned their sense of hospitality and their warmth, always offering things to eat or share even when it's not the right time of the day for her or if the type of food doesn't apply to that time (in her view), for example: sardines for breakfast.

This different sense of community can be also seen in the representation and habits related to children and education: a participant told us about how she observed that a child had a different space in the community in the shelter she was working at. In some cultures, children are the responsibility of the community and not only the parents. Everyone takes care of them and watches them. It's a shared interest and responsibility.

Sometimes, this approach to social relations has unsettled the social workers, as the subtle limit between a professional relationship and friendship or even more wasn't so clear. A few years ago, one participant was receiving a lot of compliments from a person she accompanied, he suggested he would give her a massage to relieve her stress and she didn't see another option than taking her distance. The different perceptions of boundaries and of signs of higher interest in another person are a difference she notices often.

One last participant said that what struck her most was the strength, motivation and good humor in unaccompanied minors she worked with despite all the adversities they experienced and the difficulties they continue to have.

DIFFICULTIES/CULTURAL SHOCKS AND COPING STRATEGIES

Most of the participants mentioned language as one of the main difficulties they had to overcome arriving in France.

"I thought I could speak French before arriving in France but when I arrived, I noticed I couldn't say a word!"

"It took me eight months to communicate properly with other people."

The distance and formality between individuals also represented a difficulty for several participants.

"It took me a lot of time to meet people and create a bond with them."

"I was surprised people always asked me about my accent first."

"I feel like in France, people don't communicate a lot on what they feel at the moment. They are afraid to be very straight-forward. Several times, one person stopped talking to me and I didn't know why. I only learnt why several months later and the person had not said anything to me."

All the participants agreed that finding an apartment and a job while having a different nationality than the French one was difficult. Some of them found housing very far from their place of work or searched for months before finding a decent place.

"I didn't have any documents, so my status was irregular, and I wasn't able to work. Fortunately, I used to have a big house in Morocco, so I knew how to take care of it and to fix any kind of problem relative to the house. I started to work as a handyman, and it helped me to earn a bit of money."

"My employer refused to hire me when he discovered I came from Afghanistan."

2 out of the 5 social workers participants found examples in their life:

One participant told the story of how she had a counter cultural shock when she was an intern in a company for some time and then returned to her sociology studies where she noticed everyone had stereotypes about companies (as opposed to academic or non-profit work) and her experience in the company had proven them wrong.

Another participant said that when he returned to his country of origin, he was surprised about the relationship with time and how buses or trains didn't have a specific timing. He also mentioned that when he entered his current job (in a cardboard recycling for profit that employs vulnerable people), the employees were very strict about how to do the grocery shopping for the office: not buy Nutella, not buy plastic. In the beginning, that was a shock for him.

WHAT IS THE ENVIRONMENT?

For the majority of participants, whether migrant people and social workers, nature can be defined by vegetal and mineral elements: mountains, trees, ocean, rivers, or living elements; for some of them, human is part of nature:

"To me, sky, trees, everything is nature, all the living elements."

"In my opinion, everything is part of nature; even if we are a threat, we have to change our relationship with it. "

"I love mountains. Pakistan and Afghanistan are countries with a lot of mountains and fruit trees."

One participant said nature reminded her of her country of origin, Algeria (mountains, large green spaces with fruit trees). On a smaller scale, she also has this representation of nature when she exits Paris just a little. The participant from Somalia saw nature as a place without human intervention:

"Nature means a quiet life to me: no cars, just trees and animals".

Another participant from Brazil questioned the concept of nature considering space exploration:

"To me, nature is like an iceberg: we just know a small part of it. Maybe we will have a new vision of nature when we explore Mars?"

Another participant said she grew up in the suburbs of Paris in a combination of a big city (Paris wasn't far) and an almost rural area.

RELATIONSHIP WITH THE ENVIRONMENT IN THE HOME COUNTRY

Only one participant thought people are close to nature in his country:

"In Afghanistan, there is snow in winter and a lot of sun in the summer in the mountains. The trees produce fruits in summer. It is an agricultural country with huge rivers. People from the countryside are close to nature but people in the city don't really mind, they don't have the same vision and they don't respect nature."

Some participants also thought people don't really notice nature because they are surrounded by it:

"In Somalia, there is and also there isn't a relationship with nature and environment. In a village, every decision is taken under a tree, it is a very important dimension of a community. But there is also a civil war going on, so nature is not a priority. There is no educational or cultural institution addressing the topic. Also, Somalia is not an industrialized country, so the environment is not a problem because there is no pollution."

"It is very hard to describe the relationship people have with nature in Brazil. On the one hand there is the Amazon Rainforest where it is raining a lot, and on the other hand some parts are unusable because of the heat. Even in the cities you can find nature. There are so many options: the mountain, the ocean, the forest, and maybe that is the problem. People don't realize nature is important because it has always been there."

"I feel like in Argentina, people are more aware, especially children. They try to recycle, to switch off the light. It didn't exist when I left Argentina."

A Moroccan and a Brazilian participant also underlined the paradoxical relationships people sometimes have with nature, because it is also considered as a resource or they need to remove it to allow a human development in the region:

"In Morocco, we sometimes live far from nature and we don't protect it. The government and the lobbies also play a big role in mineral extraction."

"Brazil is almost a new country. Sao Paulo's nickname is the "jungle of stone". Today, people are making gardens on the roofs of buildings. We destroy the forest, but we try to rebuild it on buildings, this relationship is quite ambiguous to me."

One French-born participant said that, in France, we are starting to realize the consequences of our irresponsible behaviour in relation to the environment. There are more and more groups of people organizing themselves around associations to raise awareness among the population, but there is still a long way to go. The next participant agreed and said that although we are aware of things, we still take the car to go anywhere and we don't really make an effort to change things.

Another participant said that when we live in urban areas, we are disconnected from nature, we have a very practical relationship with it and not a very upfront link. We forget about it.

Another participant said that nature is linked to resources we can use. He has friends and family members that are farmers and work with animals or in forests.

The last participant said that she had been able to be aware that she had access to nature as she lived in a rural area but close to Paris so she could easily see the difference. She liked this change of environments. Culturally, she says that we talk more and more about it but that at the same time it's worse and worse. She compared France to other countries saying that we are late. In some areas, in some suburbs where people are physically close to nature, it paradoxically doesn't have that much importance.

DEGREE OF ENVIRONMENTAL SENSITIVITY AND INDIVIDUAL ECO-FRIENDLY STRATEGIES

All the participants said they felt concerned about climate change, but they didn't focus on the same aspects:

"I discovered nature when I was 37 years old. Before, I didn't really mind. I started to enjoy it when I started running."

"I am sad and shocked when I get to see some pictures of the consequences of climate change."
[talking about a picture of an oiled bird]

"Seeing plastic in the oceans makes me sad. We have to rethink the system to live in harmony with natural resources. I am concerned."

"I am afraid for the next generations because I think that at some point, the planet will not be able to handle all our actions. I also feel helpless because even if we try to take some measures at a small scale, it will not have a substantial impact because it is a systemic problem. This is frustrating."

"The problem is systemic, and this is why I don't feel so many emotions. Except COVID-19, nothing really affected me personally. I don't feel guilty. It concerns me but I keep being rational. I took some measures, but I do it more by convention than by commitment."

"This is a complicated topic. I feel old because there has been so much change since my childhood, but at the same time I also feel carefree. I think it is because of my religion: in the Koran, there is a part where God says: "You will destroy the planet". Maybe it is meant to be... I also feel responsible: when you do good things, good things come to you, and vice versa."

The participant from Somalia also affirmed nature is not always the priority for migrant people and taking care of the environment can even seem inaccessible or too complicated when you can't make ends meet:

"Sometimes it seems inaccessible to some people, because some alternative movements have become an industry. The alternatives are more expensive and these movements are only composed of privileged people, so they perpetuate inequalities. Everyone knows there is a problem: for example, nature is more or less present depending on the neighbourhood, but when you can't afford a decent place, you don't think about moving to an environmentally-friendly and clean district."

Social workers participants also experienced many feelings towards environmental issues. Sadness, fear and anger were the most common emotions within the group. However, these feelings were not triggered by the same actions:

One participant told us she was sad when seeing the food, clothing and garbage waste from western countries being sent to Malaysia / third world countries. She felt responsible for these consequences and at our level we can also be part of the solution. Another participant affirmed she felt sad but she was also scared to find more information because it overwhelms her so she disconnects because it's such a huge work ahead.

Another participant told us she was angry to hear political discourses from people that could change things with their power:

"We are in front of a huge machine system."

Finally, two opposite feelings were brought in: helplessness and the need to take action. The first one felt individual actions were not enough and the second one said the most important is to react even on a small scale, there is no need to vote laws and we can all take decisions.

Here are some measures participants have taken to reduce their impact on the environment:

- Reducing the use of plastic and packaging: it includes drinking in a reusable bottle, and stop buying items with too much packaging, whether it is food or care products.
- Changing the means of transportation: several participants now use a bike to commute every day. One participant mentioned a Paris town hall's financial aid to buy an electric bike.
- Change our way of consumption: several participants went vegetarian, try to eat as local as possible, buy very few new clothes and use less products in their daily routine.
- Make our own products, such as washing liquid.
- Putting cigarettes in the trash instead of throwing the butts in the street (very common in France).
- Repair the items we already have instead of replacing them immediately: one participant mentioned the application "*Geeve*", which allows people to give the furniture and items they don't want any more to people who need them.
- Carton Plein: one of the participants' employers, *Carton Plein*, is a company that recycles cardboard while employing vulnerable people.
- Going to *La Recyclerie*: a café that spreads environmental values and hosts lots of events and workshops to learn new habits.
- Buy in the "anti-gaspi shops" (no waste shops): in Paris, a grocery store that sells half price produces coming from other supermarkets and that are too old to sell there.

THOUGHTS ON HOW TO IMPROVE THE NEWCOMERS' EXPERIENCE

The lack of coordination between institutions and the decentralized system was underlined by several participants:

> *"There is no centralized administrative system to help migrants when they arrive in France: you find your housing with one institution, a job with another one, validate a diploma with another one and learn French in a different organisation. The problem is: everything exists but migrants don't know these initiatives because they are not centralized. For example, I started with French classes, then I learnt about the administrative system, then the housing one. It was confusing, I didn't know where to find the information, even the organizations didn't know each other! A global system, with a defined process would be much easier*
>
> *Most of the things I learnt when I came here came from people I met and that had lived the same situation I was in. It was mutual aid, but it also helped me create a network. I rarely used the thousand official websites and guides that are very complicated to navigate.*
>
> *Also, I think there is a lack of institutions and services where you can speak another language than French. I know that learning French is very important for migrants to integrate themselves in society and I agree with that, but it is very difficult to communicate at the beginning, especially on administrative issues. It takes a lot of time and money and the process would be easier if we could speak our own language."*

One social worker agreed on the difficulty migrant people experience when finding language lessons. In his opinion, it would change people's lives if they had quicker access to understanding and speaking the language. It's hard to assign this responsibility to one institution. At Carton Plein, they try to provide French classes to their beneficiaries; they don't wait for someone else to do it.

Recognition and kindness: recognizing degrees and diplomas, migration paths, a need to be listened to. In official institutions, migrants can face people who don't acknowledge them and who don't listen.

Money, means and material conditions: one participant said that, with money, we can organize more language classes, more trainings for professionals; it would require cooperation from the state. A roof and a place to live are essential because migrant people feel tired and stressed when there is everything to organize and look for. The shelter system is too procedural, there is space but it takes months to assign beds to people and they stay empty.

Improvement in youth minority decisions: teenagers wait a very long time before being recognized as minors. It slows down their integration into society and thus reduces the chance of being regularized. There should also be a complete and relevant socio-professional integration for young people that are refused minority recognition and are considered as adults. There is very little structure and possibilities for a young adult to be regularized without having gone through child welfare upstream.

IDEAS ON HOW TO INTEGRATE ENVIRONMENTAL AND INCLUSION STRATEGIES

Some participants brought the idea to add a part on environment awareness during mandatory trainings for migrants organised by the French government:

> *"I feel that even people who are not migrants still learn about environmental action. When you get your refugee status, you have to attend a training about the French republican values, but there is nothing about environmental awareness. That would be a nice moment to raise awareness on this topic and to indicate how it works for example with waste treatment or recycling. Because this generation of migrants has to start from zero: they are newcomers, they are learning a new language, a new administrative system, a new culture, why not add environment awareness? That way, the new generations of migrants would be able to address the problem."*

Another participant focused on organizing group activities on an environmental-friendly topic to promote social inclusion:

> *"I think creating vegetable gardens would be a win-win situation because it would link environmental action and inclusion and would allow people to learn some French and maybe to make friends! I felt really lonely when I arrived, and I was looking for group activities."*

We also asked social workers participants if the subject of the environment had appeared in their practice, if they were asked questions about it:

For one participant who accompanies migrants through entrepreneurship, the environmental impact of the project is included in the program but she says that some entrepreneurs arrive into the program and only then introduce this dimension to this project.

For the participant who works in a shelter, the environment is not a subject. According to her, they "teach" residents basic habits like recycling, not leaving the light on, and taking the trash out when it's full. The adults ask

questions about the sense of it but the professionals don't have the time to really develop the subject. With younger people, it's easier to talk about it. Language is a barrier and the environment is not a priority in these conditions. It's already hard within the team of professionals and it's even harder with the residents.

Another participant said it was an important subject in the previous shelter she worked at. When they welcomed someone, they explained the rules (like not throwing trash out the window, which would happen frequently). They tried to explain simple rules softly without having a strongly engaged speech. Some people asked the reason for some rules but not that many, people were not specifically available to listen. Also, it's a subject that's treated differently according to the culture.

For the participant working at *Carton Plein*, it's a central subject. The business model is based on recycling so as soon as new employees arrive, they are taught about it and why it's important to do. At the same time, when they are in Carton Plein, they are not in the same environment as outside, we don't know how they relate to this subject outside. But they do show interest from the beginning onwards. In Cameroon, people recycle cardboard all the time. It's nothing new.

Then we asked what were the participants' ideas for introducing the environment in social work practices:

The main idea that came out was that the tool had to be practical and useful in daily life. It has to be concrete like showing solutions (for example the Geev application where you can trade and repair things). The objectives must be realistic and answer questions like : talking about how much money we can save if we take this habit (if we turn the light off, if we save water, if we avoid food waste) instead of talking about saving the planet.

The reuse of objects could be the best tool and the most popular one. It should be done in French so people have the possibility to practice their French. The usefulness of the subject should be shown and not specifically its moral value.

Another idea mentioned was working with children because they learn quicker and you can do it in a playful way (like a game where you collect waste in the street and the winner is the one who collected most of it). In any case, the subject should be tackled in a playful way.

The last ideas had to do with garment recycling, something that's already being done directly by migrants who look for clothes to wear when they arrive in France. One of the participants mentioned that her association wanted to set up a shared vegetable garden within the establishment, but that it never happened. She hinted that it's important to start from the skills of the people who worked as farmers in the country.

GROUP DISCUSSION

Associació Animacción Arteterapia

SPAIN, BARCELONA

The reality of migration in recent decades has shaped a diverse Spain. According to INE data, of the almost 47 million people residing in our country, nearly seven are of immigrant origin: 4.7 have foreign nationality and 2.2 were born outside the country, but have Spanish nationality. This represents 14% of the population, which since the beginning of this century has been living together and reinforcing the local labor market, paying taxes and providing a respite for our pension system, among other things.

The Spanish population continues to age and decrease, but it is rebounding in absolute numbers thanks to immigration. In the first half of 2018, the positive migratory balance of 121,564 people offset a negative vegetative balance of 46,273.

As a curious fact, the total number of people on the move around the world has not exceeded 3% of the population for more than 50 years. This number is the only thing that does not move, although the perception of the migratory phenomenon is different.

The radiography of immigration in Spain tells us that immigrants come mainly from Latin America and North Africa, along with people from Eastern Europe, with a smaller presence of communities from the Asian continent and the rest of Africa. In recent years, armed conflicts and environmental displacement have led to a greater influx of asylum seekers from Syria, various sub-Saharan African countries, Venezuela, Colombia and Central America, among others.

In the first half of 2018, the increase was 100,764 people to a total of 4,663,726 foreigners. As for the main nationalities, the largest increases were in the Venezuelan (18,749), Colombian (16,794) and Moroccan (10,356) populations; and the largest decreases in those from the United Kingdom (-4,318), Ecuador (-3,205) and Romania (-2,364).

In terms of gender, during the first half of 2018 female immigrants outnumbered males for the first time with 51%, compared to 49%. As for the population of migrant origin, 52% are women and 48% men. Also, the immigrant population is younger than the national population, with higher birth rates.

1st GROUP (MIGRANTS / IMMGRANTS)

A Group of 6 migrant women gathered in a house in Nou Barris, Barcelona, to try to better understand how they thought, felt and acted, as migrants, in relation to nature and environment. Though all of them understood Spanish (coming Latin-America), one of them communicated in English (a Nepalese woman). They were aged between 25 and 55 years old, and all but one of them over 35 years old. Having resided in Barcelona between 6 months and 7 years.

It was held in the house of one of the facilitators. Before starting the group work, lunch was shared. Several of the activities were based on playful, artistic and expressive proposals (see attached photos).

The organization's commitment to work in a non-hierarchical and non-instrumental way, and to give the group time, resulted in a 3.5-hour process, where the need to answer every question was not imposed on all the women.

Origin, gender and age of migrant participants: 6 female

Peru, Chile, Honduras, Colombia, Nepal
5 participants between 35 and 55 years old. 1 participant of 25 years old

Time of residence in Barcelona of migrant participants: 6 motnhs to 7 years

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THE DILEMMA BETWEEN MAINTAINING IDENTITY AND CULTURAL ADAPTATION

Our first question, related to what *"being a migrant means"*, was posed as a performance/gesture activity. As from there, some of the essential characteristics of "a migrant" were discussed. Some interesting points that came up were:

To me, being a migrant means...
*...**movement and change***
*... **every person is the same** as myself*
*... **explorer-experience**, full of many emotions*
*... a flower: where **I am planted I blossom***
*... **Impressive**!!*
*...If you travel for tourism you are a foreigner, **if you are looking for work and need work you are an immigrant**.*

Not all of the women identified themselves as immigrants. Some of them did because they *"left their country with a lot of hope, looking for a better life, work..."*. A couple of them explained they considered themselves foreigners, not immigrants. Something closely linked to their feeling of being a migrated person is the concern about the image of their country of origin: how people may prejudge their nationals -and possibly, themselves- and how migrants can be themselves agents of discrimination towards others: *"thieves, exploiters, arrogant. They even speak ill of their own compatriots"*.

EVERYDAY LIFE IN THE HOST COUNTRY

In relation to living in Barcelona, the women acknowledged that, in terms of health and education, Spain is better off than in their own countries. Also in terms of working hours, holidays...but many of them have not personally enjoyed these privileges, they have been exploited. They report situations of work exploitation: endless working hours, promises of papers and salaries, mainly related to their lack of working permits (it leads to labor exploitation by other migrants, as 18 hours shifts without food or rest), for not having papers and not being able to speak the local language. Not being able to access a bank account due to lack of NIE was another great threat to their livelihoods.

They feel that there is a lot of bureaucracy, paperwork to fill in, and searching. There is a lack of correct information. The lack of work permits makes everything difficult and obtaining them is an odyssey. They also value some details such as ***"transport works very well and keeps to the timetable***" and coincided in being impressed by how people care for their animals/pets:

"They take them for walks!!", "They are not mistreated, they are not abandoned"

There was also a shared impression expressed as:

"Without money you can't do anything, you can't even eat!"

...which contrasts our common view on ourselves as in European countries were we tend to believe we´ve overcome famine and manage to cover basic needs.

One of the participants shared the discomfort she felt when she was ill and could not communicate with the doctor. In terms of cultural shocks, they shared some (better and worse) surprises regarding the host society:

- *"Spending more than necessary, wasteful behaviors..."*
- *"They use wet wipes in the toilet!"*
- *"Great city, culturally rich, good food, shopping..."*
- *"There are better social services than in my country of origin, and a good education system."*
- *"There are many public holidays and long weekends."*

One of them explains an experience of huge surprise when facing the sea for the first time:

- *"So much water, I couldn't sleep because of the impression".*
- *"People living alone, all separated, far away from the fields, from the cows, from the corn..."*

Some of the problems they met were solved by resourcing to learning strategies; our Nepalese participant, for instance, learned and continues to learn the language, made friends in Spain, use google translator when she fails to find the words... Meanwhile, the situation of lack of work permits and under-employment is prolonged, and spanish-speaking migrants support themselves by relying on other people and manage to live with very little, they share a flat with countrywomen, they work without a contract.

For emotional support, one of the participants shared the strategy of looking for details that made her feel comfortable:

- *"When I was near the pigeons I felt: ahhh! I'm in my country!"*

THE RELATIONSHIP BETWEEN ENVIRONMENT, CULTURAL VALUES AND IDENTITY

Some interesting definitions of environment came up while asking about the meaning of nature:

— Life, lungs of the planet, food chain home, my house.
Its surroundings: sun, mountains, sky...
—House, insects and animals, people, water...
—My body as created by the living:
branches, leaves, flowers, particles of light, fruit...
— Living creatures: hens, chickens, flowers, sun...

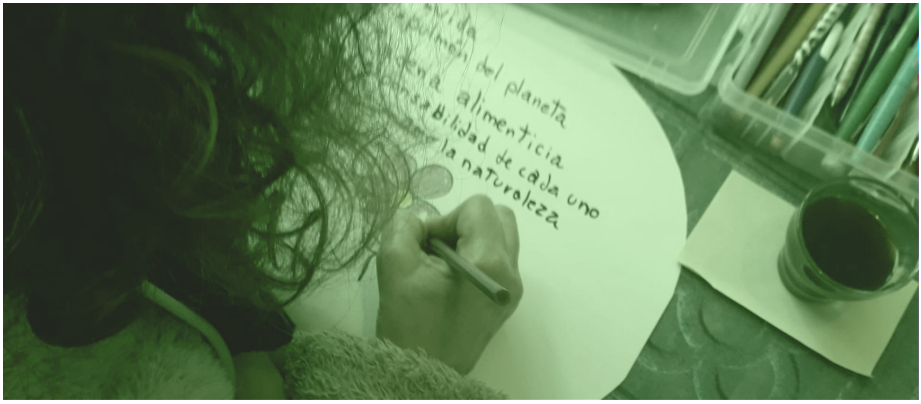
These concepts were portrayed in images:











VALUES, ATTITUDES AND PRACTICES

When asked about their attitudes and practices in relation to environment, they pointed out that, in their home-countries they had habits such as: caring for water, recycling their children's clothes to cousins (objects move around the family circle), planting vegetables and crops to eat, caring for the land so that it would continue to produce, a better use of natural (sun) light, reusing clothes and furniture, giving objects away instead of throwing away.

In relation to their present practices, as migrants, they listed the following: not throwing rubbish on the streets (and not burning rubbish!!!), trying to recycle materials by disposing them separately, taking care of water and electricity (for instance, reducing the water waste in the shower), not throwing liquid pollutants, properly recycling light bulbs and batteries. Some of their current practices:

- ***"I buy and try to sell second-hand clothes."***
- ***"I use my bicycle to move around."***
- ***"I conserve and repair."***
- [One of the women intensely stated:]
  "My thing is to take care of water."
- ***"I don't waste resources, even in cases where I do not have to pay for them directly.***

They also mentioned a number of actions they failed to fulfil:

"I don't recycle oil because I don't know where to put it. Nor do I recycle organic waste because I don't know where to put it;

"I do not recycle organic waste (compost) due to lack of knowledge/proximity."

"I don't buy organic due to lack of resources...too expensive!!"

"I bathe and wash the dishes in hot water, I know it would be better to use cold water."

"I still buy ham/sausage and I don't make it myself like I used to."

"I don't care for the environment for the whole world. It is not my priority..."

Some habits were lost in the process of becoming a resident of the host society. Some were: being much more accurate in reducing waste water, minimizing electricity consumption, sharing clothes. One stated: Today I care more about the environment because I am more aware of it.

