DO NUT Give Up:

Doughnut Economy for Third Sector Organisations working with young people

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(2021-2-EE01-KA220-YOU-000048246)

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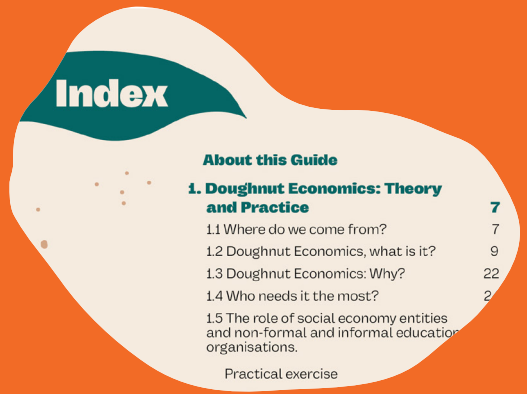

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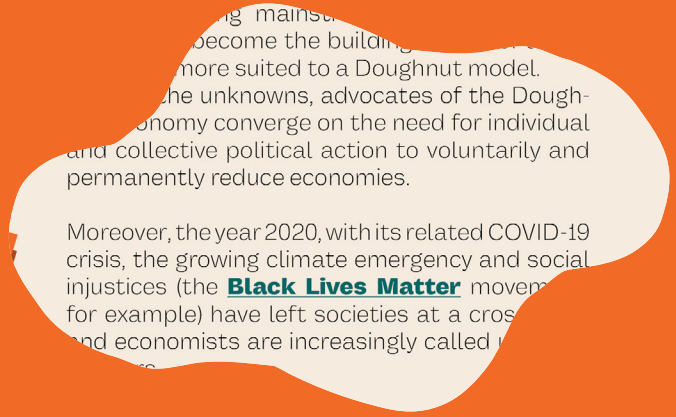

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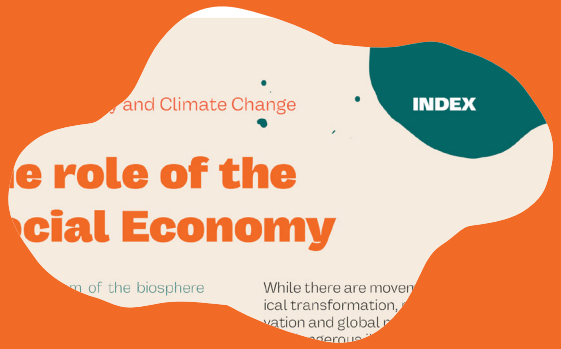

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Index

“We have no right to ask ourselves whether we are going to make it or not. All we have to ask ourselves is what is the right thing to do? What does the planet require from us, if we are to continue to live on it?”

Wendell Berry

About this Guide

The Doughnut Economy refers to an alternative, solidarity-based, cooperative and simpler model of society, which is opposed to the current system of growth built upon overproduction and over-consumption, whose trendency is indisputably unsustainable for the future of the earth and its population. As Yayo Herrero (2010) points out "we live in a biocidal system".

The Doughnut Economy aims at preserving natural resources and maintaining social integrity. In other words, it rethinks our species' role in the ecosystem and formulates a new ethic to reorient the current socio-economic practices (which is becoming increasingly urgent, due to the lack of seriousness, enthusiasm and clear strategies).

How can we put this kind of transition in practice and ensure that it is democratic and based on the concepts of common welfare and care for the planet?

This Guide aims to explore the interrelationship between the Doughnut Economy and the role social economy organisations can play in it, especially when working with young people. We introduce the basic concepts of the Doughnut Economy and its link with the values and work of social economy organisations, such as the partner associations of this project, as we believe that they can play a crucial role in becoming vectors of change.

1. Doughnut Economics: Theory and Practice

"When something seems impossible to obtain, no matter what efforts are made, it means that an insurmountable limit has been reached on that level, and indicates the need for a change of level, a breaking of the ceiling. Striving to the point of exhaustion on that level degrades. It is better to accept the limit, contemplate it and savour all its bitterness.

Simone Weil

The concept of the Doughnut Economy is attracting increasing interest among third sector organisations and social movements, but it also raises a number of questions and requires clarification, especially among the younger generations. What is it and how has it developed? This chapter describes its history and reviews its foundations.

1.1 Where do we come from?

The idea of planetary boundaries, although known earlier, did not gain recognition until the 1960s, when a wave of new authors warned about the impossibility of sustaining continuous levels of economic growth.
These concerns and studies were particularly influential in the famous report **"Limits to Growth"** , commissioned from the Massachusetts Institute of Technology by the Club of Rome, published in 1972 and produced by 17 professionals. Prominent among them was the biophysicist and environmental scientist Donella Meadows (and her husband Dennis Meadows), which is why the report is sometimes also known as the "Meadows Report".