PARTICIPANTS' KNOWLEDGE AND IMPRESSIONS OF ENVIRONMENTAL PRACTICES IN THE HOST SOCIETY

The group was able to point out a number of policies and universal practices of the host society that they believed to be good in terms both of eco-awareness and social integration:

- Responsible urban planning (there are many green areas)
- Social organization to defend green areas (and grassroots struggles for gardens, etc.)
- Social and solidary economy (ESS)
- Organized recycling, "although the same criteria placed on citizens are not imposed on big companies".
- Barcelona being a bike-friendly city
- Good integration of the pedestrian into the city
- Urban vegetable gardens!
- Tobacco management/smoking regulations

A RENEWED ECOLOGICAL APPROACH TO SOCIAL WORK

In order to improve situations described as milestones of the experience of migrants arriving to Barcelona - such as difficulties in obtaining a work permit, discrimination and lack of empathy - and improving those areas where there is extreme exclusion, the group suggested a number of ideas:

- To actively increase empathy with foreigners or migrants,
- Give us job opportunities (State, EEC). Job selection irrespective of country of origin,
- The creation of an app and information points on benefits for foreigners and information regarding free activities,
- Assignment of a Primary Care Centre to newly arrived migrants.
- Childcare centers for emergency or after-work situations, where seniors can accompany children of migrants.
- There were a number of areas and agents key to improving the initial stages of migrant integration:
- Medical services, so that there is access to health care. Improve care for non-Spanish speakers.
- Social workers or administrative workers in terms of providing information to help access the work market.
- Other migrants, in avoiding discrimination
- Elderly people, teachers… in welcoming children and their families into the community

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2ND GROUP (SOCIAL WORKERS)

Barcelona, *Huerta Comtal*, is a space open to the community in the center of the city; one could speak of an urban vegetable garden, managed by the Benet Foundation, which works on social projects, where the beneficiaries are mainly migrants. Our focus group for professionals was conducted there, on 26th March (12 to 14:30hrs)

A group was carried out up with the participation of 8 social animators who are involved with groups of migrants and several of whom are attracted by the ecological approach. The language in which the workshop took place was Spanish, they all spoke it perfectly. They were entrepreneurs and social workers, psychologists, architects, urban dynamisers and all interested in social change.

The group was fairly homogeneous in terms of age (between 36 and 55 years) old and all women.

The methodology applied at the workshop involved dynamics of active participation including drawing and movement. Everyone had time for expressing their thoughts, questions, stories. The workshop was animated by Monica and Angela (both migrants from Chile and Argentina), responsible for **Animacción.**

Of the entire group, only one person was of Spanish origin; their countries of origin were: Argentina, Bolivia, Morocco, Serbia, Italy (2), Togo, but all of them had been living in Barcelona for many years and had working papers and work in the social and academic spheres. This profile of the group (100% migrants, 10% internal migrants) may influence the results obtained, as they have all experienced living as an immigrant in Spain, and that in the end the sample represented both sub-categories of target-groups: migrants and professionals.

THE DILEMMA BETWEEN MAINTAINING IDENTITY AND CULTURAL ADAPTATION

When asked about the **meaning of the word *migrant***, they explained it evokes:

To me, being a migrant means...

... Change, courage, flexibility, invisibility of one's own history, problems and resources

... One who must always prove one's worth, one's knowledge and skills... just because one is a foreigner.

... One is a migrant when one has to look for resources to survive, to go through the regularization process, to have access to a job... otherwise one is a foreigner.

... One is willing to do any job to make ends meet, domestic work, care for the elderly, commercial work, surveys, etc., until she finally manages to validate her knowledge and experience. This is repeated a thousand and one times.

There also seems to be a hierarchy with regard to migrants: Europeans can blend in better; they are more accepted. If you are not from the European community, different situations arise. There is also a "*status*" depending on one´s country of origin: for instance Argentinians, many of them come with papers and to settle as professionals, so they are seen differently.

All of the professionals identified themselves as migrants.

DISTINCTIVE ELEMENTS OF THE MIGRANTS' APPROACH TO EVERYDAY LIFE COMPARED TO THE LOCAL APPROACH

Most migrants come with a high self-demand for recognition and status. The participants describe a permanent struggle but also a great learning experience ***"I am happy with this process because I am not the same person who left my country, I have changed a lot, I have more openness, other expectations".***

Also, they perceive -and identify that as a flaw - those differences between people are neglected, while labels (such as country of origin, or migrant) carry a lot of weight. In doing vulnerability (of each person not only migrants, and on many levels) can be overlooked.

The socio-cultural level of the country plays an important role: ***"academic education in Bolivia is poor compared to Europe, so studying and working to support oneself is hard."***

Some customs and ways of interacting socially that migrants continue to practice are perceived by the professionals as interesting:

— Seeing people in public spaces, rehearsing their traditional dances with instruments and costumes of their culture of origin ***"I found it beautiful and I stayed to contemplate and enjoy the show."***

— Many exhibitions, fairs, festivities... where people show and share customs and gastronomy.

EVERYDAY LIFE AS A MEMBER OF THE HOST SOCIETY

While they are all concerned/interested in the issue, the participants shared that the possibility to act depends on the tools they know and have at hand, on priorities and also on their daily practices (work, urban, social.) There are:

- Those who promote an upcycling and clothing sales project with migrants
- She who keeps herself informed and shares her *eco*-knowledge with the people she accompanies
- Some who segregate their rubbish
- She who participates in neighborhood groups linked to social issues and is interested in participating in projects linked to sustainability.

THE RELATIONSHIP BETWEEN ENVIRONMENT, CULTURAL VALUES AND IDENTITY

Here, each person drew the environment in a circle. Looking at the drawings one sees the joy, need and care of nature in natural elements such as water, trees, flowers, and the planetary system.

However, the human element is not present either in this drawings or comments. On the contrary, they trend to show the conception that human beings are true predators of nature. Also, they express there is a strong need to connect and coexist with nature.

Subsequently, through a reflective sentence with which each participant described their drawing (to explain what they consider essential features of the environment). The following statements came up:

- The connection as well as the tear of this deep entanglement: "Rooting" but also "disconnection"
- "Life equals abundance".
- Nature as process and dynamic: ***"nature runs through us, we are unique manifestations of nature"***, "energy".
- Care, respect, responsibility: ***"taking care of what surrounds us is taking care of ourselves and loving ourselves"*** and ***"my roots, my future"***.

CULTURAL SHOCKS AND THE ENVIRONMENT

While describing their perception of how local society relates to, and deals with, environmental issues, the participants generally showed a negative perception of the urban planning model that has been implemented in Barcelona. Responses such as ***"wild urbanism, a lot of indiscriminate cement, there are no green spaces in many neighbourhoods in Barcelona".***

The group also mentioned the following issues:

- "selfish, individualistic, consumerist attitudes" and ***"there must be a personal and structural change with regards to the environment"***
- plunder: ***"nature as an object of consumption".***
- ***There´s a difference in quality of life, and care for nature, availability of green spaces, healthy options, between poor and rich neighbourhoods.***
- ***"lack of circular economy***, distrust of reuse, fear of the unknown", "planned obsolescence: objects produced to be consumed and thrown away".

These answers are interpreted in terms of recycled products not generating consumer trust as they do not have an expiry date, guarantee or a recognized brand to back them up. ***"So, things are not repaired but thrown away and replaced".***

Another point that stands out is the ignorance of environmental care policies (with the exception of waste recycling) by most people, including themselves. There were also some perceptions of migrants as not environmentally aware:

> ***"I am surprised that my own country people (Bolivians) have so little care for the environment when living here."***

Host society is also described in terms of lacking awareness by one of the participants of the group:

> ***"I've had the experience of going out with organized groups to collect and recycle iron and metal waste, for them to sell it and to have a source of income. This society in general has no recognition of the work involved, but rather they look down on people who come to mess up or litter. I see lack of awareness, coordination and recognition from the local population."***

VALUES, ATTITUDES AND PRACTICES

When asked about their personal habits in respect to environmental awareness, the issues each participant mentioned had to do on the one hand with their interpretation of "environment" or "nature": for some, the lack of green space in the city is a central issue, for others the commodification of public space, for others "pollution" by rubbish. They mostly shared the view that there are underlying changes (economic, social, structural) that condition the possibility of "a green" change.

Within the group, it is possible to observe a level of awareness on ecological issues: people read, listen to reports, participate in debates and conversations and question, but they are not involved in ecology-based projects; it is a rather cross-cutting issue and their concern is to promote participation and support specific problems.

PARTICIPANTS' KNOWLEDGE AND IMPRESSIONS OF ENVIRONMENTAL PRACTICES HELD LOCALLY

The professionals in the group pointed out:

— Many organizations and projects coexist but there are few links between people involved and little networking.

> ***"For the city, the environment is a source of economic resources: greening is just business".***

—On the other hand, public resources offered by the city, such as libraries, playing grounds, sports facilities or parks, lack human resources to facilitate human relations. This also "*shows that* ***material structures are valued over the human component***", and those who do not have access to knowledge or resources are in this way discriminated against.

The only positive points that stood out were: the ***awareness-raising processes that are taking place in schools, in political speeches and programs***, and even in the allocation of resources to new projects. They had the perception of change in the direction of *"a learning attitude and...assuming our own responsibility and fragility in the face of environmental devastation".*

> ***"There is a lot of publicity but it is : "Barcelona, land of welcome" ...and behind that there is only bureaucracy and obstacles. Barcelona talks about ecology but when it comes to doing there is very little... and even less information".***

—Some people in the group were puzzled by this question, because they were not aware of concrete initiatives other than recycling of rubbish: "Maybe there are initiatives but they are not known, massively".

> ***"I have the impression that these are more commercial initiatives and very few accessible to people of limited means".***

> ***"I see that in schools there are awareness-raising initiatives and school gardens but no community spaces or projects are promoted to access an urban garden, there are waiting lists, one sees them working but behind closed doors and many times they are closed and the opening hours are not even posted".***

> ***"First of all, I don't know of projects that integrate the components of migrants and ecology, and then I see shops selling ecological or local products, or iniciatives with distribution points, but they are isolated groups and generally of people with resources because the products are quite expensive compared to the average market".***

"If you look on the internet, there is centralized information but this does not include popular social projects", "the problem with ecological projects is that there is a lot of green washing, and 0 class consciousness, in other words everything is designed for middle/ upper class consumers to keep consuming more and more but in Green mode and this does not motivate me ideologically at all".

The group recognise that in their home countries (because most come from the global south) the ecological situation is even more alarming because of the lack of awareness and the indiscriminate exploitation of policy makers who are linked to power ***"as almost everywhere else in the world".***

A RENEWED ECOLOGICAL APPROACH TO SOCIAL WORK

Some of the participants accounted for gaps in the process of migrant integration by local society, such as European migrants having different privileges to those of people coming from other continents.

Coincidentally with the group composed by recently arrived migrants, they described: difficulties linked to obtaining "paperless" (work permits, residence, homologations)… processes involved are very complex and they are difficult to obtain.

Catalan is described as an obstacle for many people, including Spanish speakers and internal migrants. Discrimination (related to skin color, country of origin, not speaking the language, being a *charnego*...) is also an important obstacle that need to be handled to improve social integration and coexistence.

Here, a dynamic was developed to bring up ideas on how migrants could contribute to the environment and what actions could be taken for a more comprehensive integration. A drawing of a human silhouette was made on the floor and a wide space was left around it for us to place ourselves and interact. They were asked to write down what knowledge the migrants bring with them (within the silhouette) and could share to improve the sustainability/ecology of host countries:

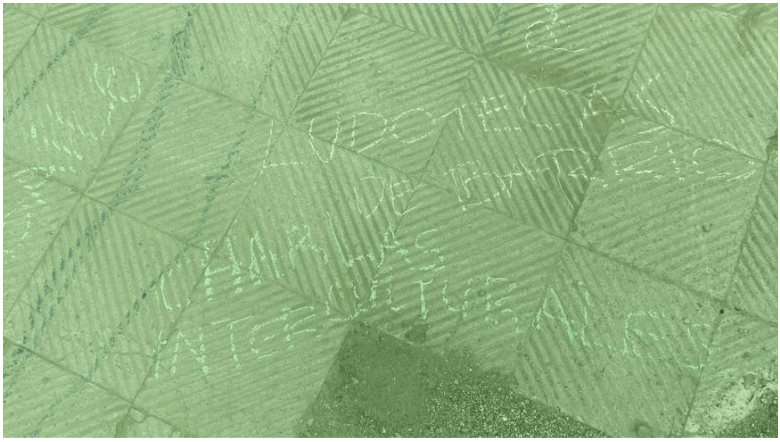
- Alternative medicine
- Social links. Values and social skills for integration
- Traditions of communal accompaniment and care, e.g. after childbirth
- Artistic and gastronomic skills specific to their countries of origin
- Experiences and learning paths.
- Stories of resilience and resistance
- Love for the land
- Relationship with nature
- Other worldviews

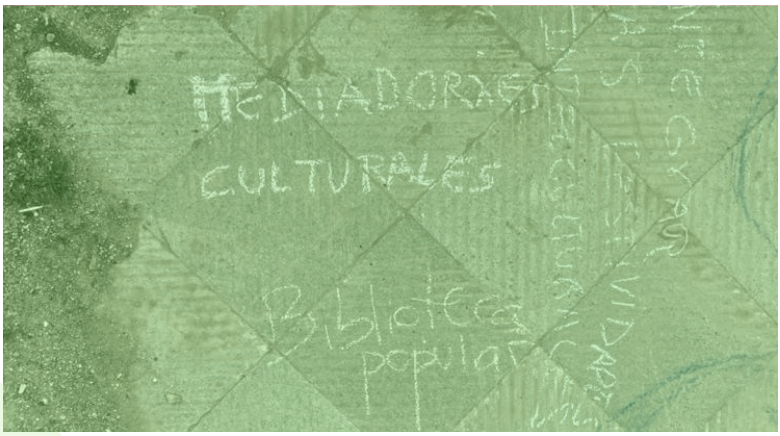
Ideas that host society and institutions could carry out to contribute to a more ecological integration were written down around the silhouette:

- Outdoor meeting spaces
- Public orchards
- “Automatic rights, just for arriving here”
- Access to libraries, child-care, activities in community centers…
- Collective street paintings, collective care of the public space.
- Intercultural talks and conferences
- Cultural mediators (language, counselling, conflict resolution, dialogues and integration support)
- Open self-help therapies
- Integrating multi- and intercultural festivities
- Haman spaces for women to meet while respecting their culture
- Spaces, exhibitions, fairs, festivities where people show and share customs and gastronomy.

Some images of said dynamic are pasted below:






CULTURALES



GROUP DISCUSSION

Associació La Xixa Teatre

SPAIN, BARCELONA

Who participated in the conversations?

Adrián Crescini (facilitator), Ana Fernández-Aballí (facilitator), Alberto López Maté, Anne Susanne Leon Hofstede, Berjer Capati, Eva Castillo Pares, Fina Viturtia i Candel, Hector Ayles, Hosni Almoukhlis, Laura Fraile Vicente, Lorena Valencia Galvez, Natalia Alfaro Haefner, Noé G. Montuenga, Patricia Persky, Rocío Isabel Cuadra Vergara, Valentina Paz Nerváez Bravo

Out of the 14 participants, 11 work in topics related to migrant inclusion (social or educational work).

How and when did the conversations take place?

The conversations were done in Spanish via Zoom, and were framed using a semi-structured to unstructured interview method. We held three group interviews and three individual interviews. The group interviews took place on the 9th of February (two two-hour interviews) and on the 17th of February (a 90-minute interview) with migrant participants and with Spanish-born participants respectively. The individual interviews took place on the 23rd and 24th of February for an hour each with Spanish-born participants. Some participants provided written answers after the interview, particularly in the group conversations where we did not manage to get to all the questions in the given time.

Origin, gender and age of migrant participants:

Chile (4), Argentina (2), Venezuela (1), Philippines (1), Morocco (1), Spain (5)
9 female / 5 male | 14 participants, between 28 – 59 years of age

Time of residence in France of migrant participants:

1 month – 21 years

Origin, gender, age and time of residence in Barcelona of the facilitation team:

Argentina / male / 59 years / 21 years | Cuba / female / 34 years / 17 years

PARTICIPANT EXPERIENCE IN ENVIRONMENTAL TOPICS AND INITIATIVES

Agroecological agriculture, Member of Ecologists of the Tajuña, Xarxa d'Aliments de Vallcarca, Desenruna Project, Forum theatre on climate change and other relevant environmental issues (consumption, water usage, food sovereignty, etc.), Participant and employee in Green Peace, Collecting garbage,

Cigarette butt collecting campaign, Planting, Premià de Mar beach cleaning initiative, Recycling, Cycling, Vegetarianism and veganism, Urban orchards and gardens, Forest schools, Bio-constructions, Participant in climate change workshops, Fundraising and project writing for environmental association, Home-made compost, Participant with Siembra Cambio NGO, Employee in association with environmental focus, School gardens, Collaborating with the Chilean Hope Recycling Centre, Environmental demonstrations and protests, Cycling marches, Employee at VSF Justicia Alimentaria Global.

What is migration? What is it being a migrant?

Participants provided different approaches to the concept of *migrant*. The Spanish-born participants focused more on the literal definitions (i.e. a *person or living being that moves through different geographical locations"*), while migrant participants focused more on the social or lived definition (i.e. *"categorization that sets a person in a position of subalternity*"). Below we provide a list which helps visualize all the different layers and the complexity behind the word "migrant":

Migrant as...

.... a movement
.... a link to a country or nationality
.... a biological fact: many species migrate, including humans
.... a process
.... a change in place of residence and socio-cultural space
.... a privilege
.... a status
.... a difficult legal situation
.... a permanent label: you are no longer from where you came from, you will never be from where you are at, "ni de aquí, ni de allá"
.... an identity trait
.... a categorization
.... the experience of leaving everything behind, facing a new culture and starting from scratch
.... a social structure of subalternity
.... an experience of anguish
.... a physical trait
.... a situation of violence
.... as a life-threat.

"I had just arrived to Europe for the first time. I was on the bus to go to University in Manchester, and a chav spat in my face. It was the first time I became aware that I was not white, that I was not European, and that the privileges that I thought I had, I didn't anymore. From then on you have to be careful, because you are exposed, and violence is suddenly free. You don't have to provoke it, just standing at the train station – or taking a bus – is enough. Violence can find you just because of your face, your colour, your accent... They recognize you. That is why I say that the experience of being a migrant is something you carry in your face, in your body, in your colour; it is not just something cultural."

We discussed the different forms around the word migrant: inmigrante, migrante, inmigrado/a (meaning immigrant, migrant, and migrated used as a noun). For some, the differences among the terms had to do with different moments of the same action: when you leave (emigrant), when you are on the move (migrant), when you arrive (immigrant), when time has passed (migrado/a). For others, there was no relevant difference among the different forms of the word.

We also reflected on the similarities related to the phenomenon of migration around the globe:

— The process of othering towards migrant groups seems to work in similar ways regardless the country of destination: stereotypes, prejudices and rumours against people who migrate are similar in very distant parts of the globe (ie. in Morocco, in Chile and in Spain, migrants are seen as loud, thieves, they do not adapt, they do not pay taxes, etc.).

— This process of othering seems to be stronger in countries who have a colonial past (either as colonizer or as colonized).

— Migrants from colonized countries are the ones who are exposed to stigmatization, while migrants from colonizing countries enjoy a positive status in relation to their migrating process, usually relating their experience to a different term (ie. expat, foreigner, tourist, international worker, etc.).

"Whether it's in Chile or in Spain: the Haitian is looked down upon, but the German is welcome", because being a migrant is not just a matter of the individual experience of changing the place of residence, it is about a complex geopolitical, social, economic and historical power struggle amongst different territories throughout the world. "It is not about being a foreigner, but about the territory from which you emigrate and other factors such as skin colour."

In this respect, there was consensus about the fact that there are levels of "severity" in the migrant experience: social class, access to residence permits, language barriers, physical appearance, among other factors, all determine the extent of challenges a person will have to face once they have arrived to the new territory. *"Being without papers is practically hell. You can't do anything, and you are subjected to all sorts of abuses."*

When asked if they felt related to the term "migrant", all participants considered themselves as migrants (or as immigrants), including all Spanish-born participants who consider themselves as internal migrants, since they have all migrated to Barcelona from other parts of Spain. In the case of internal migrants, there was a consensus on the fact that although moving to a different city requires a certain level of adjustment, the challenges presented by internal migration are far from being as difficult to overcome as the ones foreign migrants face, particularly in the case of people who travel from the Global South. One Spanish-born participant had difficulty relating himself to the term migrant, despite having lived an internal migration: *"I have not had to face a change of status, I have not had legal difficulties, so the term feels a bit big when applied to my situation."*

Conversely, migrant participants explained:

"Understanding myself as an immigrant gave me tools, because it allowed me to put a name to a social reality that was happening to me, that was crossing through me."

"I consider myself as an eternal immigrant, it is my characteristic: I never go back to the country where I was born and where I grew up. So wherever I go, I am a foreigner. I feel like an immigrant."

"I am a migrant, like the birds."

"To me, thinking about whether I belong here or there generates tremendous anguish."

"I feel like a migrant, because I am a person born in a certain physical, cultural, environmental space on the planet who decided - in my case it was me who decided, but I could have been forced to move - to another physical, cultural, environmental, linguistic space... I feel fantastically well in Barcelona, but I do not fail to realize that I am a migrant... I may speak perfect Catalan, but I am not going to stop being a migrant."

SURPRISES, DIFFERENCES AND SHOCKS AMONG LOCALS AND MIGRANTS

What surprises Spanish-born participants the most about migrant communities is their resilience, and their *"capacity to build networks when needed, particularly to share and facilitate access to basic resources"* that are many times denied simply because of administrative or legal factors related mostly to the Immigration Law (*Ley de Extranjería*). The way migrant communities are able to articulate, to resist, to self-manage and provide mutual support *"in the face of adversity and difficult socioeconomic conditions is very different from the way local communities articulate, even amongst internal migrants. This way of relating amongst each other is very difficult to understand from a Eurocentric point of view."*

Regarding differences between migrants and locals these were mostly attributed to difficulties in access to basic rights and conditions due to the Immigration Law: *"I would not dare to say that a migrant person lives differently from me, the truth is that I do not know if there is much difference in lifestyles, but in terms of access to decent living conditions there is a huge difference, but this is on us, not on them... Undoubtedly migrants face an invisible barrier derived from poor reception policies and a misunderstanding of the relationship we should be having with people who arrive to our territory."*

One Spanish-born participant shared a positive cultural shock: *"In my first year in Barcelona I lived in Hospitalet, and there is a lot of Dominican population in the neighbourhood. Whenever I went through Plaza Española, a square I would go by frequently, it was like immersing myself in the island, because I could hear the Dominican accent all over. In terms of how other squares were used in the neighbourhood, you could notice the difference: the way they played, how they listened to music, how they shared food... To me it was positive to see how they used public space, although this intersected with other preferences such as the right to rest and noise levels... and these kinds of things happen when, different practices come into contact... and maybe someone uses public space perhaps more intensively than others are used to, and then other elements come into play..."*

On the other hand, migrant participants highlighted both positive and negative situations and practices on behalf of locals upon their arrival to Barcelona. On a positive note, migrant participants were pleasantly surprised by the orderly and civic use of public space in relation to their cities of origin: *"I was positively surprised by the way public space is shared. Although it is not perfect, there is a respectful and harmonious coexistence."* Although for some, it was a bit too much order: *"...everything seemed to be on a chronometer: the city wakes up, everybody goes to work, the subway is on time, everybody gets in the*

wagon, and so on... for us it is too much order... I need a little bit more liveliness, a little bit more elasticity in time."

They also celebrated the fact that same-sex couples could show affection in public without being harassed (at least not as much as in their cities of origin), and the low level of harassment faced by women in the public space.

Migrant participants, particularly those coming from big cities (Caracas, Buenos Aires, Casa Blanca, etc.) were also pleased at the high quality of public transportation. Conversely, a Spanish-born participant that migrated from a smaller urban context mentioned that she found the public transport to be overwhelming, and that Barcelona felt too big.

Another positive attribute of the Catalan capital that migrant participants coincided on was the numerous activities and community initiatives taking place in the city, particularly at neighbourhood level, and at all ages, both grassroots and with City Hall support. They agreed on the fact that this social articulation was so strong that it has kept on even throughout the pandemic. *"I have been here for a short time, and considering the Covid context, I did not reach the bohemian city full of lights that I was told Barcelona to be. I do not know the cultural life and the nightlife of the city since these are all closed, but it strikes me that, despite the pandemic, there are a lot of neighbourhood activities. The neighbourhood activity is very strong, the neighbourhood organization is very powerful, and they achieve things. Civic responsibility is very active. They are very aware of their duties as well as their rights, and that makes them have a certain dynamic, and that also speaks of a quality of life. For example, in Horta, the neighbourhood where I live, the older adults have a very good quality of life, very active... where I live there are many hills... the older adults pass me by on bicycles, while I struggle to keep my breath walking home... they are very active, very accustomed to this day to day, very accustomed to using their neighbourhood spaces, and that tells to me that this older adult at some point fought to make that happen, and that there are state policies that allow and promote that quality of life."*

On the negative side, migrant participants spoke about the fact that, despite the intensity of neighbourhood and community activity, they found Catalans to be overly formal and inaccessible to overcome the barrier of acquaintance into friendship. *"My experience with the locals in Barcelona has been diverse, but to some extent I have felt that they are less open, less accessible, less hospitable and less altruistic than those in other cities where I have lived and developed relationships."* Another participant explains, *"I have always been negatively surprised by the level of hypocrisy that there is in relation to the difficult*

topics: it is bad manners to talk about politics, about religion, about anything that might create friction... I was shocked by the fact that there seemed to be a relational tendency to preserve rather than to bond through and despite our differences". Another participant adds... *"Relationships are very individualistic. Private space is marked with much more intensity... and there is no way of accessing this private space unless the other person decides to open up, there is little or no room for interaction on more personal levels, or at least much less than in my culture of origin."*

> ***"It happened to me that the people were very generous with kisses, because we as Muslim Arabs do not relate like that... for me it was an exaggeration...."***

Participants also complained about the level of open-mindedness of locals to foreign cultures:

> ***"It hurts me that they pigeonhole you... once they identify you as a person from Morocco, they feel as if they knew you, through their stereotypical idea of that culture... and they treat you as if you were the ambassador of that culture... the moment you step out of their preconceived mould then they tell you that you are not a real Moroccan... or the more educated ones said that you are 'a special' Moroccan... that bothered me at first... people have an image of you and they are not willing to change it or to make the effort..."***

Other aspect perceived negatively was the way in which locals *"have fun"*, based mostly on abusive consumption patterns (buying, alcohol consumption, etc.). Even "green products" have become a trend in the city, with subcultures becoming obsessed with everything green: food, clothes, transport, etc. which participants identified as being quite contradictory. And although the numerous recycling containers all around the city were valued very positively by migrant participants, they agreed that the lack of clear instructions on how to properly recycle (adequate separation, washing materials, etc.), together with the excess of consumption (rather than opting for reducing and reusing in the three R's model) were quite unappealing aspects of their migrant experience.

While Latin participant felt shocked by the lack of physical contact during daily interactions on behalf of locals, an Arab participant felt the opposite: the excessive physical contact of locals felt unnecessary and like an exaggeration. Participants agreed that all cultural shocks and experiences should always be addressed and analysed taking into account that the same experience can be lived through a totally different lens which depends on the frames of reference of those who are coming into interaction.

"I grew up in a society where drinking mate is not only a gastronomic activity, but it has a whole cultural symbolism, it symbolizes a form of encounter... and suddenly, when I arrived to Barcelona, I found myself in a society where this form of socialization was seen as a rarity... when I decided to migrate to Barcelona, I knew it meant developing my life in a place that was not my native place... without that being good or bad... you can be both very happy or very miserable, both in your place of origin or in your new territory of residence."

DIFFICULTIES UPON ARRIVAL AND COPING STRATEGIES

The Spanish-born participants, having moved to Barcelona from other cities, had to go through a process of adaptation. One of them did not feel confused or disoriented, and could not recall any particular difficulty. The rest found difficulties with Catalan, the local language, finding decent and affordable housing, finding employment or creating a network of friends. They overcame these obstacles by signing up to free language lessons offered by the Consorci per a la Normalització Lingüística, sharing housing, and attending neighbourhood activities.

The migrant participants expressed other types of difficulties related mostly to understanding local cultural codes and to bureaucracy. They overcame these difficulties by relying on their support networks.

"Bureaucracy, and that nobody explains this bureaucracy to you, is the worst problem. But it can be overcome from the support network. Friends who have already gone through the same procedures. Even if you see the information on the web, it is the word of mouth that clarifies it."

WHAT IS THE ENVIRONMENT?

All participants had a similar concept regarding the environment: the set of material and symbolic relationships of all living beings and everything in their surroundings, whether in urban, rural or natural contexts.

However, there was a difference in the way participants felt in relation to the environment. While some felt more spiritually connected (i.e. "the consciousness of being here in relation to other living beings…"), others felt a more pragmatic approach (i.e. "a place to live, what we eat…"), and others felt a sense of urgency (i.e. "uncertain future, endangered future").

PERSONAL RELATIONSHIP WITH THE ENVIRONMENT

Regarding the relationship to the environment participants who grew up in rural or less urban areas felt closer to the non-human world, while participants who had grown up in urban areas felt less connected. This rural/urban difference persisted regardless of nationality. Additionally, this relationship also depended on personal preferences: while some participants felt happier *"in nature"* others felt *"mostly urban"*. Such is the case that recently, two-Spanish born participants and one migrant participant have decided to move to rural areas after years in Barcelona, while some of the others try strategies of how to take care of our environment and fight pollution while being in an urban context. We share some comments below:

> ***"In my hometown I lived in a working class neighbourhood, and I have the experience since I was a child of the neighbourhood struggle against pollution from factories."***

> ***"I grew up in the countryside and I have a very primary and basic relationship with the countryside. Right now I also have an economic relationship, because it is what is feeding me and it is also what allows me to maintain my mental health".***

> ***"I think my relationship with the environment is mainly social, and there is a very spiritual side to it that I don't deal with very well. I have a great need to be in spaces that have more nature, which has been greatly limited by Covid. It seems important to me to emphasize that I am very involved in urban movements in the neighbourhood and in the fight against gentrification, which I think are closely linked to the environmental struggle within the cities."***

> ***"Filipinos are very attached to spirituality in nature. Whether we like it or not, for us, the water, the wind, the river, a tree, etc. have their 'spiritual entities' that we recognize and interact with."***

> ***"Moroccan cuisine is full of living plants... and as a child I really liked to look at the ants. My first awareness of nature was the trees, of which there were many around my house, the plants in my mother's kitchen, and the ants."***

One migrant participant reflected on the following: *"The relationship with nature in Latin America is closer than that in Europe... for better and for worse... on the one hand there is a lot of spiritual bonding in the closeness with nature, with the sky, with the stars... but then people also throw garbage everywhere and fill the natural spaces with garbage... it is a curious relationship...*

and I don't understand it... maybe it has to do with the coexistence of two moments in history that overlap... I don't know... in Europe I see less relationship but maybe a more conscious environmental education... on the other hand, in Latin America the relationship with nature is very constant, very present... a tree breaks a street and the street remains broken for years and years... and in European cities there is much more order, much more control, and that makes the growth of nature stop to give way to another growth, an urban growth."

EMOTIONAL REACTIONS TO THE CLIMATE CRISIS

When asked what feelings they identified with in relation to the climate crisis (i.e. sadness, helplessness, anger, indifference, desire to help, urgency to react), there were no significant differences in the answers of Spanish-born and migrant participants. In general, they expressed feeling sad, angry, helpless, frustrated and with incomprehension towards people and institutions who are indifferent or who aggravate the climate crisis. They were also connected to feelings of wanting to help and of being able to help, as well as feelings of urgency to react. They agreed that there is a co-responsibility on behalf of individuals to do their part, but that institutions needed to take the lead.

"I think there is something individual, something communal, that needs to happen, but if there is no public policy behind it, something from the state that demands that certain regulations are complied with and that prohibits the exploitation of resources, then that makes me even angrier. There is a government advertisement that says 'take a shower in two minutes' but then they give permission to the mining companies to cut down the mountains and pollute the rivers."

"I believe that in addition to the responsibility of organizations, institutions and companies, there is also the responsibility of individuals. Although sometimes I feel angry when comparing the different (greater) beneficial impacts that would take place if institutions took adequate measures to address the climate crisis."

Some of them felt connected to the urgency and desire to contribute both through individual daily behaviours and actions, as well as through their participation in collective movements. *"I'm already reacting and doing what I can to do my part. I no longer eat meat, I recycle at home, I no longer consume so much... I don't buy clothes on a whim; I haven't bought new clothes for 7 years now..."*

However, in general there was a feeling that mitigation efforts, both individual and collective are falling short. Some participants mentioned to also feel a sense of guilt and dissatisfaction for not doing enough, others were annoyed at the fact that *"our gaze is very focused on the human being"* and how *"we don't stop to listen to everything that is talking around us"*. Others expressed a certain feeling of detachment: feeling moved to action, yet at the same time feeling this action as something distant. *"I feel I must react, because climate change is an issue that has been talked about for a long time, and today I was listening in the news to someone saying that the consequences of the climate crisis will be more serious than the pandemic we are currently living, and my little antenna lit up and I thought to myself 'this is something to pay attention to'. On the other hand, I must admit that it is not something that I am very aware of. That I belong to this profile of incoherent left-wing citizen who is concerned about the environment and yet, I do not know, there is something in me that the issue of climate change does not resonate with me as much as it should. I don't know if it's because I have always been in urban contexts that are so disconnected from nature, although urban people are obviously affected by climate change."*

Participants shared stories of specific moments that triggered their feelings, mostly related to polluting behaviours of others without the possibility of responding. From companies burying toxic waste near homes, to farmers using highly polluting agricultural practices, or when the countryside is used as a dumpster. A participant narrated: *"Impotence... it gives me impotence... yesterday I was walking around town, and the person in front of me was eating something, and when she finished she threw it backwards... without even looking back, right to the ground... it almost hit me... and it made me angry and I thought... where could I even begin to tell this person how wrong their behaviour is, without that person looking at me as if I were a freak... so I do not know what to do with others who don't care, and I have never felt comfortable going through life giving lessons... so I just observe others and do what I can myself... maybe five years from now I will look back and realize that today I was the one being unconscious."*

THOUGHTS ON THE ENVIRONMENTAL POLICIES IN BARCELONA

When asked about the environmental policies of the city, most responses were along the lines of *"I am not aware of them", "I don't know them", "What environmental policies?"*... None of the participants felt familiar with the city's environmental policies, which is indicative of that fact that either there are very few environmental policies in place, or that the ones that exists are not communicated to the general public (at least not effectively enough

to have reached our participants). *"I receive the bulletin of the Fabrica del Sol, which is what is most familiar to me in terms of municipal practices related to these issues. I tend to skim through it, but I usually like what it proposes, although I don't have the knowledge to be able to really assess what is being done."*

Despite not having enough information about the local environmental policies, participants listed some environmentally-friendly urban practices and spaces that they witnessed as residents in the city. In this sense, Spanish-born participants were harsher in pointing out what seemed like an absence of environmental policy, while migrant participants had a more positive impression.

Spanish-born participants commented on the fact that there were very few environmental policies being put in place, that there is a problem with the way the city recycles, that the public transport is way too expensive and that green areas are insufficient. On the other hand, they mentioned as positive the Super Illa project, "*the progressive reduction of traffic in the city and the expansion of space for pedestrians and bicycles"* and an increase in green spaces. One participant pointed out: *"There are very powerful grassroots environmental practices, but these are not recognized by the institutions. These are also city practices."* Another participant complained about economic interests being involved in the (lack of) environmental policies in the city, and the fact that the policies in place were done with a marked Eurocentric perspective: *"Barcelona welcomes many cultures, but I think that environmental practices are not being influenced by this knowledge."*

Migrant participants felt that there seemed to be more environmental consciousness in Barcelona than in some of their cities of origin, and in general felt there seemed to be an attempt on behalf of both institutions and residents to be environmentally friendly. *"I personally believe that there is an attempt, although it may be contradictory or hypocritical. There are many economic issues that disable solutions, and although I do not have a lot of knowledge about best practices, I see electric buses, urban gardens; I see some awareness. It is also feels like a fashion, but that is not necessarily something bad: recycling, certain types of food, bicycling... these are* ***trends that I see as positive."***

However, they also expressed reluctance with some aspects, particularly with recycling policies. One participant expressed: *"The garbage is neither washed, nor prepared, nor recycled properly."* Another participant was happily surprised to see so many recycling bins, but was also suspicious: *"Why is there no order in the way garbage is recycled? I had already read that Spain was one of the European countries with less recycling protocols, that produces more garbage and that takes less responsibility for that garbage. So when I saw so many containers I thought, great! But when I saw the lack of order I thought... what is really going on here?* ***Where does this garbage really go?"***

Migrant participants mentioned other environmental issues to be heavily disconcerting. *"I was surprised there weren't any street dogs... and on the one hand I thought... that's good... and on the other hand I thought... do they kill them?"*

The filth in the Barcelona shores and the rigidity of green areas were also among their complaints: *"There aren't a lot of green areas. And those that exist are rigid; they feel false, intervened, artificial."*

ENVIRONMENTALLY FRIENDLY DAILY STRATEGIES

Regarding daily environmental practices there was a common denominator: all participants recycle. However, they expressed slightly different approaches in the strategies used on a day-to-day basis. While consumption practices and active/relational practices were mentioned in both groups, Spanish-born participants focused more on the first type and migrant participants focused more on the latter.

Spanish-born participants indicated to undertake the following daily strategies: reduce consumption (particularly of plastic), recycling, using public transport, cycling and veganism. One participant expressed: *"I try more than just to recycle, which I also do, but I am an absolute reductionist. My goal is to achieve zero waste or minimum waste, especially in relation to plastic. I go around indoctrinating people. In the greengrocers or stores, I go with my cloth bag and glass containers and they take me for the town eccentric."* Another participant recognised that some of these practices, for example veganism, were a Western privilege.

One participant indicated the importance of learning about environmental strategies, and expressed disappointment at never having been trained in this issue in any of her educational levels. *"I have never been trained in sustainability issues. Never, not even at university. So it's something that comes to you through others. Through other women in town, through co-workers, etc. It comes to me through the knowledge of other women, and what I see that people in the community do... I am learning to incorporate strategies little by little."*

Migrant participants mentioned the following daily strategies: applying the 3R's (reducing as much as you can, reusing as much as you can, and if there is no choice, recycling the best you can), never asking for take-out but rather always finding the time to eat or drink in situ to avoid generating plastic residue, avoid buying anything that cannot be recycled, composting and vermiculture ("…organic waste is not garbage!"), vegetarianism, attending trainings and then training others on how to be environmentally conscious and take actions to do so, take time to undertake environmental advocacy, work professionally in environmentally related issues and initiatives, take time to connect with nature and with animals, learn about the spiritual bond with the

environment, work with children to promote environmental awareness, tree planting, beach cleaning, and being a good neighbour. However, one of the participants was critical about individual daily strategies:

"All our individual experiences in terms of how we connect with nature, whether or not in our daily lives we go out for walks, whether we separate the garbage, this is all trivial... because what we are achieving at best, and supposing everyone does a good job at recycling, is to not see the garbage round the corner. And I am not saying that it is not necessary to separate the garbage, of course it is necessary to separate the garbage, but that does not solve the problem... because the enormous amount of plastic and other types of waste that we produce and consume is enormous... and until we change our consumption system and the need we have to consume endlessly as a society, all individual efforts will be useless to have a real impact in saving our environment."

One migrant participant highlighted the importance of having adequate conditions, resources and time availability to undertake daily strategies, and the significant bureaucratic hassle that migrants have to go to makes it difficult to fully engage in environmental activities. This is was tied a reflection on behalf of another participant on the contradiction between environmental consciousness and poverty: being environmentally conscious is positive, but it does not imply your consumption levels will be aligned with your ideology. On the other hand, lacking resources will likely diminish the possibilities *"to worry about the environment"*, but paradoxically it will also likely imply much lower levels of consumption, even if this reduction does not come from a chosen or conscious place. "*We all consume, we all produce waste, and we all pollute. But some do less, and some do more." Ideally, we should all reduce our consumption consciously, and willingly, although it only seems fair to ask a bigger effort from those who consume the most.*

THOUGHTS ON HOW TO IMPROVE THE "NEWCOMER EXPERIENCE"

Regarding on how to improve the *"newcomer experience"* both groups agreed on three basic pillars: reducing bureaucracy, fostering support networks, and facilitating access to basic resources such as information, housing and employment.

There was unanimous and heartfelt consensus on the need to facilitate bureaucratic procedures at all levels: *"...more translation services, accessibility to institutions, eliminating the permanent threat migrants face when they are in an irregular administrative situation, which should definitely not be present."*

For migrant participant unravelling bureaucracy has been the most difficult aspect of their arrival and expressed great dissatisfaction, with the *"unnecessary [bureaucratic] formalities and exposure of newcomers to nefarious officials."* One migrant participant explained, *"The biggest difficulty in my experience has been the visa procedures, and although the city hall and the immigration office provide information, it is not clear how to proceed and they are not very willing to help."*

Support networks were highlighted by both Spanish-born and migrant participants as positive options to face the many difficulties migrants face in Barcelona upon their arrival. *"Perhaps the immigration office should have links with migrant groups in Barcelona, and should be able to put them in contact with the newcomers. It doesn't necessarily have to be of the same nationality, but so that someone who has already lived what you have to live through can provide some guidance."* This could both be helpful to cope and overcome bureaucracy, and to generate support networks from the start.

Spanish-born social workers also focused on the need to facilitate educational attainment and address the digital gap both in access and in digital competence. Additionally, education policies that put special attention to the welcoming of families in schools are needed to assure equal opportunities to newly arriving students, especially when parents and students are facing language and cultural barriers, including being subjected to discrimination and prejudices on behalf of school staff.

One participant highlighted the need for meeting spaces between Spanish-born and migrant people that were generated not from a need (ie. a training course, paperwork, search for employment, etc.) but rather from an approach that put into value the assets, knowledge and experience of migrants. *"I think we should relate with each other through more creative spaces, using approaches that are not merely instrumental to cover basic needs... Usually, the people who arrive to Barcelona have great assets because they have had to overcome great barriers. We have a lot to learn from each other."*

A final important argument was made regarding the urgent need to eliminate the prejudices and hate speech against migrant groups ("*We need to be able to approach each other without fearing each other, and that is mostly responsibility of the local population*"), as well as the threat posed by neo-Nazi groups against migrant people living in the city.

When asked about whose responsibility it was to assure an adequate welcoming for migrants, all participants agreed that everyone could do their part, but that it mostly relied on institutions: *"Who should be responsible? Well, we should all be jointly responsible, but particularly the institutions to whom we pay taxes should be the ones guaranteeing that the human rights charters are being complied with, and that they are truly at the service of the people."*

IDEAS ON HOW TO INTEGRATE ENVIRONMENTAL AND MIGRANT-WELCOMING STRATEGIES

Participants provided numerous and diverse ideas on ways in which environmental and migrant-welcoming strategies could be integrated. Below we provide some of them.

✅ **Take advantage of already existing initiatives.** *"Upon arrival, migrants should be invited to participate in environmental initiatives that already exist in the neighbourhoods, and these spaces should have ways that allow the knowledge and experience of migrants to be heard, welcome and transferred with interest into the initiative."*

✅ **Bring the person closer to the city**. *"I think that any community initiative can serve as a good welcoming space for immigrants and if it can have an environmental character, so much the better. I believe that in order to care for the environment, it is necessary to know it first. Generating a link with the space, it is more likely that newcomers will awaken motivations to take care of it. Perhaps through invitations to tour parks, or offering free tickets to iconic places, or finding the way to bring the person closer to the city, or to their neighbourhood, making him or her feel welcome and not the opposite."* This can be strengthened by integrating practices of environmental care *"into the daily life of the city, for example, at the beach, in bars, in schools, in public transport, etc."*

✅ **Environmental education and information.** Provide both locals and newcomers with *"environmental education to learn how to recycle, how to save energy at home, how to dispose of toxic waste, etc."* Provide relevant environmental information, for example, *"about where the garbage we generate and recycle ends up, as well as that generated by industries."*

✅ **Community assemblies and social mapping.** You can hold meetings of community knowledge related to the environment to share experiences among all. Perhaps, also create *"a map of collectives and groups that address and / or work on these issues, in case a newcomer to the city would like to participate, as it can also be a good option to make support networks."*

✅ **Create environmentally-linked participation, artistic and employment initiatives**. *"It is possible to implement 'palliatives' such as forming or encouraging cooperatives of urban recyclers."* Also promoting creative or artistic projects, for example, "collecting recycled material from neighbourhood organizations/shops/etc. The participants themselves do the collecting as a way of recognizing the territory, and then having art workshops, and exhibiting the results somewhere in the neighbourhood. Or participants can also

create recycled material products to sell (i.e. recycled paper, envelopes, containers, plastic bag textiles, etc.). There are many examples of hwo this can be done, for example, following the Dutch method “Precious Plastic: Community plastic recycling”

LINKS: https://linktr.ee/realpreciousplastic/ | https://preciousplastic.com/index.html”.

✅ **Promote a change in consumption and dietary patterns**. *“In my opinion the root of the problem is the model of consumption and the consumerism of modern society. My feeling is that it is necessary to compromise because it really is something that can lead to mass destruction. Although I also feel that it is quite impossible for everyone to respond to these expectations. We must also be aware that we must change our diet and start a new way of nutrition because the current one will not last for many years. Confinement has given rise to a new state of mind and apathy; lack of social contact and individuality generate another type of contact with the environment. Uncontrolled tourism generates a lot of chaos and environmental disorders in terms of noise pollution, garbage, toxic waste, and exorbitant energy consumption. Humanity must initiate a process of greater sustainable balance and try to share a community and balanced space for all.”* Concretely, the city of Barcelona *“should continue to renew the promotion of care / recycling / programs such as Meatless Monday, and continue to educating people in different professional sectors, for example, in the food industry there is excessive waste of food and energy. Also, promote more the idea of taking drinks and meals on site and not to go, charging 5 euros for each plastic bag in supermarkets, using recycling machines that give you money or credit for using them, etc.”* In general, *“encourage everyone to put the focus on reducing: waste, consumption, and impact on nature”.*

✅ **Move to the countryside.** *“When I think of the number of people from rural (and non-rural) contexts that arrive to Barcelona, and how the countryside is empty in terms of work and housing, it could really be the solution, not only for migrants, but for anyone struggling in the city. But this option needs to be offered in proper terms, it needs institutions and the government to back it up in order for it to be considered as a legitimate choice worth your while.”*

GROUP DISCUSSION

D'Antilles et D'Ailleurs

MARTINIQUE, FORT DE FRANCE

Who participated in the conversations?

Charline Corman (facilitator), Jessica Chekroun (facilitator), Sindy Wijesuriya (facilitator), Charline Cormann (facilitator), Sandra Velez Angolo, Elena Gonzalez, Julitra Malave de Guevara, Esther Vital, Anasilvia Triunfel, Margarita Pena Medina, Amadis Romero, Erika Guevala, Maurice Cretinoir (CTM), George Arnaud (Culture Égalité), Enaria Alvarez (Mouvement du Nid), Simon Durand (Croix Rouge).

How and when did the conversations take place?

We have managed to organize 3 focus groups in face to face sessions, 2 of them with migrants and the last one with social workers. The focus groups were held on 23rd of March, 24th of March, and 26th of March, and coordinated by Jessica Chekroun, Charline Corman and Sindy Wijesuriya from D'Antilles et D'ailleurs. These focus groups were composed of respectively, 5 migrants, 3 migrants and 4 professionals working with migrants. For the two focus groups with migrants, we have opted for a discussion punctuated with open questions, giving them the opportunity to express themselves without guiding them to a direction which would constraint them in the expression of their ideas. The discussion was mainly in Spanish as most of them come from Spanish-speaking countries, and in some moments, a little in French for those who could express themselves without much difficulty. And for the focus group with the social workers, we animated the group discussion with cards we had prepared in which were inscribed the main themes to discuss, in order to better target the information we wanted to identify.

Also to be noted, the first focus group was organized in a rather formal way in a classroom, which may have prevented them from fully engaging in the discussion. Whereas, at the second focus group, we have observed that the women felt more at ease while discussing, probably because it was more an informal and friendly setting.

Origin, gender and age of migrant participants:

Haitian, Dominican, Venezuelan, French, Spanish, Martinican
8 female / 5 male | 8 participants

Time of residence in France of migrant participants: 3 years to 6 years

Origin, gender, age and time of residence in Barcelona of the facilitation team:

Belgian / 20 years old | French / 24 years old | French / 36 years old
All female

BRIEF REMARKS ON THE MIGRATION PHENOMENON IN MARTINIQUE

The migratory situation in Martinique has many specificities that distinguish it from France and other European countries. Starting with its local population: although they can't be considered as migrants, many Martinicans are descendants of slaves, and suffered themselves from discrimination in their daily life.

Moreover, because of intensive migration policies in the 60's and 70s, including a program called BUMIDOM, many Martinicans (or their parents) have experienced forced or at least frustrated immigration to the hexagon. Because of their very large number, the sociologist Alain Anselin speaks of a third island. Indeed, the population of West Indian immigrants in metropolitan France is as large as the population on one of the islands. Thez has thus been able to experience the double absence discussed by the French sociologist Abdelmalek Sayad. Discriminated against in France, those who have attempted to "return to their native country" have sometimes been disappointed, and suffered from a welcome reserved for foreigners ("Cahier d'un retour au pays natal" is a famous book of Aime Cesaire [Césaire, 1939]).

Martinique is a highly cosmopolitan society due to the different waves of migration since the end of slavery, the most notable being Indians, Syrians and Chinese. Although still having a rather closed community lifestyle, they enjoy a relatively peaceful integration. Martinique, also knows a constant influx of migrants who do not bear their names, because of French nationality, they are considered as simple French citizens moving from one department to another.