This topic also appears in a collection of writings by the Romanian mathematician and economist Nicholas Georgescu-Roegen (1906-1994). This scientist was one of the first to introduce the natural sciences into economics and argued that constantly increasing the size of the economy is impossible, because it is contrary to the laws of nature. Based on both evolutionary biology and thermodynamics, he argued that production should be considered an extension of biological evolution, and as such, should obey the laws of thermodynamics.
From this perspective, economic growth accelerates entropy, and at some point, acts as a constraint on primary production. His contributions are important because, perhaps for the first time, he wrote openly about the absurdity of growth ad infinitum in a finite world, and hence the need to replace traditional economics with a bioeconomics, or in other words, the need to weave ties between the economy and the biosphere (Latouche, 2009).

Over the following decades, the movement itself loses momentum, merging with the European growth of green and environmental policy, which, however, is eventually seen as ineffective.

Since then, the discourse of resource scarcity has continued to develop and is also found in similar philosophies in other parts of the world such as the concept of **Buen Vivir in Latin America, Ecoswaraj or Radical Ecological Democracy** (also known as RED) in India, **Ubuntu** in South Africa, or indigenous beliefs applied to the discourse of degrowth in Australia, including the basis of human well-being (in its more holistic view, beyond capital accumulation and technological gadgets, encompassing the community and emotional aspect), or indigenous beliefs applied to the discourse of degrowth in Australia.

They all include as a basis human wellbeing **(in its most holistic vision, beyond accumulation of capital and technological gadgets, encompassing the community and emotional aspect as well),** equity and justice, governance based on direct participation, solidarity or the dignity of labour (Kothari et al., 2015).

The Doughnut Economy is also marked by the biophysical limits of the planet that must not be exceeded in order to avoid taking vital risks for the community.

Activity: Planetary Boundaries: Understanding and Protecting Our Planet

Objectives

-Understand the concepts of “planetary boundaries” and “sustainability”.
-Identify individual and collective actions to preserve the environment.
-Encourage critical thinking and ecological responsibility.

Materials

-PowerPoint presentations or educational videos.
-Sheets and pens.
-Recycling materials for practical activities.
-Computers or tablets for research.

Workshop Structure

Block 1: Introduction and Awareness (1 hour)

-Welcome activity (15 min): Presentation and ice-breaker dynamics.
-Educational talk (30 min): Presentation on planetary boundaries, climate change, biodiversity, water cycle, etc.
-Group discussion (15 min): Reflection on how these issues affect our daily lives.

Block 2: Research and Analysis (1 hour)

-Group work (30 min): Each group investigates a different planetary boundary.
-Short Presentations (30 min): Each group shares its findings and proposals to mitigate the different problems.

Block 3: Practical Activity (1 hour)

-Creative workshop (30 min): Create artistic works or models using recycled materials to represent the concepts learnt.
-Exhibition and feedback (30 min): Display the works and discuss the ideas behind each creation.

Block 4: Action Plan and Closure (1 hour)
-Action planning (30 min): Create an individual and group action plan to contribute to sustainability.
-Final reflection and closing (30 min): Sharing of thoughts, presentation of certificates or souvenirs, and acknowledgements.

Advice

-Maintain an interactive and participatory environment.
-Adjust the content to the age and background knowledge of the young people.
-Include examples that are local or relevant to your environment.
-Provide time for questions and open discussions.
-Consider inviting a subject matter expert to enrich the experience.

Questions that you as facilitator can use during the activity.

Including interesting and thoughtful questions can enrich the experience of this planetary boundaries workshop. Here are 10 questions that can be used to generate discussion and critical thinking:

-What are planetary boundaries and why are they important for our future?
-How does climate change affect planetary boundaries and what is its impact on our daily lives?
-In what ways can our daily actions cross or respect these boundaries?
-What is the relationship between biodiversity and planetary boundaries?
-How can government policies and corporate actions influence planetary boundaries?
-What is the role of technology and innovation in managing planetary boundaries?
-How can local communities contribute to global sustainability?
-What challenges do we face in trying to balance economic development and environmental preservation?
-How can knowledge of planetary boundaries influence our consumption decisions?
-What strategies can we adopt to educate others about the importance of respecting planetary boundaries?

Activity: SDGs (Sustainable Development Goals) Obstacle Race

Objectives

-Raise awareness among young people about the 17 SDGs (Sustainable Development Goals) and how their actions can contribute to achieving them.

Materials

-Cards or posters of the 17 SDGs.
-Objects to create obstacles (cones, ropes, boxes, etc.).
-Symbolic prizes or certificates of participation.

Duration:

Approximately 2 hours.

Description of the Activity

Introduction and division of teams:

-It begins with a brief introduction to the SDGs, explaining their importance and relevance.
-Divide young people into small teams.

SDG stations:

-Set up several stations, each representing a specific SDG. At each station, place an obstacle related to that theme. For example, for the SDG “Quality Education”, the obstacle could be a series of questions about global education that participants must answer correctly in order to move forward.
-Each team rotates through the stations, facing challenges and learning about each SDG.

Reflection and Discussion:

-Once all teams have completed the race, bring participants together for a debriefing session.