Finally, the influx of foreign migrants, those who will apply for asylum or naturalization, comes largely from neighbouring islands, often poorer. Indeed, the spatial proximity with the South American continent favours the migration flow to Martinique. Due to the low amount of migrants, compared to the national level (only 9576 immigrants and 7837 foreigners in 2017, Martinique has the lowest immigration rate of all French regions). The associative network of assistance to newcomers is not very developed. We note in particular the absence of the CIMADE, a non-profit organization that provides assistance to rights. This observation seems to be the result of a political will: not creating an "immigration problem" by not mentioning it. As a proof, the scarcity of figures and studies concerning the contemporary migratory fact on the island of flowers. Whereas the number of asylums seekers has increased in the French West Indies in recent years (A 655% increase of asylums applications in Martinique between 2018 and 2019 according to OFRPA. And this figure seems to continue to rise in 2020).

1ST GROUP (MIGRANTS / IMMIGRANTS)

What is migration? What is it being a migrant?

The definition of migration that emerged during the discussion is the following: one that leaves her/his home and family to go to another country. People agreed on the fact that everyone migrates whether it is in Martinique or in Europe. Indeed, numerous countries are experiencing the phenomenon of migratory flows for various reasons related to: economic situation, education, health, etc. But, with no doubt, depending on the population migrating, its phenomenon is more or less accepted, and sometimes unwelcomed. While everyone migrates, why would society have a different insight about the migratory phenomenon depending on the origin of the population or the reason leading them to migrate whereas some migrations are totally welcomed?

Most of the women of the focus group explicitly expressed themselves that in their situation, they migrated in the hope of finding a better life in Martinique including work, health and education. They don't understand why society finds it illegitimate and abnormal to migrate when it comes to certain populations and not for others. Migrants can feel in their everyday life that people from the host country hold judgments and prejudices toward them. What is more, all migrant communities are often lumped together for any reasons. In other words, if one Dominican does something wrong, everyone from this community is responsible (or sometimes all migrants when people don't make any difference). We can hardly ever see any tolerance for migrant communities. Xenofobia is real, Haitian are confronted with daily racism and unfortunately it seems to be a socially entrenched stigma. The majority of Haitians left their country to find work, but others don't understand this. Also, a woman shared the preconceived ideas and prejudices that people generally have on Venezuelians ***"We are treated badly just because we are Latinos. Because we speak Spanish, people think we are all prostitutes***".

Not only migrants have to deal with their personal difficulties, but also with their relations with alterity. The women are conscious of the need to change this lense that people have on them. They want to fight against the preconceived ideas on their respective communities in order to be equal to the locals. We realize that being migrant, more than being a status, is also an experience through which the person is categorized despite themselves.

Then, we discussed about their perceptions on how locals approach/behave with them. Making the comparison with Venezuela, according to them, Martinicans are more aggressive in the social context. They don't feel very welcomed nor well treated by others. All women agreed on their feelings that they don't feel like engaging in a discussion with anyone in Fort de France. Most of the time, people won't even bother to say "hi" when you greet someone, they

hardly ever reply back. But on the contrary, if we don't reply, we get insulted. Even if they do try speaking to others, the general feeling among the women, is that Martinicans don't really make the effort to understand them, especially when their level of French is weak. But for sure, all reactions are very different. Sometimes, it also happens when the interlocutor is a minimum patient. They made the observation that people, at the outskirts of Fort-de-France and the rest of the Island, are much more friendly, and have a similar education to their home countries in regards to greetings and the respect of others. One of them spent some time on Reunion Island, and had a feeling of family where she was well treated, a feeling that is barely visible in Fort de France.

To this complexe relation with alterity, is added the linguistic barrier, where most women can more or less understand French, but have difficulties expressing themselves. One of the given examples by a woman happened at "La Poste" (postal service), where one of the staff members talked to her in a very unpleasant and aggressive way. The staff member demonstrated very little empathy toward her, and was told ***"If you don't speak Créole, French or English, I won't be able to attend to you"***. She explains that even if she understands French, facing the aggressiveness of the interlocutor, she gets very nervous and becomes unable to express herself. They observe very little effort from the host community to integrate them in order to achieve the "living together" they are aspiring for. Another information that was highlighted during the discussion is the difficulty to learn French, because of the likeness between French and Creole words. It leads to confusion and makes the learning process more difficult. Some of them find Creole easier to learn than French, probably due to the fact that everything is pronounced in Creole whereas in French there are silent letters. In any way, they realise that language is a key element favouring their integration. And unfortunately, as they mentioned, it is not the programm CIR (Contrat d'Intégration Républicain) from the French State that would allow the women to learn French and be at ease to understand and speak French.

They all recognize that integration is above all a slow process. It is impossible to integrate directly within a few days. One of them claims ***"I believe that the government should give us the time to BREATHE, to learn, to find an apartment, to know people! But society is closing all possible doors to us. We have to think about a new system"***. They have to take on certain responsibilities in their life when it comes to finding an apartment, find a job, eat, etc. But how? They've mentioned that integration is a difficulty for themselves as migrants but also for society, as it implies the necessity to have the needed social structures to accompany them properly. Indeed, they have pointed out that it is one of the main issues in Martinique, as there aren't any professionals to improve the administrative matters. "I find that in Martinique, the administrative processes are bad".

Moreover, integration can't be optimum without a job. Socio professional integration is essential to fully integrate the migrant. They legitimately claim that they all deserve a decent job. But they have difficulties to encounter a job for a number of reasons. First, the language. Second, the diplomas. Indeed, even if they have a diploma from their home country, it is difficult to get their diploma recognized, which is a real obstacle to employability. Plus, to be considered that the unemployment rate is very high in Martinique. And at the level of Pole Emploi (public institution for employment), the focus is on reducing youth unemployment which can negatively affect people who are not aged between 18 and 30 years old. "***If we are above 30 years old, we are useless***". They fear that there aren't any employment opportunities when you are above 30 years old. ***"I am 38 years old, I have no job opportunities other than being a housekeeper"***. The issues are multiple to work as a migrant. To this, is added the impossibility to work as a migrant if their status isn't regularized. They have the feeling that they are not welcomed and on top of that, their socio professional integration is not obvious as there isn't work for everyone. The obstacles are immense. "***Every time you take a step forward, you can't because you're not French, etc.***" Few of them broached the topic of food entrepreneurship. Few of them wish they could legally have their own point of sale of food or of clothing in the city. But if they want to open their own business, it is too difficult, ***"it is impossible because there is too much paperwork, and a bank loan? Not possible either because of my situation".*** Of them suggested that working in collaboration with a local person would be easier to facilitate the administrative part, but also the customer relation in order to overcome the language barrier.

Similarly, French administrations do not fully accompany the migrants to their integration. The deployed initiatives and actions are insufficient. The lack of the government's policies brings the associations to mitigate this issue in view of fighting social exclusion. Even that is difficult as there aren't many associations operating in the social inclusion of migrants. The women from the focus group pointed out the lack of information regarding their rights. They wish they could be better informed. For that, they suggested the solution of better informing through technological means, including radio and social networks. Indeed, there is an unequal access to information, even when living in Fort de France itself (not mentioning people living at the outskirts, noting that all social structures are mainly centralized in Fort de France). Another information related to the access of information that was shared during the discussion is ***"the lack of humanity"*** between migrants. That is to say, they don't inform each other about what they know about administrative processes, contacts with social workers, French classes, etc. There is a lack of solidarity.

All in all, in terms of responsibilities, we can say that the integration process is impeded by the lack of government's policies, the lack of financial and human means of the non-profit sector, the lack of solidarity between migrants, but to be noted as well that EUROPE have their responsibility. Europe is more responsible than France on the non-integration of migrants as Europe has accountability on taking the leading decisions in terms of European migration policy. ***"Europe is like the fingers of the hand, each member state is not the same, every country acts differently"***. They recognize that not all member states of Europe have migration policies accepting migrants. There is this notion of ***"if we give, there will be less for others".***

What is the environment? What is your relation with environment?

Then moving on to the other main topic discussed, each person from the focus group expressed themselves about what the environment is to them and their relation with the environment. To start, a number of them mentioned that back in their home country they were used to having a better approach to food based on a specific cultural lifestyle that encourages eating local. That is to say having their own vegetable gardens for some ***"In my parents' garden, there were bananas, yams, flowers, sweet potatoes, etc. Every morning, I used to wake up early to water the plants"***. And for others, that meant doing the grocery shopping at the local market. Most of them try to keep this habit of buying vegetables and fruits from the markets in Martinique. But among them, few fear consuming contaminated products because of the impact of the very toxic chlordecone residues in the soil but also in the marine environment, that causes cancer. For that reason, they would rather buy non local products / imported products. They have observed that people living out of Fort-de-France have other habits where they consume more natural products and cultivate their own products (but that doesn't erase the risk of eating contaminated food as large pieces of land are contaminated since many years).

Otherwise, one of them from Venezuela used to prepare her own natural products including soap and other household products. She claims that it is not only better for the skin (rather than using chemical products) but also better for economic reasons as it would cost less in the long term. Especially with the Venezuelian crisis, she has the feeling that more households tend to buy more natural products in the detriment of chemical-based products. However, this woman couldn't keep this habit when she arrived in Martinique. The main reason preventing her from doing so is the difficulty for her to identify the equivalent of the ingredients here in the markets (problem of translation). Therefore, it is more convenient for her to buy her products in supermarkets in Martinique.

In question of eco responsible behaviors, few other topics were discussed including selective waste sorting and transport. They all agreed that respecting the environment is about **individual responsibility** and the **responsibility of the public administration** that should manage and **preserve the natural resources**. To start with the waste, we have discussed the responsible behaviors to have when outside, for example when going to the beach. All of them take the responsibility of not leaving behind waste when going to the beach. They always carry a plastic bag into which they would collect their waste and then throw it into a bin. Leaving the natural places clean is important for them. However, individual initiatives aren't enough as the beaches are clearly polluted. Local authorities should take more initiatives to keep these places clean.

Then, making a comparison with Venezuela on environmental habits, they can observe differences with Martinique with respect to their relation with the environment. ***"In Venezuela, people throw their waste in the street, and consider that it is a job reserved for garbage collectors"***. Whereas in Martinique, people seem to have better reflexes on throwing their waste in the trash. However, they note that civic education with regard to environmental protection is worthless, and seems non-existent. In fact, in the street, we can see that households do not systematically buy large bins, but will instead favor the use of plastic bags to deposit their household waste. But this type of trash placed at the edge of the street attracts stray dogs, and the waste tends to end up scattered around. It dirties the streets and worsens the pollution because of plastics. In other parts of the island, the women have noticed that some households would burn their green waste.

Everything is about consumption and continuous construction. Before, we used to build roofs thanks to woven palm leaves, now there are a whole lot of other types of roof that exist. The way of consuming gets more and more diverse, but it's impact on the environment is not well measured. In Martinique, we can see that each member of a family has a car because each one of them would take a different itinerary. Whereas in Venezuela, families have one or two cars maximum and at worst would use the underground transports. All these cars generate pollution. **"Getting around by car is good, but it's also good to walk and take the bus. Walking is good for your health, to keep yourself well rather than sitting constantly"**. Back in their home countries, most of them used to get around by walking. Finding an alternative other than walking, like the bicycle, wasn't really an option **"The economic means of my family did not allow us to buy bicycles for the 6 children".**

Being eco responsible is a need, but most of the women tended to affirm that it is not the main priority when living in precarity and excluded in the society. But they don't deny the need of passing on to the children a good education so that they adopt responsible environmental behavior. One of them said that she would like to have a better bond with nature later when she would be more settled, with her own place and be better integrated in society.

2ND GROUP (SOCIAL WORKERS)

What is migration? What is it being a migrant?

The definition of migration that emerged from this focus group is as follows: A migrant is a person who leaves their country of origin. They added the connotation of constraint and emergency. Indeed, for them, migration is due to an emergency situation and the need to find a better living condition. ***"Everyone leaves for a better life, and it is true that not everyone has the same opportunities".*** They agreed that there is a difference between a person who is invited everywhere, like Europeans, and a person who migrates by obligation.

> ***"As a migrant there is the feeling of being in the way all the time"***

The word migrant is often accompanied by many prejudices about why you arrived, about your country of origin, about who you are:

> ***"Your place of origin and reception, and the fact that you are a man or a woman, and also the prejudices related to what you do here (e.g. studies, work, type of work) are factors that will influence the experience of the migrant person".***

There is a huge difference in the day-to-day life of a migrant person and a non-migrant person:

— A migrant person arrives in a country without knowing the system and the administrative procedures. Moreover, the lack of knowledge of the language adds to the difficulty for these people. "If you don't speak the language, you are immediately paralyzed". Indeed, a migrant person experiences a lot of difficulties to find a job, to create relationships, to find his way, ...

— ***Migrants are no longer considered as "human beings with education, culture and traditions" but only as migrants.*** This non-recognition as human beings leads to rejection.

— The pressure, the fact of never feeling welcome and of never feeling at home are feelings that unfortunately accompany migrant people on a daily basis.

In terms of support, the focus group participants explained that the State is not active enough and delegates too much to associations. ***"No country is adapted to receive them" "we put these people in a precarious situation and this obviously creates delinquency".***

And the associations are not numerous enough in Martinique and they do not have enough means to accompany the migrant people in the best way.

"If we base ourselves on good intentions, at the associative level, there are people who do something but don't have enough resources." The only people who are involved are DA&DA, Mouvement du Nid, Culture Égalité, the Red Cross and ASSOKA.

The function of the associations, according to the participants, is to put pressure on the government to regularize the situations. It would be necessary to put citizen pressure on the government but unfortunately ***"people are xenophobic and we don't have enough street pressure, to make the politicians or the prefecture move. "***

Unfortunately, ***"this is not a fight worth fighting. Populism wants these people to be kicked out because they are here to take our work. The politicians are not going to go against what people think. "***

The difficulty of the accompaniment is also that the information is given too late to the migrants and that mistakes have time to be made. To remedy this problem, it would be necessary to give the information much earlier but also to have a better legal network because at present the voluntary lawyers are much too overwhelmed.

What is the environment? What is your relation with environment?

As far as the environment is concerned, the participants agreed that it is extremely important and that it concerns everyone and even more so on an island like Martinique. ***"We are all concerned, but not necessarily all militants"***.

The containment related to covid has allowed us to show that ***"without us, nature is doing very well"***. Indeed, this health crisis was ***"a great communicator for the environmen***t."

Moreover, in Martinique waste management remains a big problem and the CACEM does not fulfill its role well. Even if the participants have noticed an improvement, they agree that there is still a lot to do. ***"There are three things that should be the pillars of civic education: environment, health, gender equality."***

Unfortunately, in zero waste markets like Lokal Life you can see that there are only Europeans and tourists.

When we asked them how to promote the environment and encourage the inclusion of migrants, they first answered that migrants should see an interest and understand concretely what it can bring them. For example: markets should be organized and migrants will be able to get vegetables for their families and they will no longer be considered only as migrants but as the one who brings the vegetables.

Then, they told us that we should integrate the children as soon as possible by making interventions in schools.

Finally, they told us that in Martinique there is also a lot of work on recycling because people tend to throw away rather than repairing or upcycling. We could notice that the second hand is not very developed on the island. What would be ideal is an Emaus store, a second-hand store that relies on the solidarity of its companions. ***"Developing the second hand would make it possible to multiply the number of stores and to give training to migrant women in recycling, crafts,"*** she said.

A participant added that it is important to show them the economic interest but not only; ***"it is also necessary to show that we can afford a card to go see a play, so it is the question of cultural enrichment. "***

But unfortunately, ***"if these are not projects that are consistent with the policy, we don't move forward."***

We must also be aware that migrants can also bring us a lot of good practices for the protection of the environment.

> ***"In Haiti, I believe that people have ten thousand things to contribute. Because I have never eaten so well, doing that with local vegetables."***

Indeed, the precariousness of some countries of origin has allowed them to focus on local products and crafts. ***"It is a richness that the host countries can benefit from."***

GROUP DISCUSSION

CESIE

ITALY, PALERMO

Who participated in the conversations?

Daria La Barbera (facilitator), Manfredi Trapolino (facilitator), Alessia Nicastro, Amadou Diallo, Amadou Jallow, Antonio Tozzi, Bartolomeo Antonio Rizzo, Kalissa Ibrahima, Kanake Julia Nkatha, Mutindi Maithya, Oumar Barry, Vidjaya Thelen. Out of the 12 participants, 10 work in topics related to migrant inclusion (social or educational work) while the other 2 have experience with environmental initiatives at the local level (guerrilla gardening and environmental awareness campaigns).

How and when did the conversations take place?

The conversations were conducted in Italian via Zoom, and run through structured and semi-structured interviews. We held two focus groups and two individual interviews. The focus groups took place on the 4th of March (three-hour session) and on the 8th of March (two-hour-and-a-half session) with migrant participants and social workers, respectively. The individual interviews took place on the 18th and 24th of March for an hour each with both targets' representatives. Three Italian-born participants provided written answers to the last set of questions after the group conversation as it exceeded the time we originally scheduled for its completion.

Origin, gender and age of migrant participants:

Italy (3), Guinea Conakry (3), Kenya (2), The Netherlands (1), Gambia (1).
4 female / 6 male | 21 – 57 years of age

Time of residence in Palermo of migrant participants: 10 months – 21 years

Origin, gender, age of the facilitation team:

Italy / female / 34 years | Italy / male / 30 years

BRIEF REMARKS ON THE MIGRATION PHENOMENON IN ITALY

From the unification process onwards, Italy was essentially a country of emigration, with an estimated number of people leaving the peninsula hovering around 24 million units between 1876 and 1976. During the same period, the opposite phenomenon of immigration had been almost irrelevant, with the exception of isolated events in the aftermath of the Second World War, such as the Istrian exodus or the return of Italian soldiers and civilians from Greece and former African colonies, which did not pose any significant challenge in terms of their socio-cultural and economic (re)integration.

In the 60's, in fact, Italy enjoyed the so-called "economic miracle," with industrial growth rates of more than 8% per year, that transformed the country from a largely agricultural backwater into one of the world's most dynamic industrial nations in less than two decades. This was the period where, at the same time, the phenomenon of emigration began to slacken and the first migrant communities started to cross the borders to settle in the country. They were students, male and female workers coming from Eritrea, Ethiopia and Somalia (the former Italian colonies) or other Northern African countries, such as Tunisia or Morocco (particularly in Sicily, where migrants used to be employed in the fishing industry). While at that time there was no migration law in place, the first institutional and scientific report on foreign workers revealed the presence of about half a million migrants spread across the national territory, suggesting the need for a tailored legislation that, eventually, came into force in 1986.

It is important to mention that, while in many European countries migrant communities were mainly concentrated in "visible" places of the urban fabric, such as neighborhoods close to large factories or capitals, typically leading to social conflicts but also inevitably stimulating opportunities for political reflections and discussions, in Italy immigration remained under the radar - although a greater spread even in marginal areas - simply because it was not one of the driver of the national industrial development. Unlike the more homogeneous phenomenon of the Maghreb communities in France or the Turkish community in Germany, Italy has always been a mosaic of nationalities, with immigrants finding employment in less structured sectors such as domestic work or agriculture.

The turning point happened between 1989 and 1992: the flows changed after the fall of the Berlin Wall, the first mass anti-racist mobilizations took place, the huge influx of refugees from Albania caused by the eruption of the Kosovo war had a strong impact on the public opinion, leading to the adoption of the citizenship law in 1992. Notwithstanding all the progress made towards a modern and more inclusive integration system, the approval of the new migration law in 1998 ended up dividing the Italian anti-racist movement, not only because it didn't recognize the administrative right to vote for resident immigrants, but also because the citizenship law approved only a few years earlier was not amended although its discriminatory nature. If on the one hand the 1998 migration law facilitated the arrival of migrant workers through its harmonization with the labour market, on the other hand a very rigid legislation made asylum and family reunification the only viable options for regularization.

Finally, the last great wave of migration - which began in 2011 with the Arab Spring uprisings in North Africa and the Middle East, officially reopening the Mediterranean and Balkan routes - has called into question the whole management system of the EU's external borders. While the flows invested the entire

European continent and took on considerable proportions, they are now slightly different from the past as they mainly consist of migrants forced to flee their countries of origin because of war, persecution, natural disasters and poverty, among others, showing the ineffectiveness and inadequacy of the national and international legislations, such as the "Salvini Decree" and the Dublin Regulation.

What is migration? What is it being a migrant?

In the attempt to provide a neutral but original definition of the term "migrant", which is highly politicized and too often defined through the Western lens, participants representing both the host and migrant communities were asked to list key attributes/characteristics they associate with this word.

The different views expressed, instead of reflecting two clearly distinct approaches, were characterized by a blurring of the lines between mainstream and intimate definitions of this multifaceted concept. Both groups, in fact, identified being a migrant with "someone who is forced to flee their country of origin due to economic and/or humanitarian reasons", as well as "individual going through a personal journey towards self-determination". The alternation between hopes and fears, certainty and uncertainty, courage and recklessness were recurring elements, reflecting a split identity that struggles to integrate these two senses of self within a socio-cultural context that often limits opportunities and aspirations.

The following quotes are a synthesis of what has been expressed by each of the participants, highlighting all the nuances and the subsequent complexity of the concept:

Migrant as...

.... the displacement forced by both endogenous and exogenous factors
.... a natural phenomenon
.... a flying bird
.... a drastic change
.... a leap of faith
.... an extreme synthesis of hopes and fears
.... a hypocritical label only for those foreigners who do not bring wealth
.... a prejudice
.... a sense of disorientation
.... the absence of relations and constraints at the same time
.... a line between two distant knots
.... a physical movement determined by necessity
.... the combination of strength, courage, curiosity and recklessness
.... a search for something that is not available in the country of origin
.... a mere spectator rather than an actor.

Once defined characteristics and attributes of a migrant according to their individual views, participants shared whether or not and to what extent they identify with this umbrella term. Surprisingly, while few social workers admitted to having felt like a migrant in the past as a result of a significant amount of time spent abroad without reference points nor an already mapped out path, none of the persons with a migratory background considered themselves the same way before setting foot in Europe. If on the one hand they claim to be citizens of the world fully entitled to move freely across it, on the other hand this vision clashes with cultural barriers erected by Western mainstream thinking and media.

> *"Why am I called* migrant*, while Swedish or American people coming to Europe are simply considered as foreigners? The answer is simple: I have no money with me."*

> *"Where I grew up, I've never heard the word* migrant*; we don't use it because the sense of community requires us to make everyone feel welcome."*

In Italy, not so long ago, this term was being used in a "positive" sense in its meaning of someone who moves temporarily to a new country, and as a proxy for immigrant which, in turns, indicates someone who settles and stays permanently, ending up having a "negative" connotation in everyday language. According to mainstream communications media, the difference between the two words lies in the fact that the opportunity of being permanently integrated into the host community materializes, together with the alleged negative effects this occurrence would produce on the national welfare, even more so in a period where the majority of the population was still suffering from echoes of the 2008 financial crisis. With the recent rise of populisms and far right-wing parties across Europe, the term migrant has been abused to the point that now it includes a number of already well-defined legal status (e.g. asylum seekers, refugees, smuggled migrants, immigrants, etc.), mostly with a negative sense, leading to confusion and misinformation.

Language and culture are fluid, shifting to reflect one another and the changing landscape of the society. Language relates common experiences and backgrounds, and these create words specific to our culture. Based on this assumption, while it is of paramount importance for mass media and other key actors involved in communication to avoid generalization and distortion of the reality, it becomes clear the need for a new definition of the word "migrant", which should take into account the perspectives of both host and migrant communities to be able to adequately reflect the wide range of identities, cultural values and individual characteristics the term refers to.

SURPRISES AND DIFFERENCES AMONG LOCALS AND MIGRANTS

Italian-born participants pointed out **resilience** and the **spirit of collectivism** as elements that surprise them the most about the way daily life dynamics are approached by migrant communities. Migrants are seen to have personal characteristics and abilities such as **self-regulation and coping skills** that allow them to use available internal and external resources in response to different contextual and developmental challenges, all this in a dynamic process of positive adaptation to significant adversity. Driven by the necessity to move away from a challenging context in their home country often due to structural violence, poverty, and lack of opportunities, they now look forward to an uncertain future ahead, supported by local networks, religious affiliation, and willpower.

Migrant communities are also seen to express a **collectivistic approach to life**, resulting in a high sense of community belonging and the concern for group harmony. Particularly surprising seems to be the **network of informal arrival infrastructures** migrant communities have patiently been establishing in the city over the last decades. These are those parts of the urban fabric (e.g., ethnic mini-markets, places of worship, squares and parks) within which newcomers become entangled on arrival, and where their future local or trans-local social mobilities are produced as much as negotiated. Nonetheless, this collectivistic approach may have negative implications on the cohesion of the different migrant communities in the urban context. Most of the time, in fact, a sense of belonging is not based on shared fate and experiences but on ethnicity (for example, in the case of Africa, fula, susu and malinke), which often reflects already existing contradictions and friction in their home country, in some cases leading to ghettoization of single communities.

> *"Both positive and negative things surprise me on a daily basis, and these things sometimes coincide. The surprise is nothing more than a confrontation with ourselves projected onto the other who, in this case, is necessarily seen as different from us."*

For what concerns the differences highlighted, locals refer to their willpower as a distinctive element compared to most of the Sicilians who have decided to stay in their home country. Migrants seem to have the innate ability to keep going and achieve results despite the adverse and uncertain context they live in, constantly under pressure and victims of prejudice.

> *"And not a day passes that I find myself mesmerized by their ability to bear the injustice to which they are subjected daily. They always find their way to overcome the barriers that we contribute to build up with our connivance."*

On the other hand, the views and thoughts shared by participants with a migratory background on the elements that surprise them about the host society and the local culture are diverse, and include both negative and positive aspects. The lack of employment opportunities combined with the mistrust of many employers of migrants' ability and skills are unexpected dynamics for 3 of the participants. They are also surprised to see a **parallelism between their situation and many Sicilians who emigrate towards Northern Italy** and other countries looking for more decent work conditions and better opportunities for an economically independent future. Similarly, the same 3 participants were not expecting such high levels of socio-economic inequality and widespread poverty, especially in urban contexts, since they have always been looking at Europe as a rich continent, ignoring the existing disparities among countries and regions.

On the positive side, f**ood is unanimously seen as a powerful vehicle of communion and conviviality**, reflecting the multiculturality that characterizes Sicily and its capital. Food and meals play therefore a key role in their integration process because they provide opportunities for social inclusion by taking part in social or family events where they are introduced to the broad community.

> *"In the first days after our arrival, we immediately noticed we were familiar with most of the food stalls sold on the street: couscous, mafè, kebab, yassa poulet. It simply smelled like home!"*

Differences regarding the way locals live their daily life were also highlighted both in negative and positive senses.

Indifference to other citizens and lack of compassion towards those who suffer injustice on a daily basis is frequent and makes them feel helpless. They often perceive city life as isolating and inclined to promote mutual reserve and fuel egoism, compared to rural or peri-urban areas they all come from, where the sense of community is palpable in everyday actions, resulting in closer social ties and mutual support.

> *"When someone is verbally harassed on the street, none intervenes to help. They simply ignore what is happening. It is here in Europe that I started to realize social injustice is nothing more than the product of individual indifference".*

Conversely, freedom of expression was mentioned by one participant as a positive distinctive element, and in total contrast with his country of origin where a repressive regime attempts to block, limit and inhibit it, whether it is about a journalist reporting on violence by security forces, a trade unionist exposing poor working conditions or an indigenous leader defending their land rights against big business.

"Your voice matters. You have the right to say what you think, share information and demand a better world. You also have the right to agree or disagree with those in power, and to express these opinions in peaceful protests".

DIFFICULTIES/CULTURAL SHOCKS AND COPING STRATEGIES

Migrant participants expressed difficulties related to everyday problems, from language barriers and sense of disorientation, to bureaucracy and lack of social and administrative support. A common difficulty was represented by the uncertainty of the national legal framework regulating the issuance of permits according to their status. In addition, the outbreak of COVID-19 pandemic and the subsequent socio-economic crisis sensibly contributes to the escalation of acts of intolerance and discrimination against some them.

On the other hand, the 3 younger participants (who were interviewed on two separate days) shared quite similar experiences on the difficulties encountered with the administrative procedure they have to go through in order to validate their school diploma. In both cases, they couldn't get their certificates translated and validated, and had to get back to school (the three of them want to go to university) and take evening classes to be able to keep their jobs meanwhile.

It is worth mentioning that each of the participants with a migratory background reported to have overcome difficulties related to administrative procedures thanks to the fundamental support of third sector organizations scattered throughout the city, and the network of friends (both locals and migrants) they got access to only when they moved to the city from the first reception centers where migrants have to stay if entered illegally in the country.

"When I arrived in Palermo twenty-one years ago, I only had eight days to convert my visa into a valid residence permit. Lamentably, nobody told me that and I suddenly found myself irregular. It took me almost one year of work to collect enough money and pay the lawyer who managed to regularize my immigration status".

"In the first reception center I used to live in, I was just eating and sleeping, and nobody really cared about my situation. When I came to Palermo everything changed: I was lucky and found a group of volunteers and social workers who helped me register for school and enrol in language classes".

What is the environment?

The term “environment” is widely used and has a broad range of concepts, meanings and interpretations that may vary across countries and cultures. As such, definitions can sometimes appear restricted if they are not flexible enough to include both objective and subjective aspects - is it a natural thing, a human thing, a cultural thing or is it all these things and more? For this reason, participants were asked to draw an image that represented their personal view of the environment and, then, to explain its meaning.

> *“I see the environment as a huge tree. If humans respect it, it will give them oxygen through its big leaves for them to be able to breathe. If they cut it, it will release CO2 through its giant roots for them to regret what they did”.*

> *“For me the environment is a small village with cultivated fields and a river running through it. Everything is in balance, cooperation and harmony with nature”.*

Based on participants’ responses, the “environment” seems associated with diverse images and is bound up with various assumptions and beliefs that are often unspoken. While the heterogeneity of the visions expressed suggests it is not relevant to distinguish between educators and migrants, being more appropriate to refer to popular usage instead, it was possible to identify two main concepts associated with the term regardless of the participants’ background: **wilderness and pristine landscapes that have not been influenced by human activities and the natural environment together with all of its non-human features, characteristics and processes**. The two concepts, however, have a central underlying assumption: that the “environment” exists in some kind of relation to humans.

Therefore, the environment is, variously, the backdrop to the narrative of human history, the habitats and resources that humans exploit, the land that surrounds human settlements, or the wilderness that humans have not yet domesticated or dominated.

> *“The environment is all things that surround us: forests and cities, animals and human beings. It can profoundly influence a person as it requires us to adapt and accept its will”.*

RELATIONSHIP WITH THE ENVIRONMENT IN THE HOME COUNTRY

When asked about what aspects of life in their home country are most influenced by the environment, Italian-born participants (all grown up in urban areas) firmly responded that Sicilians tend to establish a mere economic relation with nature and its resources. In most cases, an egocentric approach is adopted without considering the cost to others, fostering greed, personal collection and monetary gain. The effects of centering decisions on oneself makes that often the earth is viewed from a utilitarian perspective, which allows it to be abused for its resources out of convenience and for economy.

In this context, participants agreed that conservation practices, which imply natural resources for human use in the future, are often preferred over preservation actions that are aimed at protecting nature for its intrinsic value and not for profit. Assuming the right action is the one that benefits the most people for the longest period of time by maximizing resources, nature seems to be managed as a commodity with the purpose to serve personal interests. Some of the participants also argued that these visions are somehow shared even by the rural population, which should instead opt for a more sustainable management of resources given the great socio-economic influence it has on the island.

> ***"In the city, just getting the word "environmentalist" mentioned immediately provokes annoyance in most people. The environmentalist is by definition seen as a nuisance, irrespective of the cause he/she is fighting for".***

Notably, one participant argued that the lack of environmental awareness, which does not receive adequate consideration in the education system, impedes addressing the environment in decision-making (whether by governments or local authorities) and in the actions of non-government actors (small and large companies, natural resource users, citizens, etc.).

> ***"The environment is often seen as a political issue and pushed to the margins of school curricula... it deserves a central place in public education, with lessons on the environment permeating every student's day".***

On the other hand, participants with a migratory background described a much more multifaceted and controversial relationship with the environment in their country of origin. Both younger and older participants told that, in the past, the relation with the environment was deeply spiritual: natu-

re was dominant and omnipresent, and never questioned. People were subject to the forces of nature, which were given mystical/divine explanations, and used to live in immediate contact with it on their farms, in their forests, savannas or deserts, when fishing, etc. The oldest participant said that the environment used to be regarded as a sentient entity, implying that people were allowed to exploit it but always reverently and solemnly, without any attempts to control it.

> *"In my native language, some of the words we use to communicate with the environment cause me profound emotions and almost make me cry because it is as if I am talking to God".*

In the last decades, however, the spirit of modernity and the growth of a capitalist, profit-orientated mindset has drastically changed the human-environment relation, which is now mainly economic, especially in urban and peri-urban contexts where larger communities, economies and trade are on the rise. In rural areas, however, the trend is also increasing but to a lesser extent since the high sense of community makes the environment a gathering space where people interact, consolidate their social network and live their daily routine, highlighting its social relevance in terms of bonding and community building.

> *"The community used to gather around a huge mango tree close to the village almost every day when it was dry season. I met friends and ate mango fruits my entire adolescence while my parents were there too, sitting in groups and discussing".*

DEGREE OF ENVIRONMENTAL SENSITIVITY AND INDIVIDUAL ECO-FRIENDLY STRATEGIES

In the attempt to measure the degree of environmental sensitivity of participants, five pictures documenting climate disasters (bush fires; illegal landfills; oil leak in the sea; deforestation; air pollution in big cities) were shown to both groups, with the aim to explore their emotional reactions and put them in relation with individual environmental strategies participants carry out on a daily basis. Responses collected were substantially similar regardless of the participants' background, as climate change is seen as a glo-

bal problem potentially affecting each one of us living either in the North or South of the world. The whole of humanity shares one planet and the changes each of us makes in one place can affect others far away.

The most common reactions reported were anger and the urge to take action which, most of the time, coexisted and were closely related. Root causes of both emotions are different, ranging from direct fears about climate-related weather events affecting the home country and vicarious distress about future threats, to climate change impacts in other places and even distress in response to the existential threats to civilization as we know it. Climate change is also seen as the result of the current economic and industrial system, to which we all adapt and conform. For this reason, the desire to contribute to alleviating its negative effects by adjusting their own individual behavior and consume more critically was also described as a political choice and a stance against neoliberalism and capitalism. Some participants admitted, however, that daily obligations and issues, such as family caring, intensive jobs or schools, lack of stability due to their uncertain status prevent them from converting those feelings into positive and pro-environmental actions.

> *"When I see those heaps of garbage growing everyday more in general indifference, I think I want to do something but I'm already overwhelmed with my duties as a mother and worker, and I have to admit most of the time I look the other way".*

In this context, one migrant participant argued that the COVID-19 is causing people to pay more attention to urgent environmental issues, eventually playing a key role in raising awareness about the importance of a behavioral change towards sustainability, furthermore providing an opportunity to transform our polluted economy toward the green economy through adoption of sustainable practices at the individual level and green practices in our businesses.

> *"I think that the coronavirus period will accelerate this process because it has made us aware of how vulnerable we are and it has given me the feeling that I want to do more for others and to care more".*

Based on the responses collected, it is possible to conclude that well-channelled anger over climate change risks can be a good source of energy, and can lead to some very constructive actions and engagement on climate change issues. Among both groups of participants, in fact, those who show

a higher level of individual engagement in environmentally friendly activities generally are/have been part of environmental groups and movements, or participated in local initiatives through which they have been introduced to the topic, having also the chance to listen to others' motivations and personal experiences. Feeling part of a community that collectively reacts to a common problem has, therefore, a powerful catalyst effect towards pro-environmental behavior.

> *"You could say our behavior makes a lasting impression, like a footprint. So, through our actions and choices, each one of us can take steps to leave smaller footprints and help tackle climate change".*

Here a list of daily environmental practices carried out by representatives of both groups:

- **Waste sorting:** from plastic bottles and bags to paper, cardboard boxes and food, all participants try their best to separate waste both at home and on the street. However, they complain about the quality of the whole process at municipal level, since the waste collection service is not always effective and punctual (especially in the poorer neighborhood far from the city center and the touristic attractions) and no clear instructions are provided. They argue it would be of key importance to improve institutional communication to citizens and businesses, showing the individual and collective benefits of making an extra-effort to properly separate waste. In addition, some participants draw attention on the importance of leading social change by examples: picking up abandoned waste such as bottles or glasses on the street and throwing them in the right bin, or taking part in public events to clean up public spaces such as beaches, squares, parks.
- **Reducing water consumption:** acknowledging Sicily as a highly sensitive territory to desertification, saving water at home is seen as a necessary and relatively easy commitment to undertake. Simple but effective actions are carried out by some participants on a daily basis and include: turning off the tap when brushing teeth or shaving; taking a shorter shower; using full loads in the washing machine and dishwasher; installing a water purification system, also reducing plastic consumption.
- **Eating less meat:** few participants pointed out the negative implications intensive livestock production has on our climate, being one of the top drivers of deforestation and a huge contributor to the release of Greenhouse Gas (GHG) emissions in the atmosphere. For this reason, few representatives of

both groups decided to drastically limit their consumption of red meat and, in general, to buy meat only when certified and produced by local farming.

- A**wareness raising campaigns and events**: some other participants stressed the importance of education as an essential element of the global response to climate change in urban contexts. Awareness raising campaigns and events may contribute to address the impact of global warming, increase climate literacy especially among young people, encourage changes in attitudes and behavior, and help adapt to climate change-related trends. Education and awareness-raising enable informed decision-making and play an essential role in increasing adaptation and mitigation capacities of urban communities while building their resilience. A critical element that was highlighted, in fact, refers to the opportunity such campaigns and events provide for broad participation of different stakeholders and citizens, who have the chance to meet in person and share ideas and thoughts, eventually increasing the adoption of sustainable individual lifestyles as part of a collective effort to a healthier and responsible way of living the city.

It seems worth mentioning that almost none of the participants was aware of the policy framework adopted by the municipality in relation to the environment and sustainability issues in the city. Regardless of their background and based on their direct experience as citizens, they were very critical of the overall approach taken by local entities formally responsible of waste collection (seen as an unreliable and non-efficient service), green spaces and parks (not well maintained and often inaccessible due to littering), mobility (opposed by very limited infrastructure, lack of vision and poor mobility culture) and energy (not adequately taken into consideration despite the favorable conditions and the considerable amount of renewable energy sources available on the island). Policies adopted are not adequately communicated to citizens, creating a disconnection between the decision-making process and the real needs and aspirations of the local population. Some participants argued that politicians lack the capacity to plan interventions and are not willing to take the risk to make unpopular but necessary choices. According to them, these choices could ignite an ecological transition in the city and prevent more serious environmental problems as well as social conflicts in the years to come. Citizens, on the other hand, know very little about the potential and possible future developments of sustainable actions in the urban context, and struggle to adjust their social and professional behavior, accordingly.

Both groups would like to see more environmental education initiatives implemented formally (for example, in school curricula) and informally (local assemblies, cultural events, etc.).

THOUGHTS ON HOW TO IMPROVE THE NEWCOMERS' EXPERIENCE

Turning the attention back to the integration path of people with a migratory background, in particular to the first months they spent in Italy after their arrival, both educators and migrants were asked to share their thoughts about how to make the familiarization with the new context more straightforward and less traumatic. On the basis of the answers obtained, two crucial aspects have been emphasized: immediacy and simplicity of information and competence-building of the relevant actors in the integration process.

The former was mainly mentioned by the majority of migrant participants who, based on their direct experiences of entering the country by sea, told they had almost no access to relevant information related to health care, education, interventions for integration (e.g., language courses, intercultural activities), housing and social assistance in the first months after their arrival. This huge gap in the provision of relevant, reliable and timely information significantly contributed to make them feel disoriented and highly dependent on reception centers. At this respect, it was reported that living conditions in these facilities are quite poor mainly due to overcrowding, most of the time ending up being "closed buildings" as it is impossible for them to start familiarizing with the new socio-cultural context and planning the next steps.

> ***"The months I spent in the first reception center I used to live in were basically eating and sleeping, nothing more. I had to wait until my relocation to another center in order to start taking language courses and learning about the educational options I had".***

According to what was shared by migrant participants, actual information needs they missed in initial orientation and integration stages include: educational/literacy, employment, health, home/ housing, legal information, political processes, recreation, transportation, welfare/social services, and geographic information. Although most of this information is available on the internet, language barriers and the digital divide often hamper its smooth acquisition.

Suggested actions to improve the newcomers' experience are summarized as follow:

— Strengthening collaboration between regional and municipal divisions to provide language courses already in the first months;

— Developing creative collaborations and partnerships between formal and informal arrival infrastructures;

Improving access to multilingual information on physical and mental health;

— Proving safe spaces for migrant women to informally discuss and exchange information;

—Conducting new and ongoing research to identify and promote promising practices in the labor market as well as supporting newcomer-focused labor market partnerships;

— Installing multiple entry points to provide easy access to information about legal aspects, housing, education and work matters as well as everyday life. These include both the installation of fixed venues in large newcomers' accommodations and mobile services.

On the other hand, educators focused on the relevance of **professional training and skills upgrading** of operators in order to facilitate the integration process and the valorization of the individual strengths and aspirations of newcomers. These mainly include psychologists, cultural and linguistic mediators, lawyers and legal operators, school teachers and social workers, who are not adequately prepared to deal with such complex needs. This complexity, in fact, requires not only a cross-sectoral and holistic approach, but also specific training related to the management of mental discomfort, knowledge of foreign languages, intercultural competencies, understanding of jurisprudential analysis and applicable regimes, among others. The Region of Sicily should be the entity responsible for the design, implementation, evaluation and updating of the different training programs, based on a thorough analysis of the socio-economic context together with a screening of the wide range of targets in terms of essential needs (housing, education, work, socialization, bureaucracy and legal status).

In relation to that, some of the Italian-born participants also stressed the importance of allocating resources more efficiently in order to ensure more decent accommodation and facilities, new and meritocratic recruiting processes within the public administration, meaningful projects and initiatives to be implemented at the local level. In addition, one participant focuses on the essential role played by the network of volunteers placing their talents and passion at the service of the community, supporting the whole system by providing opportunities for participation and socialization.

"No project, institution or structure could ever replicate what a community can do if it is well educated and not opposed".

Suggested actions to improve the newcomers' experience are summarized as follow:

— Local public institutions must ensure advanced training in intercultural competences for their employees and consider it a relevant skill in recruiting;

— Creation of local clusters able to holistically respond to the complex needs of newcomers;

— Training programs must be reviewed and updated every year according to a systematic analysis of the socio-economic context and the different migration patterns;

— Drastically rethinking the reception system in order to provide more decent accommodation and appoint only qualified personnel.

IDEAS ON HOW TO INTEGRATE ENVIRONMENTAL AND INCLUSION STRATEGIES

Following the exploration and analysis of key concepts such as interculturality, environment and sustainability, participants were eventually asked to give their opinions on concrete ideas and practices that could potentially boost integration and inclusion of newcomers and migrated citizens while promoting environmental awareness and protection. The most relevant ones are summarized below:

- **Community clean-up:** an activity that could bring together members of both host and migrant communities to clean, repair, improve and regenerate public spaces or other urban areas (such as vacant lots or abandoned properties) that have been neglected, vandalized, or misused. Cleanup projects can involve all kinds of public spaces - parks, beaches, schoolyards, sidewalks, playing fields, and even parking lots, to name just a few. They also generate among the participants an attachment to a place, a sense of belonging and a sense of purpose, which in turns promote social cohesion.
- **Intercultural community gardens:** understood as shared plots of public land where both locals and migrants gather together to grow plants,

fresh veggies and/or flowers according to the climate and needs of the neighborhood, they promote deep changes locally by making urban space management more democratic. Through collective work, participants have the chance to consolidate their social network, acquire new knowledge about environmental approaches from different parts of the world, improve their language skills and actively participate in the life of the society. Activities in the gardens could also be seen as a basis for further activities: organization of cultural events, vocational training and possible integration in the labor market, field visits to other gardens in the city.

- **Neighborhood assemblies on sustainability**: acknowledging that neighborhoods are becoming increasingly multicultural and are home to a wide range of knowledge and approaches to sustainability, assemblies should operate as a forum for people of different backgrounds to discuss sustainability-related topics that interest them as neighbors and as a neighborhood. They should be designed to make policy for that neighborhood by some form of consensus or agreement. Assemblies from adjoining neighborhoods can compare their respective decisions, and discuss how to work together. A federation of neighborhood assemblies would then constitute a local network for harmonizing policy decisions made by different assemblies, and generate some sort of policy recommendations to be shared with the municipality.
- **Community tree-planting:** particularly suitable for highly urbanized and polluted cities, this activity helps to make the urban context more livable by reducing GHG emissions in the atmosphere and creating green spaces for socialization. The idea is to interact with the municipality to identify a suitable area and, through the intermediation of non-profit organizations and volunteers, gather together locals and migrants to realize the intervention. Planting trees together also has a symbolic value of regeneration and cohesion.
- **Upcycling training:** upcycling is the process of reusing and refashioning old or discarded objects or materials and turning them into something useful and marketable. Training should be designed for people with a migratory background who struggle to find their way into the labor market, providing them with practical knowledge and essential skills to use materials that can be easily found on the streets of our cities (plastics, paper, metals, etc.) and create new objects. The ultimate goal is to help them start their own business.

9. ANNEX II

A **Good Practice** is defined as an initiative (e.g. technique, method, process etc.) which has already proved effective in delivering a given result with the potential to be transferred to different contexts and geographic areas. Proved effective is where the best practice has successfully established methods to engage all stakeholders throughout the course of the development process.

In this case, we want to investigate initiatives that are using/have used the environment as a leverage to facilitate the integration path of adults with a migratory background.

Elan Interculturel FRANCE, PARIS.

Title: **Le Jardin Des Aures** BEST PRACTICE 1

Background Information

· *Name of institutions involved:* Accueil et Rencontres

· *Country / Region / Municipality involved:*
Terre Nouvelle, 68 chemin des Baumillons, 13015, Marseille

· *Start and duration:* The organization was founded 1987. The first garden (Aures) has existed for 22 years. The second garden (Kallisté) has existed for 4 years.

Description

· *Sustainable thematic area:* Within the framework of the *"Jardin des Aures"* project, several environmental themes are addressed, in particular compost, environmentally friendly and non-polluting food crops. Moreover, it is a green initiative with zero waste.

· *Objectives:* The aim of this project is to provide a green area with crops (herbs of Provence, lemon tree). This space is a multi-task space: the aim is to cultivate it in a respectful and benevolent manner, to make it a space for sharing between the inhabitants of the neighbourhood, a space for training in environmental issues. The population of the garden's neighbourhood is essentially precarious, with many people of immigrant origin.

· *Actions carried out:*

Several actions are set up around the *Jardin des Aures:*

— The garden and its maintenance (gardening, clearing of undergrowth, watering...)

Solidarity actions around the garden

— Creation of garden clubs in the surrounding schools

— Educational activities on environmental issues

· *Methodologies used:* The methodology used in the Garden is a benevolent pedagogy that creates social links around nature and the cultivation of a plot of land. Trainers help people interested in the issue to learn more about the garden in a friendly atmosphere.

· *Tools/Resources used or created:* Thanks to this project, a group of disadvantaged people were able to create a mounded plot of land. In addition, artistic installations could be set up within the garden, which adds an available resource for the volunteers and the beneficiaries of the garden.

Impact

· *Target group(s) & their background (e.g. professional, cultural, gender) :*

The groups targeted by this "Jardin de l'Aures" initiative are multiple:

— from kindergarteners to university students in the framework of pedagogical workshops

— particularly vulnerable and precarious inhabitants of the neighbourhood

— individuals in rehabilitation centres

— individuals in reception centres

· *Success factors:* The garden has been a success in that a new plot of land for hill farming was created in 2016. In addition, the garden has become a place of socialisation, education, culture and training.

· *Weak elements/challenges:* The main weak point of the project remains the location, since the gardens are located in the city and must therefore be adapted to the location and the neighbourhood, since these are priority neighbourhoods in violent areas with fragile populations. People live in substandard

housing, in neighbourhoods with little security and constant urban restructuring. It is not always easy to create links within the population.

Moreover, the management of a shared garden raises concerns about conflicts between gardeners, material aspects (water leakage from the watering system...)

· *Transferability (ideas, knowledge, methods, etc.):* This shared garden aims to be a pilot project in the Marseille area, making the association an eco-site. The association is becoming a certain reference as a shared garden actor, which makes other structures ask for advice to create their own shared gardens.

· *Achievements/Tangible outputs (please include a link, if any):*

Currently, 17 plots are organised, with a collective part and an educational part.

Innovation & Outcomes

· *What are the innovative points of the methodological approach used?:*

In terms of innovative points, the association benefits from a garden coordinator, who is a qualified master and composting guide, which allows for training and workshops on the use of compost in the garden. In addition, the installation of a greenhouse in the garden will allow the inhabitants to have their own seeds.

· *In what way does this practice promote migrants' integration?:*

Within the garden districts, and in particular the Kallisté district, 16% of the inhabitants do not have French nationality (https://sig.ville.gouv.fr/Cartographie/QP013055) and there are many people with an immigrant background. Thus, the practice of gardening helps this population to increase social links, and the association's recruitment is targeted at the inhabitants of the district.

· *In what way does this practice promote environmental awareness and eco-friendly strategies?*

The gardens are green heavens in urban and residential areas. Thus, they are eco-sites, the fertilizer is directly from the local composting site. In addition, the inhabitants benefit from training and workshops to increase environmental awareness, particularly among young people/children, with educational workshops in schools.

Further Information

· *Website:* https://accueiletrencontres.wordpress.com/a-propos/

· *Social Media:* https://www.facebook.com/accueiletrencontres/
https://www.instagram.com/accueiletrencontres/

· *Dissemination actions:* Communication, events, social media

· *Network (if any were set up):* Network of field actors, social workerd, social centers and shelters, townhalls (éducateurs spé adap 13, compagnons batisseurs, château en santé)

· *Contact information:* 0491517386 | celine@accueiletrencontres.org

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Title: Dispositif Premières Heures

BEST PRACTICE 2

Background Information

· *Name of institutions involved:* Carton plein

· *Country / Region / Municipality involved:* All the workshops are situated in the area of Paris, there are two of them inside the capital (132 rue des Poissonniers 75018 and 12 rue Charles Delescluze 75011) and one in Nanterre (290 rue de la Garenne, 92000)

· *Start and duration:* Since 2012

Description

· *Sustainable thematic area:* Recycling, zero waste, circular economy

· *Objectives:* The objective of *Carton Plein* is twofold:

On the one hand, a significant environmental objective since *Carton Plein* is an association that reuses old cardboard boxes to avoid throwing them away unnecessarily when they are still in good condition. In addition, the removals organised by the association are carried out by electric bicycle.

On the other hand, *Carton Plein* hires people in precarious situations and with professional difficulties, including a large number of individuals with complex migration backgrounds or new arrivals.

· *Actions carried out:* *Carton Plein* organizes your own removal, whether it is personal (under 40m2) or professional (max 800m2), according to your needs.

· *Methodologies used:* The *Carton Plein* method is an environmentally friendly and inclusive circular economy method. It avoids waste, acts locally, and trains job seekers who are on a professional inclusion path.

· *Tools/Resources used or created:* *Carton Plein* uses several resources such as training for job seekers (how to select cardboard boxes, how to fold them, how to recover them, how to bike in Paris, etc.) ; physical workshops ; staff (social workers to accompany job seekers) ; social activities in the workplace ; etc.

Impact

· *Target group(s) & their background (e.g. professional, cultural, gender) :*

Carton plein aims at hiring people in situations of great precariousness or exclusion. The target group varies: people with no housing, no income, who do not speak French, refugees, etc.

· *Success factors:* The association is very successful as it encompasses many aspects of solidarity: finding a job, offering an environmentally friendly and less expensive moving, recycling, local economy...

· *Weak elements/challenges:* It can be difficult sometimes to move by bicycle in Paris because of the non-adapted streets.

· *Transferability (ideas, knowledge, methods, etc.):*

It is interesting to focus on two logics:

—The first is training in bicycle delivery, which is aimed at all audiences and allows Parisians to be trained effectively in an innovative and ecological delivery technique.

—At the same time, in order to work within the association, the system focuses on people in great difficulty, with a “first hours” program (“Dispositif Premières Heures”). Individuals can then work only a few hours a week to start with, in order to establish a new dynamic in their life and start working towards social inclusion.

· *Achievements/Tangible outputs (please include a link, if any):*

In 2018, Carton Plein bikes rode 30 000 kms, 54 people have been hired, and 100 hours of training have been provided.

https://fr.calameo.com/read/005228748ad5c47625431?page=2

Innovation & Outcomes

· *What are the innovative points of the methodological approach used?:*

The systemic organization of cardboard collection and recycling is an innovative initiative in Paris and combining it with professional inclusion hasn't been done before.

· *In what way does this practice promote migrants' integration?:*

This association and its actions promote the integration of people with migration backgrounds, as they are often precarious individuals who have difficulty finding a job due to unstable housing, experience in their country of origin that is not valued in France, discrimination, etc. Thus, the schemes set up by *Carton Plein* enable them to obtain a first job, an income and to increase social links. Moreover, the training provided within the association allows them to develop a real know-how in an innovative and promising field such as circular economy.

· *In what way does this practice promote environmental awareness and eco-friendly strategies?*

Carton Plein increases environmental awareness as the association works to reuse old cardboard boxes that are still in good condition. In addition, the removals are carried out by bicycle, which reduces the carbon footprint and facilitates travel within Paris, which is a difficult city in terms of car travel. The association relies on soft mobility.

Further Information

· *Website:* https://cartonplein.org/

· *Social Media:* https://www.instagram.com/cartonplein_asso/?hl=fr
https://www.facebook.com/cartonplein75/
https://n9.cl/zo57y

· *Dissemination actions:* Social networks, local actors

· *Contact information:* bonjour@cartonplein.org

Title: **Compagnonnage en maraîchage agroécologique.**

BEST PRACTICE 3

Background Information

· *Name of institutions involved:* This program was born from the partnership between Fermes d'Avenir and Groupe SOS Solidarités

· *Country / Region / Municipality involved:* National territory, France.

· *Start and duration:* The program started in 2017 and each training session for a trainee and his/her partner lasts 8 months

Description

· *Sustainable thematic area:* Agroecology and biological agriculture

· *Objectives:* This initiative responds to many objectives :

— To promote agroecology and sustainable development.

—To face up to the lack of workforce in the countryside in a context of ecological transition.

—To facilitate the professional and social inclusion of refugees and migrants in France.

· *Actions carried out:*

A duo of partners is formed with a refugee and a french farmer. They follow together an itinerant training of 8 months within different biological farms in France. The trainee is guided all through his/her farming and french learning by a social worker who helps him/her to develop his/her future projects.

· *Methodologies used:* The program works with a two-partner team. The person who is a refugee will follow the training with another french person in order to reinforce language learning and social inclusion. Each year, there is a recruitment session. For example, for 2021, 32 people including 12 refugees have joined the programm. They learn agroecological techniques by doing it on the field. The daily practice and the creation of social links are the main aspects of the methodology.. Besides, the itinerant training enables the trainee to discover different types of environments, farms and techniques. Moreover, the social worker is there to help the person with his/her administratives needs.

· *Tools/Resources used or created:* Itinerant training is used which means that the trainees are directly on the field and are going to work and learn in different types of farms and productions. Every three months both partners move to another farm.

Many tools and advice are available on the website in relation with farming, biological agriculture and agroecology. These documents are all free to download.

Impact

· *Target group(s) & their background (e.g. professional, cultural, gender) :*

The target group includes migrants who have their refugee status and who can introduce themselves in french.

· *Success factors:* Migrants are working with a co-worker who is a french "compagnon". The trainee is socially guided and supported and is always practicing french, adapting himself/herself to french habits daily. Also the participant is learning by doing and is particularly active in the process.

· *Weak elements/challenges:* Language is a challenge in the training process. Although this sector needs to employ people, it may be difficult for the participants to find a job after that, located somewhere they like and where they could create social links. Sometimes the participant still has part of his/her family in urban areas which make the establishment in rural areas complicated.

· *Transferability (ideas, knowledge, methods, etc.):* This program was born from the collaboration between the associations "Fermes d'Avenir" and "Groupe SOS Solidarités". On the website of "Fermes d'Avenir", a white book is available and free to download with 10 pieces of advice to develop an agroecological farm. There is also a toolbox that gives many tools and answers for people who want to participate or replicate the programm.

· *Achievements/Tangible outputs (please include a link, if any):*

The participants improve their french level and strengthen their farming skills. For 2021, 32 people including 12 refugees have joined the programm. To this day, 3 sessions of training have been organized, 57 people were trained and there was a rate of 92% of satisfaction in 2020.

Innovation & Outcomes

· What are the innovative points of the methodological approach used?:

The initiative of “compagnonnage” works with a system of duo, a french “compagnon” is working with the second one who is a migrant. The fact that they work together facilitates the social link and allows the duo to strengthen their relationship.

· In what way does this practice promote migrants’ integration?:

Migrants and refugees are directly and concretely involved in the learning process of what it is to be a farmer in France within an agroecological farm. Volunteers can also be present during these 8 months of training to help participants with language learning. Besides, it is particularly relevant to train migrants in this field because 10% of them already have experience in farming or/and was a farmer in his/her home country. Finally, this sector of activity is currently extending and missing a workforce in France. Therefore we can expect that the trainees are more likely to be hired in this field

· In what way does this practice promote environmental awareness and eco-friendly strategies?

We know that the way we produce food plays an important role in climate change. There is an emergency to change our alimentary system and agroecology has been internationally recognized as key to change.

At the same time, this opportunity facilitates the inclusion of migrants and refugees and trains the farmers of tomorrow.

Further Information

· Website: https://accueiletrencontres.wordpress.com/a-propos/

· Social Media: Facebook : https://www.facebook.com/FermesdAvenir

Besides, each farm that is receiving a trainee has its own facebook page:
Twitter : https://twitter.com/FermesdAvenir
Instagram : https://www.instagram.com/fermesdavenir/
Youtube : https://www.youtube.com/user/fermesdavenir

· Dissemination actions: Social media

· Contact information: Anne-Lore Leguicheux
anne-lore@fermesdavenir.org

Title: A social Project deceived as a restaurant

BEST PRACTICE 1

Background Information

· Name of institutions involved:	Fundación Mescladís
· Country / Region / Municipality involved:	Barcelona
· Start and duration:	15 years till present

Description

· Sustainable thematic area: Food and catering (proximity Km 0 and sustainable); Adult (migrant) training for work purposes; Social intercultural integration at local level.

· Objectives:

OBJECTIVE 1: PROMOTING MUTUAL ENCOUNTER AND ENRICHMENT

The immigrant-citizen relationship is one of the fundamental conditions for the success or failure of an immigration management policy. It is essential to create meeting spaces that eliminate prejudices and fears, facilitate knowledge and dialogue between neighbours from the different cultures present in our city.

OBJECTIVE 2: TO FACILITATE SOCIAL AND WORK INTEGRATION

True integration has an economic character and is materialised through access to work and an autonomous life: It is the conditions of exploitation and injustice that push people to migrate. These conditions exist both at the level of North-South relations, in international trade rules that are detrimental to developing countries, and in the conditions of social injustice in the countries of origin, which then continue in the migrants' countries of destination, where in many cases they are denied their fundamental rights, generating a situation of vulnerability and social exclusion.

In a regulatory framework that stigmatises and criminalises the migrant population, the term "illegal" to define neighbours without rights is a good example, and at the same time generates inequality of rights and opportunities, promoting social exclusion that challenges democracy.

Mescladis´ work has to do with implementing a training and socio-labour inclusion programme Cuinant Oportunitats to facilitate access to work and regularisations due to roots by obtaining job offers in the hotel and catering sector.

A responsible, committed and sustainable business culture is understood in terms of creating employment that dignifies and promotes personal development and managed according to the logic and values of the Social and Solidarity Economy.

Mescladís is designed to be a self-sustaining project in order to guarantee the continuity and impact of social initiatives.

This model also contemplates de kind of consumables used and offered at the restaurants and caterings.

· *Actions carried out:*

—Restaurant: Mescladís del Pou – lunch, dinner, coffee (sustainable meal services)

—Mescladís Taller escola: restaurant and catering services + training of adults.

—Mescladís Sant Lluc: educational, supportive, inclusive and community-based gastronomic space, bat.

—Mescladís Catering: for ngos, institutions, companies and individuals.

—Birra Mescladís: a new, artisan beer brand.

—Cuinant Oportunitats: training of kitchen assistants and waiters

—Regularisation and work inclusion of migrants, helping them obtain work permit, work contacts, etc.

Intergenerational, intercultural activities (with community centers, local and migrant people, old-age groups, etc)

—Training and after-school activities with children

—Works of art and installations (literature, photo-essays, wall painting artwork, human rights and filmmaking project, theatre pieces, participatory art projects) . VIew more at: http://www.mescladis.org/taxonomy/term/8

· *Methodologies used:* Social dynamization, social entrepreneurship, social economy (economía social y solidaria) processes, self-governance and economic self-sufficiency, intercultural dialogue, specific-skill training, legal counselling, local-intergroup activism, cooperation with NGO's and collectives at the neighbourhood level, town hall institutions.

· *Tools/Resources used or created:* The device that allows for a person to receive training, develop internships, be guided through the regularization process and have a concrete work opportunity, while also participating in intercultural processes is a very powerful tool. It may be understood as a series of tools, though its originality lies in its practical, life-changing potential for the individuals while generating a change in awareness for the society as a whole.

· *Target group(s) & their background (e.g. professional, cultural, gender) :*

— Adult migrants in an irregular situation, who have been residing in the country for more than 3 years and who meet all the conditions to regularise their situation through employment roots and who, due to their situation, have few opportunities to enter any formal and/or occupational training.

— People who have fallen into the so-called supervening irregularity,

— Adolescents who have migrated without their families, aged between 16 and 18, who have been left unattended by the educational system and are in need of tools to facilitate their integration into the labour market when they reach the age of majority.

— Young people formerly under guardianship who, on reaching the age of 18, are given a residence permit but not a work permit.

— Young people and adults with difficulties in finding employment due to a lack of training, social, family and economic resources; and with a lack of a network of social relations to facilitate their integration.

— Women with difficulties in accessing the labour market with equal opportunities and who, for different reasons, have long periods of inactivity or are subjected to the submerged economy.

— Elderly neighbours, children, local citizens, neighbourhood organizations

— People in general in need of work inclusion/improved working skills

— People living in Barcelona city and enjoying the activities and exhibitions

· *Success factors:*

— Almost 1000 people were trained during participated in workshop The many cultural/artistic/social results, as well as the growth of initiatives within Mescladís paint a good picture of the successes accomplished. Workshops: more than 970 workshops with a total of more than 11,600 participants of all ages. Awareness-raising: more than 320 presentations at conferences, congresses, seminars, visits to websites with an estimated participation of more than 8,000 participants

· *Transferability:* The Mescladís formula has a high transferability potential, which is explored through the many ties with organizations, institutions, suppliers and clients as well as the social representations that mutate and become "contagious" to all those who participate in its processes.

· *Achievements/Tangible outputs (please include a link, if any):*

A detailed account of its history and achievements can be recovered from: http://www.mescladis.org/nosotros/memoria-de-actividades-2005-2020

Innovation & Outcomes

· Degree of Innovation (governance, recruitment process, fundraising, financing instruments, marketing, processes, service, etc.

The management decisions are said to be made through group processes, in collaborative ways. The main idea is to provide opportunity to those in need and determined to become rooted in the territory. Funds are mainly obtained through the activities and services provided. Marketing has to do with networks of like-minded collectives and media, and with mouth-of-mouth. Many media have created videos and news covering Mescladis´ developments.

· What are the innovative points of the methodological approach used?:

Not to rely solely on the cultural face of the problem, nor on the material face. Weaving together needs liked to survival and the emotional/mindset aspects of coexistence in multicultural-urban environments is a smart strategy for sustainable and meaningful social change.

· Evidence on the impact and outcomes achieved

— Almost 1000 people were trained during participated in workshops

— Having a growing number of alliances with other NGOs and groups

— The many cultural/artistic/social results, as well as the growth of initiatives within Mescladís paint a good picture of the successes accomplished

— Workshops: more than 970 workshops with a total of more than 11,600 participants of all ages.

— Awareness-raising: more than 320 presentations at conferences, congresses, seminars, visits to websites with an estimated participation of more than 8,000 participants

Further Information

· Website: http://www.mescladis.org

· Social Media: https://www.facebook.com/mescladis?fref=ts
https://twitter.com/mescladis
https://www.youtube.com/user/Mescladistv/videos
https://www.instagram.com/espaimescladis/

· Network (if any were set up): The many links with suppliers, neighbourhood organisations, companies in the catering business, local institutions, media, grassroot movements is reflected in their website and the records of the organization.

· *Contact information:* Fundació Mescladís: info@mescladis.org.
Restaurante-Escuela: 932 955 012
Mescladís del Pou: 933 198 732
Mescladís Sant Lluc: 605 05 68 70

Title: Strengthening organizational processes and migrant autonomy, joining forces in the anti-racist struggles.

BEST PRACTICE 1

Background Information

· *Name of the institution/organisation responsible for the implementation / hosting of the initiative:*

II FIRA DE ECONOMIA SOCIAL I SOLIDARIA MIGRANTE Y DIVERSA

(2nd. Edition of Social and Solidarity Economy Fair/Platform)

· *Country / Region / Municipality involved:* Barcelona

· *Timescale: when did it take place and for how long:* Event: 26th june 2021

Participating organizations: Coopolis was founded in 2016, Fira Migrantess first edition was held in 2019

Description

· *Sustainable thematic area:* Sustainable economies, migrant and diverse entrepreneurship, feminist economy, fair trade, local development, networking, cooperation, food and sovereignty.

· *Objectives:* To transform the economy towards solidarity and fairness

To put itself at the service of the popular sectors, including migrants

To remove specific obstacles and help resolve the difficulties and limitations to undertake a self-managed economic project

To enable people to obtain residence and work permits,

To strengthen hundreds of solidarity-based economic initiatives that are currently being developed informally

To incorporate the diversity of the Catalan associative fabric, questioning the reproduction of stereotypes, paternalism and welfare that allow racism to be reproduced within the SSE: make the fabric of the Social and Solidarity Economy a reflection of the composition of our society[1].

To help visualize the organised migrant force as well as the need to meet again and to have a space in which migrant economic projects can show their strength, their diversity and their transforming capacity.

To promote intercultural dialogue as a strategy to confront racism by opening the debate on its current consequences.

It will also be a space to debate about the construction of the SSE as a political subject and the limitations and challenges that arise in order to participate and get involved in all phases of the economic cycle (production, distribution and consumption) as a central character, strengthening community relations.

· Actions carried out:

Activities scheduled during the Fair:

— ROUND TABLE: work related risks in household and domestic work. By: Les Micaelas - Maresme

— ROUND TABLE: Self-managed communities as an agent for the development of migrant entrepreneurs. By: Teixint ocupació

— Central OPENING TABLE: The anti-racist solidarity response in times of pandemic, a thought-provoking dialogue between: Dones unides entre terres MUET, Xarxa de cures antiracista, Putes llibertàries de Raval, putes indignades, Sindicat Mantero, Diomcoop cooperative.

— Gozadera musical show with "la niña Mai" (Espai obert).

— ROUND TABLE/ Conversation: Exchange of experiences in sustainable food. With: Abarka Catering[1], Kantina Migrant[2], Keras Buti, Cooprodom

— Workshop and Afro-Colombian Dance Exhibition: Identitat, cos i territory (Identity, body and territory). By: "Sentimiento Cimarrón" dance company.

— Handmade resin jewellery workshop. By: Cactus Xicana

— Conference: Decolonising sexualities. By: Eroteca

1. Abarca Catering is a cooperative that provides African food catering services and helps "we believe in the power of gastronomy as a tool both to generate employment opportunities for people in the community and to empower those same people by highlighting the richness of African cultures"
2. Kantina Migrant (La Ambulante "Kantina Migrante" is a self-managed project by Julieta Lara, a migrant, mother, creator and functionally diverse born out of the urgency of facing precariousness and through the support of the collective of Nova Usurpada that offers vegan flavours and love for the recipes of their ancestors, made with local and seasonal products so as not to generate harmful demands in the original communities intending to hold a positive influence on food dignity and its organic logic

The Escuela Popular Keras Buti, more than a localised and well-defined physical space, is a decentralised commitment to training, self-sufficiency, work and cultural enjoyment, taking into account the cosmology of gypsyism created within the neighbourhood fabric of several districts of L'Hospitalet, such as El Gornal, Bellvitge and La Florida, is actually born of the desire to break with the prevailing welfare system and recover the cooperative vision of the 19th century workers' movements, which had great repercussions in the area and which is not recognised today. It aims to promote the integrating life experience already offered by the cooperative athenaeums in generating an economy that links food production with culture through three axis: workshops and courses, the centre for popular knowledge and the consumer cooperative -linked to surrounding land which still resist the overflow of urbanism and gentrification.

(Keras buti means "we do things" in romani, as the idea of work, as we normally use it is alien to said culture where activities have a sense and people do things that contribute to the collective)

— Musical Session with: Linaxa melòmana. In homage to Junior Jein, Afro-Colombian artist assassinated in the context of national unemployment.

— Periférias Cimarronas i col-lectiu tinta negra presents: PERIFÈRIQUES.

— Amanda Araújo, Nega Lucas and Silvia Albert Sopale will perform individually on migration, identity and gender, using different artistic languages.

· *Methodologies used:* Even when each of the participants organisations has its own strategies and methodologies adapted to its identity and goals, the creation of this Festival has involved:

— Networking

— Intense and sustained bonds with local organizations, groups, individuals

— Participation/protagonism of migrated people and diverse collectives

— Plasticity: the groups and organizations decide how they want to participate, what they want to share

· *Tools/Resources used or created:*

Fira migrant ESS, as event-nuclei-initiative, has a number of recognizable findings:

— It gathers and helps develop bonds between small but powerful projects/groups and in so promotes not just cooperation but the impulse of feeling "not alone" and detecting further horizons of desire as members of a society.

— It draws diversity (not just of identity but of solutions, ideals, experiences) to the center of stage. Diversity so becomes much more than a fancy, politically correct term, but full of life and meaning.

— It strengthens the institutional ties while -paradoxically- increasing the agency of the collectives: together they can build and push forward alternatives that governments are initially unwilling or not witty enough to support. This collectives know that many resources are managed by government institutions but negotiate rather that yield while continuing to be economically independent and utterly critical of policies such as the Spanish immigration laws, discriminatory policies, criteria for investing in social areas, etc.

— The groups that build the initiatives are radically aware and are fierce advocates of local, participatory and hands-on action that provides solutions to real problems.

— The political, ideal, society-boosting potential of any action, as humble as they can be at the beginning, is held with fierce awareness by all this collectives. This is to say: need, hunger, lack of citizenship are never a cause for compliance, but a compliance, but a trigger.for change.

— The sustained and increasing commitment to fostering these events generates an awareness that creeps relentlessly among the local society. Its´power, far beyond the marketed limits of bourgeoise greening, is that it works it´s way directly into the neigbourhoods of the many.

Impact

· Target group(s) & their background (e.g. professional, cultural, gender) :

Initiatives that can be included within social and Solidarity economy, pushes forward by migrants.

— Migrants in a situation of need or irregularity due to the constrictions of Spanish migration policy

— Barcelona residents in general, if interested in other forms of economy and consumption

— Cooperatives, enterprises and institutions linked to collective and fair economies, as production, distribution services and consumption in the territory.

— Local and state institutions linked to economy, education, welfare, development, etc

· Difficulties founded : Covid situation made it impossible to hold the second Fira in 2020, and acted as an obstacle in terms of the subsidies needed to give continuity to the event.

— Very limited economic resources (restricted budget)

— Lack of infrastructure (tents, tables, electricity, water)

— Human resources: overload on the shoulders of those who work for the organization

· Success factors: Openness and a respectful, questioning attitude that makes it possible to make different processes and groups to coexist, understanding and many times sharing the aims of other collectives.

A lot of rooted work from the organizers, getting to know and working through solidarity with each other.

· Weak elements/challenges: Given the multiplicity of activities offered in Barcelona, and the post-covid limitations/fear, not so many people get to know or are willing to assist to such events. This year, the fair was held on a long weekend, and there were less people in Barcelona.

· Transferability: There is a high potential for reproducing these kind of events as well as the experiences that some of the collectives invited shared. This is the main goal: strengthening this other economy by sharing and meeting.

· *Achievements/Tangible outputs (please include a link, if any):*

— The continuity and participation have enabled more groups and initiatives to be seen and move forward. Though hard to quantify, this is a noteworthy qualitative achievement.

— References, Alliances, collaboration, workshops (wide range of themes, e.g.: transsexuality, migration, economy, legal issues, art)

— A different economy (submerged) is becoming a real alternative

Innovation & Outcomes

· *Degree of Innovation (governance, recruitment process, fundraising, financing instruments, marketing, processes, service, etc.):*

— Creating a space where migrants and their collectives are visualised and are able to make decisions, build alternatives.

— Practices normally left out (by both laws and discrimination) break through and are put in the centre, valued and helped to develop.

· *What are the innovative points of the methodological approach used?*

The space chosen is itself a social landmark in cooperative initiatives, as Can Batlló used to be a textile factory that remained abandoned for about 30 years until the neighbours decided to turn it into a common space where culture, dialogue and local cooperation could grow.

Fira ESS Migrant also involves a market that offers free tables and spaces for the migrant/social initiatives to sell their products where the profit is solely for the organizations, where all the profit goes to the initiatives.

· *Evidence on the impact and outcomes achieved:*

57 initiatives represented | 250 people present (2021)

Further Information

· *Website:* https://firaessmigrant.bcn.coop/es/fira-2021/

· *Social Media:* https://twitter.com/firaessmigrant?lang=es
https://www.instagram.com/firaessmigrant/?hl=es
https://www.facebook.com/MiGrESSolidaria/

· *Dissemination actions:* —Direct publications and profiles in social media

— Publications and dissemination via projects, collectives, institutions

— Publications via Coopolis network, Can Batlló´s social media, Generalitat de Catalunya, partnering organisations…

— All events are recorded and braocasted via facebook and local alternative media.

· *Network (if any were set up):* CERCLE DE MIGRACIONS-COOPOLIS

· *Contact information:* COÒPOLIS - Can Batlló: C/Constitució 19-25. BLOC 8.Mondays to Fridays
10 to 13.30h and 15 to 19h
93 807 12 96 | migracions@bcn.coop

Title: **Strengthening organizational processes and migrant autonomy, joining forces in the anti-racist struggles.**

BEST PRACTICE 3

Background Information

· *Name of the institution/organisation responsible for the implementation / hosting of the initiative:*
Date una huerta (Public orchard)

· *Country / Region / Municipality involved:* Barcelona, Nou Barris

· *Timescale: when did it take place and for how long:*
This initiative started in October 2016, during the neighbourhood festival "San Xibeco".

Description

· *Sustainable thematic area:* Urban regeneration, promotion of urban cultivation, inclusive space. It is a squatted vegetable garden, in a pedestrian street. The plot had been expropriated by the BBVA bank and abandoned for more than 8 years.

It is a space for coexistence in a community garden and vegetable garden with the involvement of neighbours, open to the whole community. The products harvested from the harvest are shared by the community.

Every time a person opens the doors of the garden it must be open to the public. The garden produces compost, there is an insect hotel, there are a lot of trees, flowers and orchard vegetables to show visitors and children the plants are cared for with natural products, no plastic dishes or cardboard are used.

People coming from other cultures are asked to give talks to explain their way of life and their problems. They also plant seed sof their countries of origin, teach us how to cultivate them and prepare autochthonous food.

Anyone who enters the garden is required to refrain from any act of violence, either physical or verbal, as well as racist, sexist, zenophobic, etc.

It adheres to all the activities of celebration and solidarity of the collectivities that coexist within the neighbourhood.

· *Objectives:* The aim of this initiative is to recover green spaces for community use and to denounce property speculation by private companies.

— To provide a green space for participation, sharing and enjoying nature and contact with others. It is a self-management project where participation is legitimised by involvement in the project. The activities carried out are presented and approved by the assembly.

— To support activities in the fight against poverty, social and economic marginalisation

— To support local collectives by publicising their cause and providing financial donations for social initiatives.

· *Actions carried out:*

— Daily opening of the space (mornings and afternoons).

— Workshops and cultural shows (guitar classes, participatory murals, artistic creation, gardening and cultural workshops, we films “a la fresca” in the garden in summer evenings).

— Activities for children (pedagogical visits, street workshops, street painting, support to various foundations that work with children in precarious situations, daily activities throughout the summer for residences and social centres that come to plant, have a snack, and play with water).

— Collective care or the plants. Teaching, learning, sharing.

— Visits for the elderly, old people’s homes.

— Reception of groups to encourage care (neurodiverse people).

— Various celebrations (anniversaries, resistance to evictions, the feast of St. John and neighbourhood festivals).

— During the Covid-2019 confinement food was collected for families affected by impoverishment.

· *Methodologies used:* Open assemblies in which accepted projects are assigned to a responsible person. Participation, creation of consensus in order to create new ways.

· *Tools/Resources used or created:* Creation of a mailing list, weekly calendar of leaders with morning or afternoon shifts.

· *Communication and dissemination:* Posters with activities and opening hours. Signposting and decoration to raise awareness about the point/activities, etc. Coordination with other social bodies (participation in networks).

Impact

· *Target group(s) & their background (e.g. professional, cultural, gender) :*

The garden is open to anyone who decides to enter, visit, rest, talk, share, collaborate and get to know.

· *Difficulties founded:* The main difficulty has been the constant risk of expulsion -official notifications have been received with expulsion dates- This fact generated a lack of long-term projection. Currently, expulsion will not take place until there is a new owner of the land.

The second difficulty has been dealing with minor frictions with disruptive individuals who have been warned or expelled for a certain period of time, most of them end up leaving naturally.

· *Success factors:* The support of neighbours, organisations and associations in the neighbourhood.

— No one is forced to participate in the work in the garden, if someone does it, it is because they feel like it.

— Self-regulation

— The appreciation of this space for all those involved.

— The capacity to adapt and be attentive to the needs and initiatives of the neighbours and participants.

· *Weak elements/challenges:* The challenge is to involve new people, to maintain an atmosphere of respect, collaboration, creativity, always remaining open to the community, in order to legitimise a space like this.

· *Transferability:* It is an experience that can be carried out in other neighbourhoods and contexts.

· *Achievements/Tangible outputs (please include a link, if any):*

— Vitality, openness and commitment to the space, with and for the community.

Innovation & Outcomes

· *Degree of Innovation (governance, recruitment, fundraising, marketing, processes, service, etc.):*

GOVERNANCE: The assembly acts as decision-making organ, enabling a participatory attitude at all levels and avoiding individualism and private profit of the space.

· *What are the innovative points of the methodological approach used?*

The greatest innovation of this experience is that it is not dependent on anyone and is everyone's responsibility.

There are no bosses or employees, there is no struggle to have a budget, there is no dependence on a subsidy that decides what, how or when the activities are carried out -in fact, if too much money is collected, a donation is made-. This project is self-managed and self-financing (drinks are sold for one euro, which is used to buy the equipment, refrigerator, teaching materials, etc.).

Much of the material, chairs, tables, projector, as well as the plants and seeds are donations.

· *Evidence on the impact and outcomes achieved:*

Qualitative indicators: The garden is open increasingly full-time.

After the first confinement, the town hall requested for the space to be opened to old people and children to spend some time in the open air and to meet other people (it was acknowledged as a health spot within the neighbourhood).

During the summer, four organisations with different groups of children, homes, foundations, etc., as well as all residents who want to socialise in a family atmosphere, care and enjoyment of nature, visit the space periodically.

Further Information

· *Social Media:* Facebook: Hort Comunitari Date Una Huerta (Date Una Huerta)
https://www.facebook.com/profile.php?id=100014365867842

· *Dissemination actions:*

—Neighbourhood magazine

— Visibility: Signage, decoration of the space and exterior, dissemination of specific activities through flyers, wssap, word of mouth…

— A video is currently being made to disseminate it as ecological and environmental tourism spot.

· *Network):* Red de soporte de La Prosperitat
Red de entidades de Nou Barris
Huertas comunitarias de Barcelona

· *Contact information:* Mónica:monica@comparte.org
Jordi: bizikleto@gmail.com
c/ Joaquim Valls número 79.
open: 11 to 2 pm and 5 to 9.30 pm

Title: Precious plastic.

BEST PRACTICE 1

Background Information

· *Name of institutions involved:* It's a part of the studies of Dave Hakkens at the Design Academy in Eindhoven

· *Country / Region / Municipality involved:* Eindhoven, Netherlands.

· *Start and duration:* It's starts at 2012 and it's still working.

Description

· *Sustainable thematic area:* Reduce de plastic waste

· *Objectives:* The main objective gives to the population a new way to transform the plastic waste. They see the people as a key element to fix the plastic mess by a small step, multiplied by millions.

· *Actions carried out:*

— Create the precious plastics machines.

— To arrive until the final prototype, they made 4 versions.

— Launch the initiative to the world and aim to be a global alternative recycling system.

— Pilot project in Kenya

— Videos and tutorials.

— Create art objects to show the world plastic can, and should, be valuable.

· *Methodologies used:* Precious Plastic is a combination of people, machines, platforms and knowledge to create an alternative global recycling system.

It began as a part of Dave Hakkens's design studies, and gradually, more people add to it:

— 2014: 3 people independently replicated the Version 1 recycling machines.

— 2016: Deva Hakkens and a team of five developed the Version2 and released to the world.

— 2017: Dave, Mattia and a team of twelve developed the Version 3 and released to the world.

— 2017: Precious Plastic pilot 1 in Kenya. Manduku is a local soapstone craftman and on of the most interested and active participants during the pilot 1.

He was invited to help during Version 4 in The Netherlands.

— 2018: Dave, Mattia and a team of forty developed the Version 4.

— Exactly 112 people came to Eindhoven to craft Precious Plastic Version 4. Living and working together. For 15 consecutive months.

— 2020: The precious plastic is released to the world and aims to become the global alternative recycling system.

Precious Plastic is an open source project. They believe knowledge should be free, they share all the information, code, drawing and source material online. But the production of the solutions and knowledge is centralised at the Precious Plastic headquarter

· *Tools/Resources used or created:*

Tools and resources used to develop Precious Plastic:

— In 2015 they awarded 10.000€ by Stimulerings Fond.

— In 2017 they made the banana campaign, a campaign used to find people and money. They found around 200 people and 20.000€

— In 2018 they awarded 30.000€ by Famae Award.

— Also, for the 4 Version, they had a big workspace in the centre of the city of Eindhoven. Free of charge.

· Resources created:

You can donate on the website, choosing between a monthly or single donation. You can also donate at patreon: https://www.patreon.com/one_army

· For the global community:

Starterkit: packages with everything to kick off the recycling projects and tackle the plastic waste problem.

— Collection point

— Community point

— Machine Shop

— Workspace

- Shredder
- Extrusion
- Sheetpress
- Injection
- Mix workspace.

Academy: In this section there are all the tutorial and video about how work the Precious Plastic, to introduce you as a member of precious plastic.

- About the plastics
- How to build, collect and create.
- About the business.
- About the spaces.
- About the research
- About the Precios Plastic universe.

Map: There is a map where you can find people recycling plastic around the world. (You can use the filter to see only the extrusion workspaces and get inspired).

Bazar: It's a section dedicated exclusively to the Extrusion where you can buy and sell parts and machines.

Impact

· Target group(s) & their background (e.g. professional, cultural, gender) :

Target group: All the population, each persona can be a key element to fix the plastic waste problem by a small step, multiplied by millions.

Their background: It starts with a student of design. By little, more people added to the project coming from different fields like design, communication, social media, photography, press, business, etc.

· Success factors: The movement has arrived over 80.000 people sharing the same passion and vision for a world less plastic waste. Also, it's a global movement and you can find someone working on the Precious Plastic in every country. They've created a strong community.

It has arrived in some places with several problems with the trans and without a recycling plant.

They teach to the other people how to create their own machines and how it works. There is a lot of information and video tutorial to help the new members.

The online network and the events to meet all the members working on Precious Plastic In one country. (This year, at Chile, there will be the first meeting of the Precious Plastic América Latina and El Caribe)

Cheap price for the machines.

Free raw materials.

· *Weak elements/challenges:*

— To start you must invest (the machines), it could be hard for some people.

— You need a place to do the activity.

— Insecurity about the revenues.

— You must invest a lot of time on it.

· *Transferability (ideas, knowledge, methods, etc.):*

— Have an open source, but the research on the production of solutions and knowledge is centralised at the Precious Plastic headquarter.

— Encourages other groups to add and reply the initiative. Now, they have new tools to turn the plastic waste into new products.

— Explain to people the process step by step with video tutorial.

— Create a global network.

— Use the trash to make new stuff. (Art)

— Use the creativity to change the world.

— Dived the community in different roles, with it, the member can choose the best for his/her situation. Even it's possible to choose more of one role.

· *Achievements/Tangible outputs (please include a link, if any):*

Best Extrusion workspaces around the world:

— *Zelenew technique from Ukraine:* Create products by skilfully laying the thread of melted plastic in a three- dimensional pattern until the product was made. Instagram: https://www.instagram.com/zelenew/

— *Manduku and traditional techniques from Kenya*: They met in the pilot 1.

How they set up the Precious Plastic pilot: https://www.youtube.com/watch?-v=4aPR45Dju-w

— *Samsara* from India: They've been making furniture.

Profile: https://community.preciousplastic.com/u/samsara_trc

Website: https://www.samsaratrc.com/

Instagram:https://www.instagram.com/samsara_trc/

Bazar:https://bazar.preciousplastic.com/samsara-the-recycle-company/

— *Haute Plastic* from The Netherlands (Rotterdam): They make sleek products with beams and the Extrusion machine. (For example, chess boards).

How to make a chess board: https://www.youtube.com/watch?v=7UR24vE0D1g

Instagram: https://www.instagram.com/hauteplastique/

— *Lange Leve Plastic* from The Netherlands: The make the modular, build-yourself a chair.

Website: https://langleveplastic.nl/

Instagram: https://www.instagram.com/langleveplastic/

Bazar: https://bazar.preciousplastic.com/lang-leve-plastic/

— *Precious Plastic Melbourne* from Australia: They are making 3d printing filament and products with the Extrusion machine.

https://www.instagram.com/preciousplasticmelbourne/

— *Plasticar* from Argentina: They do interior and exterior designs.

Profile: https://community.preciousplastic.com/u/plasticar

Website: https://www.plasticarargentina.com.ar/

Instagram: https://www.instagram.com/plasticar.arq/

— *Inez De Zwart* from The Netherlands: She is a Dutch designer working with extrusion machine, makes clever products for the home.

Profile: https://community.preciousplastic.com/u/inez-upcycling

Website: https://www.inezdezwart.nl/

Instagram: https://www.instagram.com/inezupcycling/

Bazar: https://bazar.preciousplastic.com/inez-upcycling/

— *Palha De Arroz* from Brasil: Is a cooperative of women recycling plastic. They use the Extrusion machine and the Zelenew technique.

Instagram: https://www.instagram.com/palhadearroz/

— *Atelier Samji* from France: They've been focusing on the bricks.

Profile: https://community.preciousplastic.com/u/atelier-samji

Instagram: https://www.instagram.com/atelier.samji/

Innovation & Outcomes

· What are the innovative points of the methodological approach used?:

It's an innovation that they teach to the population how to make their own workspaces without any benefit. The most important think it's to expand their goal, clean the planet and reduce the plastic waste by reusing the raw materials.

They also the strong network with separated roles helps to involves more people. Each of the participants can customize the logo and each role has a different draw to recognise it faster.

· *In what way does this practice promote migrants' integration?:*

In one hand, it can help the migrant integration because it can create workplaces. Also, if you can invest, you can create your own bussines.

And in the other hand, Precious plastic is working with a lot of countries and selling the original pieces over the world by powering the small-scale production and the handicraft. You can know the origin of all the products. (And maybe some of the valuable pieces come from the country of the migrant population).

· *In what way does this practice promote environmental awareness and eco-friendly strategies?*

Transform the trash into art or useful products. It can change the perspective about the trash (giving to it a valour) and raise awareness about the plastic waste problem.

Also, the Precious Plastic made their pilot project in Kenya, in Kiisi. In this town there was a serious problem with the trash. The animals were eating the organic rest from the plastics and after the population ate them or their products (like milk or meat).

As the Precious plastic point has been a good solution in this case, it can be the same in other localisations. (They gave new tools).

Further Information

· *Website:* https://preciousplastic.com/
They academy:
https://community.preciousplastic.com/

· *Social Media:* Youtube: https://www.youtube.com/onearmyvideos
Instagram:https://www.instagram.com/realpreciousplastic/
Facebook: https://rb.gy/yxk8cq

· *Dissemination actions:*

They have their own forum: https://davehakkens.nl/community/forums/

· *Network (if any were set up):*

They use github: https://github.com/ONEARMY/community-platform

· *Contact information:* Precious Plastic
hello@preciousplastic.com

Title: Top manta. Fake system, true clothes.

BEST PRACTICE 2

Background Information

· Name of institutions involved: Top Manta

· Country / Region / Municipality involved: Barcelona, Catalonia, Spain. .

· Start and duration: Their "journey" starts at 2014, but it's not until 2015 that a group of 200 street sellers organised among themselves and created the *"Sindicato Popular de Vendedores Ambulantes."* [1]

Finally, in 2017, they launched the brand of social and solidarity clothes Top Manta. And in the present, they stay strong and they've become a Cooperative.

Description

· Sustainable thematic area:

Local and sustainable consume, visibility of the migrant situation

· Objectives:

— Improve the conditions of the collective of street vendors.

— Get their comrades off the streets and offer them a dignified alternative life.

· Actions carried out:

The collective of street sellers organises among themselves to create their own products. They used to sell counterfeit products on the touristic sites.

— Creation of the band Top Manta.

— Creation of their own products:

- T-shirts
- Sneakers
- Bags
- Sweatshirts
- Masks and gowns for the health workers (during the sanitary crisis).
- Masks for the rest of the population.

But it's not only about the shop, they also organise discussions and workshops.

— Discussions and debates about racism.

— Campaigns against the criminalization of the street vending.

— Professional textile training.

— Language classes.

1. Translate as Popular Syndicate of Street Vendors.

· *Methodologies used:* They started as a group of 200 street sellers, and all decisions were taken in an assemblage way.

· *Tools/Resources used or created:* At the brand presentation they start just with 15 t-shirts at the price of 10€ each, it gives to them a profit of 100€.

· Resources used:

— Crowdfunding- The Goteo website.

— Help from activist collectives and social struggle: They were selling food during the parties and benefits were used to expand the clothing line.

— NO GOVERMENTAL HELP: They don't receive any grant.

· Resources created:

— Their own physical shop and they're in the process to open an on-line shop.

— Their own sewing and serigraphy workshop.

— Street seller's lottery. (With the collaboration of 20 artists).

— Sell of the DVD TABAJAL with the street vender licence

Impact

· *Target group(s) & their background (e.g. professional, cultural, gender) :*

Target group: Migrant and people with an irregular situation working as street sellers. Most of them are from Senegal.

Their background: They were working as street vendors, selling counterfeit products.

· *Success factors:* Since the creation of the Syndicate, thanks to the solidarity network, there are 120 persons who have been able to regularize their legal situation.

· *Weak elements/challenges:*

Be able to create a network and fight against the capitalist economic colonization as "illegal" collective.

· *Transferability (ideas, knowledge, methods, etc.):*

— Create a network of support and solidarity: The syndicate.

— The use of the assembly to take horizontal decisions.

— The use of creativity to create their own products.

— Use the clothes to expand the fight against racism and the fake system.

— Work with local, small-scale and craft producers. They know the name of the people who produce all the products and the origin of the raw material.

— Limited stock to avoid product surpluses

· *Achievements/Tangible outputs (please include a link, if any):*

On their website (https://manteros.org) you can be updated about all the activities, the new, the manifestations, the acts of repression and videos of Top Manta. Also, they have a section with their manifest and communications as a collective.

You can sign it at: https://despenalizamanta.wordpress.com/

Innovation & Outcomes

· *What are the innovative points of the methodological approach used?:*

They change the meaning of Top Manta, in Spain that's used to dehumanize the people who survives with this activity. By the fact to take it as the brand name they gave a new significance.

· *In what way does this practice promote migrants' integration?:*

This practice promotes the migrant integration, giving to them a dignified job, helping to get new abilities and assisting to regularize their legal situation.

Also, with the band Top Manta the collective has reached more people and has made more visible the fight against the fake system. They claim for an anti-racist, fair and solidarity live.

In parallel, it gave a new public image of the collective, a new social imaginary. And with this practice they show the importance of the collective work, how fighting against all the disadvantages and with creativity they've arrived to be a cooperative.

· *In what way does this practice promote environmental awareness and eco-friendly strategies?*

It promotes an environmental awareness having a sustainable and ethical production. For example, for their last product, they only have launched 400 units and the future editions are based on the demand to avoid overstock.

Also, all their products are manufactured by them or by small local handicraft workshops. They know the origin of the materials and the name of the people participating in the manufacturing process.

Further Information

· *Website:* The website: https://manteros.org/
The store: https://www.topmanta.store/

· *Social Media:* Facebook: https://www.facebook.com/manterosbcn
https://www.facebook.com/SindicatoPopulardeVendedoresAmbulantes

Instagram: https://www.instagram.com/topmanta_bcn/
Twitter: https://twitter.com/sindicatomanter

· *Dissemination actions:* https://www.goteo.org/project/top-manta-bcn

· *Network (if any were set up):*

The website where you can sing up to decriminalise the street vending
https://despenalizamanta.wordpress.com/

· *Contact information:* For the sales you can contact at this email.
pedidos@topmanta.store

For other questions you can fill up the form in the website. Also, they have the inquiries divided according to who you want to contact: the syndicate or the store.
https://manteros.org/contacto/

Title: ***Keras buti*** **a la marina.**

BEST PRACTICE 3

Background Information

· *Title of the practice:* *"Keras Buti"* in Romansh means we do things.

· *Name of institutions involved:* *LaFundició* and the *Associació Lacho Baji Cali*

· *Country / Region / Municipality involved:* The two institutions involved in the project are from Hospitalet, Catalonia. The Keras buti is running in the district of la Marina, a district of the Barcelona city place next to the Hospitalet

· *Start and duration:* *LaFundició* is a cooperative started in 2006 and in 2013 they opened a physical space. Lacho Baji Cali is an association of Romanian women, they've been active for almost 20 years.

Description

· *Sustainable thematic area:* Sustainable and local production, food sovereignty

· *Objectives:* Objective of Keras buti:

— Share and build knowledge collectively.

— Explore the ways in which knowledge and culture can be articulated, forming an economy that place the sustainability and reproduction of life at the centre.

Objective of Keras buti a la Marina:

— Years ago, the district of La Marina, was a natural and agricultural area integrated with the coastline. They aim to bring back the cooperative dynamics and the knowledge linked to the camp. .

· *Actions carried out:*

The actions carried out by Keras buti:

— The consume cooperative, where they sell organic green baskets. All the products are agro-ecological and local. (They are produced on the Parc Agrari del Baix Llobregat)

— The registration cost to the consume cooperative is 10€, and then you can buy the small basket for 12€ or the big one for 16€.

— Romany Knowledge Centre: it's a space and a tool for recovering and updating traditional Romany Knowledge and practices. They aim to do it without folklorise it, updating the practise and giving a sense of the actual Romany people. And at the same time, linking them to the social and solidarity economy.

Popular school: — Learn to drive, read and write.
— Learn Romansh

Shop: they sell bags and t-shirts.

· *Methodologies used:* They use an associative form. Also, they show all their revenues on their website to be transparent and honest.

· *Tools/Resources used or created:*

· Resources used: On the Social Balance we can see that the 24,7% of their income comes from grants.

· Resources created: By the consume cooperative they can create workplaces and have revenues.

Impact

· *Target group(s) & their background (e.g. professional, cultural, gender) :*

Target group: the local people. In concert, they would like to foment the initiative on the district. For that reason, if you are from la Marina they offer you without any cost the first command.

Their background: They are neighbours, who organise between their self to be able to eat products from the "Parc Agrari de la Marina" and support the local farm.

· *Success factors:* With their cooperative they've arrived at the houses of the La Marina people. Helping to raise the awareness about what we eat.

Also, in collaboration with the "Voltes" cooperative they've arrived at the schools, filling up them with live vegetable structures where the children can play.

· *Weak elements/challenges:*

f you want to form part of the cooperative and buy a basket, you must pick up it at the local of "'Ateneu Popular l'Engranatge (carrer dels Alts Forns, 69)". For this reason, if you are not from the district, you must make a bigger effort to get the basket.

Also, if you are a member you should buy a minimum of baskets per year. There is not the possibility to buy only one basket. Also, we can see a positive side, they use to have around the same number of commands and long-term customers.

· *Transferability (ideas, knowledge, methods, etc.):*

— CThe bank account of the association is from an ethical banking.

— Social balance using tools from the XES (Xarxa d'economia social) translated social economic network. You can check it at: https://xes.cat/

— Public the social balance. They are against the opacity of the capitalist economy, that's why they want to be transparent.

— They respect the popular knowledge.

(In some projects they mention the Agricultural calendar).

— Create a network of support and solidarity.

· *Achievements/Tangible outputs (please include a link, if any):*

— Workshops: All the workshops are open (free of cost) and you just need to register on it.

· Make compost, make a kitchen garden! In this workshop where they teach you how to make your own compost and your own kitchen garden.

· Make wicker egg cups. Piki, a neighbour, provides ecologic egg to the cooperative. For this reason, they choose this workshop.

· Vegetable fibre stringing workshop.

· The material used is the seagrass (vegetable fibre).

· Make "Cabasses". Catalan wicker basket.

· Make cane baskets.

· Agroecology Conference with La Col-lectiva: from the field in the neighbourhood.

School projects:

· Reeds and huts. Transforming school playgrounds with plant fibres.

· They made hots on the playgrounds using traditional technics. (The plants are alive and the children must take care of it).

In case you want to check the project: https://lafundicio.net/kerasbuti/2021/02/26/canyes-i-cabanes-transformant-patis-escolars-amb-les-fibres-vegetals/

· Celebration of the international day of the Romany people (8 of April).

· Make images and slogans for the 8 of April.

· Language classes: Spanish and Romany.

· Make an animated dictionary of Romany.

· Rromano Kidipen project: engage the community work in different districts of Barcelona to make visible the Romany community.

· Bike ride in the park Agrari del Llobregat.

· Romany memory: Archive and landscape memory.

· Flea market Rromano kidipen at La Marina.

· Podcast about the inauguration of the housing cooperative La Chalmeta of La Marina.

Innovation & Outcomes

· *What are the innovative points of the methodological approach used?:*

Give visibility, incorporate the traditional handicraft and the actual Romany culture to the agriculture.

· *In what way does this practice promote migrants' integration?:*

In their social balance, we can see that in the cooperative there is the 33,3% of non-EU workers and the 100% of racialized workers over the total workers in the organization.

· *In what way does this practice promote environmental awareness and eco-friendly strategies?*

The consume of the agro-ecological food benefits the environment, our health and take care of the working conditions.

This model reduces the long transport, avoids the intermediaries, eliminates pesticides and have a human treatment with the farmer. It bet for a different model of consumption, putting the live in the centre and trying to make it accessible to everyone's wallet without forgetting the dignified working conditions of the employers.

Further Information

· *Website:* https://lafundicio.net/kerasbuti/

· *Social Media:* Facebook: https://www.facebook.com/kerabuticoope
Instagram: https://www.instagram.com/kerasbuti/
Twitter : https://twitter.com/KerasButi

· *Dissemination actions:* They have a section for the news: https://lafundicio.net/kerasbuti/blog/

· *Contact information:* Keras Buti Email: hola@lafundicio.net
Email: kerasbuti@gmail.com
telf: 687878781

D'Antilles et d'Ailleurs MARTINIQUE, FORT DE FRANCE

Title: **Sortie de partage** BEST PRACTICE 1

Background Information

· *Title of the practice:* In English: *Discovering the natural environment*

· *Name of institutions involved:* Mouvement du Nid

· *Country / Region / Municipality involved:* France/Martinique

· *Start and duration:* Dec 2020 - March 2021.

Description

· *Sustainable thematic area:* Discover of the nature

· *Objectives:* The *"mouvement du nid"* aims to help prostitute women to get out of prostitution. In Martinique, the movement work specifically with migrant women. The general purpose is to help them in all aspect of their life in order to quit prostitution: work, housing, family, language.... In this project, they organised tours of 4 places in wild nature with the women and their kids.

· *Actions carried out:* Full day tour in a recreation way discovering beautiful natural places in order to create conviviality and let the women be more confident.

· *Methodologies used:* Getting out of their daily lives, in a situation of discovery, with no one knowing, and judging them. Experiencing the feeling of nature.

· *Tools/Resources used or created:*

Nature is the best free tool, furthermore in Martinique. Because it's easier to connect with the inner self, and others in Nature.

Impact

· *Target group(s) & their background (e.g. professional, cultural, gender) :*

Migrants women getting out of prostitution and their kids. Large part of them came from Venezuela

· *Success factors:* The aim is the women discovering that they are more than prostitutes or migrant in Martinique. They are humain, part of nature. People having the right to live in an enjoyable environnement.

· *Weak elements/challenges:* The first visit took place without the kids, and by response to their usual experience of being rejected and judged by people in their daily lives, some of the women acted provocatively. They had some very immature behaviors: refusing to participate, throwing garbage in the middle of the wild environnement and mocking people they met during the walk. Participating in these activities with their kids allowed them to decentralise their attention by focusing on a goal related to their children. For them it was much easier to see the value of such an excursion, as long as their children were involved. . So they've been more driven to fully take part, and enjoy it.

· *Transferability (ideas, knowledge, methods, etc.):*

Usually, The Mouvement du Nid, meets women in need situations, asking for help in various domains. Being with them in another situation was very useful to develop strength relationships and give discret advices in all domains, including parenting..

· *Achievements/Tangible outputs (please include a link, if any):*

Migrant women in prostitution are doubly disconnected from their bodies: because of migration and prostitution. Along this excursion, it was possible to see evolution very positively. Also, during some discussions, all of them took this experiences as example of how they finally met the Martinique and begin to enjoy it.

· *What are the innovative points of the methodological approach used?:*

Enalia, who runs the project were glad to use this specific time to discover more intimately the women with who she works usually. More specifically, she was able to observe their relations with their children, and provide some advice on a very subtle way, during discussions.

· *In what way does this practice promote migrants' integration?:*

Women followed by the Mouvement du Nid, usually arrived in the main city (Fort de France), on a specific neighboorhood (Terre Sainville) and are afraid to go outside. They feel lonely in their daily life, and think every one will act with them like people do in Terre Sainville (people uses to be violent with them, and a lot of them report some physical harassment).

· *In what way does this practice promote environmental awareness and eco-friendly strategies?*

Being in nature is always a first useful step in order to become aware of the nature connection, the human being part of the whole. On the second hand, it was the occasion to work on the direct impact of our action. Some of the women literally threw their garbage behind some trees, as it was normal. It was the occasion to discuss with them of the need of being responsible of our garbage, by using it properly. .

Further Information

· *Website:* https://mouvementdunid.org/

· *Social Media:* FB : https://www.facebook.com/NidMartinique972/

· *Contact information:* Enalia, +596 696 44 73 18

Title: City Garden in a day care center

BEST PRACTICE 2

Background Information

· *Name of institutions involved:* Social Action of La Croix Rouge

· *Country / Region / Municipality involved:* France/Martinique

· *Start and duration:* Since January 2019 with young victims of sexual abuse.
Since November 2020 with migrant women
Still active

Description

· *Sustainable thematic area:* Community Garden

· *Objectives:* The garden is set in a daily care center in a poor neighborhood of Fort de France. This place is aimed to welcome all people in situation of need, especially asylum seekers and other migrants.

· *Actions carried out:* The purpose is to cultivate and maintain a garden that can produce food for consumption. The daily care center is dedicated to be a shelter, and aims to propose some activities for everyone who is coming.

· *Methodologies used:* If they used the knowledge of the workers of Atoumo community garden, the experience of the participants also proved extremely valuable. Among the public, there were indeed people who were very familiar with gardening practices, and who had a lot of background on this subject.

Like all the projects led by the social pole of the Red Cross, the presence of a social worker also makes it possible to work on other subjects without seeming to: language of course, but also addiction, self-confidence, parenthood…

· *Tools/Resources used or created:*

The main tool is the garden itself, and a partnership with a community garden next door, called ATOUMO. The migrants went to visit the garden, where they received a presentation on the local culture and the species that can be grown in a small garden. Afterwards, the person in charge of ATOUMO visited the Red Cross garden to give advice.

Impact

· *Target group(s) & their background (e.g. professional, cultural, gender) :*

When it was created, the garden the experience of the participants also proved extremely valuable. Among the public, there were indeed people who were very familiar with gardening practices, and who had a lot, 16 of whom are women, and 16 foreigners, mainly Haitian)

· *Success factors:* The main goal is to make people independent and autonomous. Therefore, the emphasis is on the acquisition of knowledge and skills but also self-confidence.

· *Weak elements/challenges:* In the beginning, it was not easy to get people involved on a regular basis, and sometimes the staff of the Red Cross had to help out with the maintenance of the garden.

· *Transferability (ideas, knowledge, methods, etc.):* *Transposability is at the core of the project. Accommodation will soon be integrated as a key part of this journey out of prostitution. Garderners will be allocated to every housing pro-*

ject so that each person will be able to produce a part of his or her food.

In the long term, the opening of a HUDA (Accommodation for asylum seekers) is planned. And thanks to this conclusive experience of shared gardens, from the conception of the accommodation project, it was decided that gardens would be created in collaboration with the local population.

Usually, The Mouvement du Nid, meets women in need situations, asking for help in various domains. Being with them in another situation was very useful to develop strength relationships and give discret advices in all domains, including parenting..

· *Achievements/Tangible outputs (please include a link, if any):*

In the continuity of the gardening activities, cooking workshops with the products of the garden will soon be organized.

Innovation & Outcomes

· *What are the innovative points of the methodological approach used?:*

Working with people in great social, economic and psychological distress often means dealing with their most urgent needs. But using a tool such as the garden makes it possible to establish a relationship of trust and intimacy with this public, and to encourage a salutary interaction.

· *In what way does this practice promote migrants' integration?:*

— Language acquisition

— Knowledge of the local use of natural product

— Meeting with another organisation (ATOUMO)

— Intercultural exchange

— Having an activity! Because idleness is an obstacle to well-being and therefore to integration.

· *In what way does this practice promote environmental awareness and eco-friendly strategies?*

With the promotion of the consumption of local products, and the knowledge of their uses. Familiarisation with sustainable practices management of organic waste in particular) within a garden is also to be taken into account.

Further Information

· *Website:*	shorturl.at/oMSWZ
· *Social Media:*	FB : shorturl.at/hisM4
· *Contact information:*	Louis Paul Koumba | +33 6 44 32 04 39 Head of Social departement at Red Cross Martinique

BEST PRACTICE 1

Title: Sicilia Integra Socio-Economic Integration of Migrants and Sicilian Youth Through Organic Products

Background Information

· *Name of institutions involved:* Gaia Education, University of Catania (Department of Agriculture, Food and Environment, Di3A)

· *Country / Region / Municipality involved:* Italy / Sicily / Municipality of Catania

· *Start and duration:* 01/2016 - 01/2019 (3 years; completed)

Description

· *Sustainable thematic area:* Agriculture, agroecology, circular economy

· *Objectives:* Sicilia Integra aims to support the socio-economic integration of migrants arriving in Sicily through sustainable community and agroecology capacity-building activities, having in mind to create an alternative trading platform for the commercialisation of local organic products in European markets. The project aims to foster the professionalisation of migrants and unemployed youth, create new job opportunities in regenerative agriculture, while contributing to the development of a circular economy in Sicily. Specific objectives are: creating Education for Sustainable Development (ESD) learning pathways to support the professionalisation of migrants in the European organic food markets; establishing circular economy schemes connecting regional food systems with European organic food buyers and markets. Cross-cutting objective: promoting humanitarian values which will shape the actions aimed to address complexities deriving from historic cultural, social and religious differences.

· *Actions carried out:* The project includes six different learning paths (i.e. Milestone) that incorporate different dimensions of sustainability. The paths can include both training and learning activities and are so articulated:

— Milestone 1: Design for Sustainability and Organic Food Systems 5-week course

— Milestone 2: Training on the job

— Milestone 3: Designing urban gardens in Floridia

— Milestone 4: Rehabilitation of abandoned urban gardens in Catania

— Milestone 5: Paternò inspires more designers for sustainability

— Milestone 6: Exploring aromatic and medicinal plants in the Iblei Mountains

· *Metodology used:* The project will be utilising methodological approaches based on existing and further expansion of current approaches, theories and methods developed by a network of best practices within fair-trade, sustainability education, ecovillages, and agro-ecology movements. Education for Sustainable Development (ESD) approaches will support migrants and unemployed youth to reflect and act on valid alternatives towards food security while promoting good food and healthy diets; strengthening local economies and sustaining small enterprises and the viability of small farms.

· *Tools/Resources used or created:*

It is expected that the combined tools of: an interactive curriculum and a series of pilot activities will support a pathway for migrants and unemployed youth to develop new skills. The developed educational tools will incorporate three main dimensions of sustainability (environment, society and economy) with specialisation in organic agriculture techniques and sustainable community design.

Impact

· *Target group(s) & their background (e.g. professional, cultural, gender) :*

Beneficiaries are 70 migrants; among them:

- Groups of migrant males (mainly from African and Asian Countries);

- Group of migrant women, aged 16 to 29, from Nigeria, Gambia and Mali (most of them have been in treatment for a more or less severe PTSD condition);

23 young unemployed from Sicily

· *Success factors:* Enhancing solidarities between migrants and local communities (some families were interested to be involved in welcome programmes), encouraging independent decision making, embracing diversity that could enrich the local communities.

· *Weak elements/challenges:* Mediation of conflicts among different cultures and nationalities, integration with the local community.

Language mediation.

Offer to the target groups educational and recreational opportunities that match their interests.

· *Transferability (ideas, knowledge, methods, etc.):*

Sicilia Integra acts in a region which is one of the targets of migration flow in Europe. The practice aims at empowering migrants by providing them with agricultural skills, and being Sicily characterized by specialized agriculture linked to the cultivation of vines, olive trees and citrus fruits, the methodology can be replicated at a regional level.

The methodology based on sustainability education, and agro-ecology movements, can be transferred to rural areas even at a national level, to create learning and training activities that can cover different topics, and therefore could be not exactly replicated, depending on the expertise involved.In this way the practice can be targeted to a wider audience, such as disadvantaged groups in rural areas, which can include women, seasonal workers, workers owing to limited access to land, unemployed.

· *Achievements/Tangible outputs (please include a link, if any):*

Capacity development of migrants supported by an operational technical team and other experts involved. By the end of the project, migrants and unemployed youth can apply principles of circular economies and local markets trading into their host communities, Migrants have learned to read the territory and to deepen the interaction with the context in which they live and work. Migrants have the ability and skills to set up local social enterprises, cooperatives, and management services to support the cohesion and sustainability of the local community. They have acquired a fresh perspective of ecological design whilst learning about the cultural and natural histories of Sicilian agriculture.

Each learning path has a different outcome, among the most significant ones:

Learning of the art of making organic pasta, which will be sold through a newly formed social enterprise: https://www.granidigaia.com/

Developing of a water system on abandoned urban land and learned how to utilise various composting techniques during the Ecological Design Week: https://youtu.be/8GyYZMbYMjM.

Innovation & Outcomes

· *What are the innovative points of the methodological approach used?:*

The practice seeks to build an integrated model where the implementation of training courses targeted at creating entrepreneurial skills is aimed at autonomy in the agricultural sector. It offers the opportunity for personal and professional growth by enhancing business management skills and providing knowledge on citizenship rights and duties. in this way participants will be provided with the necessary know-how to be able to run a business.

· *In what way does this practice promote migrants' integration?:*

Agricultural practices linked to market opportunity and their recognized social role in building a more inclusive Europe have awakened enthusiasm for gaining more education and experience in all students, as well as improving their language skills. Migrants labour contributes decisively to the local agricultural economy, giving a positive perception of their integration into the host society.

· *In what way does this practice promote environmental awareness and eco-friendly strategies?*

The practice, beyond the agricultural social nature, acts as a benchmark for environmental changes linked to a change in the style of consumption.

Further Information

· *Website:* https://www.gaiaeducation.org/project-based-learning/siciliaintegra/

· *Social Media:* https://gaiaeducationblog.wordpress.com/

· *Contact information:* May East, Chief Executive
may.east@gaiaeducation.org

Title: **Puliamo il Mondo dai Pregiudizi (Clean Up the World)**

BEST PRACTICE 2

Background Information

· *Name of institutions involved:* Legambiente

· *Country / Region / Municipality involved:* Italy
(the practice is implemented nationally by more than 40 associations)

· *Start and duration:* Since 1993

Description

· *Sustainable thematic area:* Waste collection, urban regeneration

· *Objectives:* Puliamo il Mondo is a national environmental volunteer campaign on sustainable waste management and on the promotion of the circular economy. The main objective is the removal of abandoned waste from public spaces and natural environments.

By doing so, the practice aims at promoting community based environmental actions for a cleaner and healthier world; to share all the information and practical experience that clean-up organizations have developed; to create an international focus for clean-up activities thereby raising the awareness of governments, industries and communities about local environmental issues, particularly waste minimization, recycling and waste manage. Since 2018, the campaign has promoted solidarity and integration, in collaboration with the European Commission and an organizing committee made up of 41 associations dealing with migrants, foreign communities, asylum seekers, prisoners, disabilities, mental health, discrimination based on sexual orientation.

· *Actions carried out:* The activities carried out differ according to the associations that organize them, including:

— Multilingual environmental education sessions;

— Reflection and sharing on the themes of environmental awareness, hospitality and solidarity;

— Planting of flowers and plants;

— Maintenance of small furniture (benches, bridges);

— Cleaning up of waste and garbage from natural (beaches, mountain paths) and urban environments (parks, squares, neglected metropolitan areas).

· *Metodology used:* The outdoor education approach makes the most of the opportunities of being outside and of conceiving the external environment as a place of training. This practice facilitates the integration of migrants by activating a greater involvement of the participants which should lead to a greater understanding of cultures: the planned activities are physically and intellectually stimulating, more interactive and engaging than the classic experiences in classrooms.

· *Tools/Resources used or created:*

A communication kit will be provided to each institution that adheres to the initiative, available here: https://puliamoilmondo.it/comunicazione-media/materiali-di-comunicazione

Also a useful cleaning kit, (to make volunteers recognizable and identifiable) will be provided. The kit contains: hats with visors, rubberized gloves, bibs, “Clean area” signposts, 2 Legambiente flags (and from 2020 Safety Protocol for the containment of the risk of contagion from Sars-CoV-2).

A guide to organizing an event in all its phases is available here:
https://puliamoilmondo.it/images/MANUALE_PIM_2020.pdf.

· *Target group(s) & their background (e.g. professional, cultural, gender) :*

— Citizens of the areas where the activities are carried out

— Migrants and asylum seekers from the reception centers

— Individual/associations interest in environmental matter

· *Success factors:* Small community campaigns and activities contribute to national success and can be replicated if they are well received, even on a larger scale. Focusing on a few days a year leads to continued long-term observance.

· *Weak elements/challenges:* Small community campaigns and activities contribute to national success and can be replicated if they are well received, even on a larger scale. Focusing on a few days a year leads to continued long-term observance.

· *Transferability (ideas, knowledge, methods, etc.):*

The Clean Up the World global program is in collaboration with the United Nations Environmental Program (UNEP), so its geographic replicability has been proven in more than 130 countries across the world, divided into 6 macro areas. The possibility for anyone organizing an event to access both a common cleaning kit and communication tools offers the possibility of being clearly recognized, giving homogeneity to the practice.

Projects are generally loosely structured and cannot be replicated directly, but if there's the will to carry out similar activities the outdoor education approach is the element of identity that must be maintained in all of them, since experiences in nature they can have intrinsic value and be difficult to replace with internal places.

· *Achievements/Tangible outputs (please include a link, if any):*

In the 2020 edition, 41 associations, schools and municipalities joined the practice with various activities, and despite the pandemic, 300.000 volunteers participated. In the 2019 edition, thanks also to the mobilization of Fridays for future, over 700.000 volunteers were estimated. Legambiente has issued a report on the type of waste most found in the monitoring days. Overall, 27.854 waste is collected and catalogued, 60% of which is plastic and 32% consists of cigarette butts. Among these, the majority are "disposable" products belonging to the "packaging" category, which account for 29% and 27% respectively of the total waste found.

Reduction in garbage in public areas leading to increased health, sanitation and safety standards. Increased awareness of waste minimization and recycling. Community involvement, including schools, media and local organizations. Annual global campaign established.

Evidence of the activities carried out can be found: https://www.youtube.com/watch?v=XPCxpOKCZWk | https://www.youtube.com/watch?v=oGQ1Xo-W8NQ

Innovation & Outcomes

· *What are the innovative points of the methodological approach used?:*

Human ecology, which considers the environment in human and social terms, becomes a tool for social inclusion and for the removal of cultural barriers, against the fears that prevent us from building community relationships.

· *In what way does this practice promote migrants' integration?:*

A better environment comes from collective commitment and solid community relationships. Being a citizen of a place means taking care of that territory, regardless of nationality or social background. Involving migrants makes them responsible towards the community to which they belong and commits the same to strengthening relationships of proximity, the sense of belonging to our territories, promoting a new multicultural identity.

· *In what way does this practice promote environmental awareness and eco-friendly strategies?*

The practice is designed to unite communities around the world in an activity to demonstrate concern for local environments. By participating in clean-ups, citizens can create immediate results that could lead to permanent changes in their local areas. Clean-ups should serve as catalysts for changes in attitudes and behaviour and encourage adoption of practices like recycling, which can have a profound effect on waste management in the community. The purpose is to promote and encourage environmental awareness and discussion of pollution and associated issues by encouraging and coordinating clean-up activities.n.

Further Information

· *Website:* https://www.puliamoilmondo.it/

· *Social Media:* https://www.facebook.com/puliamoilmondo/
https://www.instagram.com/puliamoilmondo/?hl=it
https://twitter.com/puliamoilmondo1
shorturl.at/arPY9

· *Disemination actions:* A practical guide for promoting an event is available here:
https://www.puliamoilmondo.it/images/2020/Vademecum_Social_2020_def.pdf

· *Network:* List of partners available here:
https://www.puliamoilmondo.it/partner-volontariato-aziende/partner

· *Contact information:* National Coordination:
puliamoilmondo@legambiente.it

Title: **Non Scado**

BEST PRACTICE 3

Background Information

· *Name of institutions involved:* Circolo "Il Carrubo" Legambiente di Ragusa

· *Country / Region / Municipality involved:* Italy / Sicily / Ragusa

· *Start and duration:* 2013 – ongoing

Description

· *Sustainable thematic area:* Food waste

· *Objectives:* Non Scado is a local initiative coordinated by Legambiente Ragusa, which has allowed to activate a circuit for the recovery of food products in expiring or non-marketable conditions for various defects. Non-profit associations (i.e. Mecca Melchita) present in the area and adhering to the circuit receive food from some supermarkets, farms, and bakeries in order to redistribute it to disadvantaged people. Since 2016, migrants have participated in the redistribution process.

· *Actions carried out:* Non Scado allowed the collection and redistribution to families in difficulty of almost 250 tons of food perfectly edible. MERKANT S.r.l. as the contributor of both food and non-edible products, it carries out the free sale at supermarkets who adhere to the initiative, together with the association of bakers with about 30 bakeries, some bars for the recovery of pastry and gastronomy products and the Albabio organic farm from which they were about 1500 quintals of organic vegetables recovered have participated in the redistribution.

· *Metodology used:* The planning of the activities is entrusted to the non-profit associations that adhere to the initiative, which have 20+ years of experience in the voluntary sector (the operators themselves participating in the activities are volunteers).

Impact

· *Target group(s) & their background (e.g. professional, cultural, gender) :* Beneficiaries are:

— The large-scale retail trade which reduces the costs of disposing of non-marketable goods

— The non-profit associations which have goods to offer

— The city and citizens who see a reduction in the cost of the waste collection

— Migrants and asylum seeker

— Disadvantaged families (during the Covid19 pandemic more than 40 families have been assisted).

· *Success factors:* The success of the practice lies in the sense of solidarity and generosity that arises from the associative environment towards those situations of difficulty or marginalization. The biggest change occurred on the part of large-scale retailers, which took a step towards avoiding waste by helping the local community (during the pandemic activities such as "suspended/gifted grocery shopping" were carried out).

· *Weak elements/challenges:* The cost reduction activity of large-scale distribution could lead to a decrease in donated goods. The lack in participation of retailers could lower the amount of redistributed food. Sometimes the lack of volunteer participation makes distribution (often house-to-house) more problematic to implement at a logistical level. The lack of adequate communication and dissemination does not allow the project to be sufficiently known.

· *Transferability (ideas, knowledge, methods, etc.):*

At the moment, the involvement of migrants has not continued for economic and logistical reasons, but it can potentially be reactivated at any time. The idea is potentially transferable in any places where the main actors operating in the practice are available (large-scale distribution and third sector associations, in particular those that work with migrants) and who have the skills and expertise to be able to organize the network, since Non Scado does not follow a methodology specifically implemented for the project itself. The practice can be also improved even at the local level itself, giving it a more structured and official organizational apparatus and expanding the staff.

· *Achievements/Tangible outputs (please include a link, if any):*

Non Scado allowed the collection and redistribution to families in difficulty in the province of Ragusa (municipalities of Ragusa, Modica, Scicli) of almost 250 tons of food perfectly edible recovered and redistributed, together with two different supermarkets bakeries and an organic farm. Over 700 kilos of organic oranges and 3000 kg of biological tomatoes and vegetables that would otherwise have gone to waste have been collected by migrants and redistributed.

Innovation & Outcomes

· *What are the innovative points of the methodological approach used?:*

The innovative aspect lies in the collaboration between small/medium-sized local associations and the network of large-scale retail trade, which is usually oriented towards a large-scale consumption.

· *In what way does this practice promote migrants' integration?:*

Non Scado is one of the initiatives envisaged by a protocol signed with the Prefecture of Ragusa by the voluntary associations operating in the area for the involvement of migrants and asylum seekers in voluntary activities. This represents a concrete opportunity to improve reception by the population and promote inclusion with an undoubted benefit for the entire community.

· *In what way does this practice promote environmental awareness and eco-friendly strategies?*

In Sicily, one of the most worrying problems is the availability of landfills which are nearing exhaustion; reducing landfill waste will help extend landfill life. Non Scado is a practice aimed at environmental sustainability through the reduction of food waste, bringing evident and immediate positive results both on the side of the environmental impact as well as that of the reduction of disposal costs. The practice also has an educational value in raising public awareness on the issues of waste and conscious and sustainable consumption.

Further Information

· *Website:* http://www.legambientesicilia.it/

· *Social Media:* https://www.facebook.com/Non-scado-446937378792177

https://www.facebook.com/legambienteragusa/

· *Contact info:* Presidente: Nadia Tumino

E-mail: legambienteragusa@gmail.com

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Green Interculturality

Promoting migrant inclusion through environmental awareness and eco-friendly strategies

Foundation Bricks

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