-Facilitate a discussion about what they learned, how they felt about each challenge, and how they can apply this knowledge in their daily lives to contribute to the achievement of the SDGs.

Closure and recognition:

-Conclude the activity with a motivational closing, emphasising the importance of individual and collective actions on the SDGs.

-Award symbolic prizes or certificates of participation to all the young people who took part.

Additional Considerations

-Make sure the activity is inclusive and accessible to all participants.
-Adapt the obstacles and challenges according to the age and ability of the participants.
-Encourage active participation and teamwork.

Reflection on the activity

For this activity, it is essential to include reflection questions that encourage critical thinking and a deeper understanding of the topics covered. Here are five questions or reflections that may be useful for this activity.

Which of the Sustainable Development Goals made the biggest impact on you and why?

-This question encourages participants to reflect on the SDGs that seemed most relevant or striking to them. It allows them to discuss the reasons behind their choice and how these goals relate to their daily life or community.

How can you apply what you have learned today about the SDGs in your daily life or in your community?

-This reflection motivates participants to think about concrete actions they can take to contribute to the SDGs. It fosters the connection between theoretical learning and practical action.

What challenges do you think our communities and the world face in achieving these goals?

-This question helps participants to consider the real obstacles and difficulties in implementing the SDGs. It promotes a discussion about realistic solutions and the importance of cooperation and commitment at local and global levels.

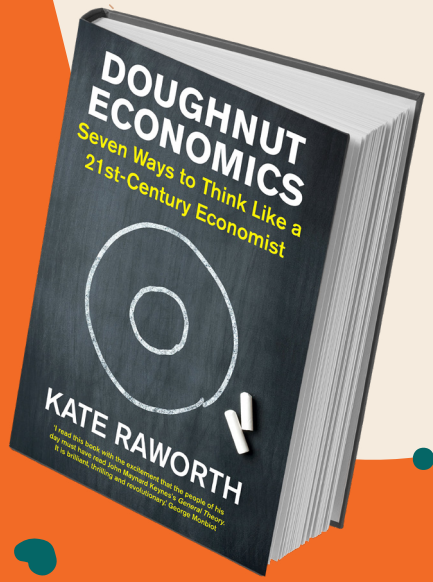
How do you think the teamwork during the activity influenced your understanding of the SDGs?

Reflecting on team dynamics and collaboration helps participants understand the importance of cooperation and communication in achieving common goals - a key aspect of the SDGs.

If you could add an 18th sustainable development goal, what would it be and why?

This creative and open-ended question invites young participants to think beyond the stated goals and to consider other important areas of sustainability and development. It stimulates creativity and critical thinking about global and local needs.

1.2 Doughnut Economy, what is it?



This concept was introduced by the British economist Kate Raworth, in her **book** **"Doughnut Economics: Seven Ways to Think Like a 21st Century Economist"**, in 2017. The theory argues that 20th century economic thinking is ill-equipped to deal with the 21st century reality of a planet on the brink of climate collapse. Rather than equating a growing GDP (Gross Domestic Product) with a successful society, our aim should be to fit all human life into what Raworth calls the "sweet spot" between the "social base" (where everyone has what they need to live a good life) and the "environmental ceiling". In general, people in rich countries live above the environmental ceiling. Those in poorer countries often fall below the social floor. The space in between: that is the Doughnut.

The theory is so named because it is visually represented by two doughnut-shaped discs: the one in the centre is the social base, which includes basic fundamental rights, and the outer ring is the ecological ceiling, which cannot be exceeded. In the middle is the space in which humanity can thrive, if the limits of the planet are respected. Both circles coincide with the **Sustainable Development Goals(SDGs) of the United Nations. In fact,** Cristina Gallach (a member of the UN team that in 2015 launched the Sustainable Development Goals) recalled, during a speech at the National Environment Congress in 2018, that the SDG logo owes its circular shape precisely to Raworth's theory presented earlier in an article, in 2012.

The United Nations Sustainable Development Goals

WHAT ARE THE LIMITS OF THE DOUGHNUT MODEL?

Economist Kate Raworth used the nine environmental thresholds that must not be exceeded - described by **Johan Rockström et al in 2009** - to avoid a further natural degradation that would further compromise the health of the planet:

- **climate change.**
- **loss of biodiversity.**
- **ocean acidification.**
- **land conversion.**
- **freshwater extraction.**
- **loads of nitrogen and phosphorus.**
- **chemical pollution.**
- **air pollution.**
- **and the depletion of the ozone layer.**
- **In turn, there are 12 social goals essential for humanity to prosper, many of which are basic human rights:**
- **food security.**
- **decent incomes.**
- **water and sanitation.**
- **health.**
- **education.**
- **energy.**
- **gender equality.**
- **social equity.**
- **resilience.**
- **political participation.**
- **rent and work.**
- **networks.**
- **and access to housing.**

Image from Sustainable Development

THE ECONOMICS OF THE DONUT

It proposes to establish as priorities of the economy reduce inequalities and ensure environmental sustainability

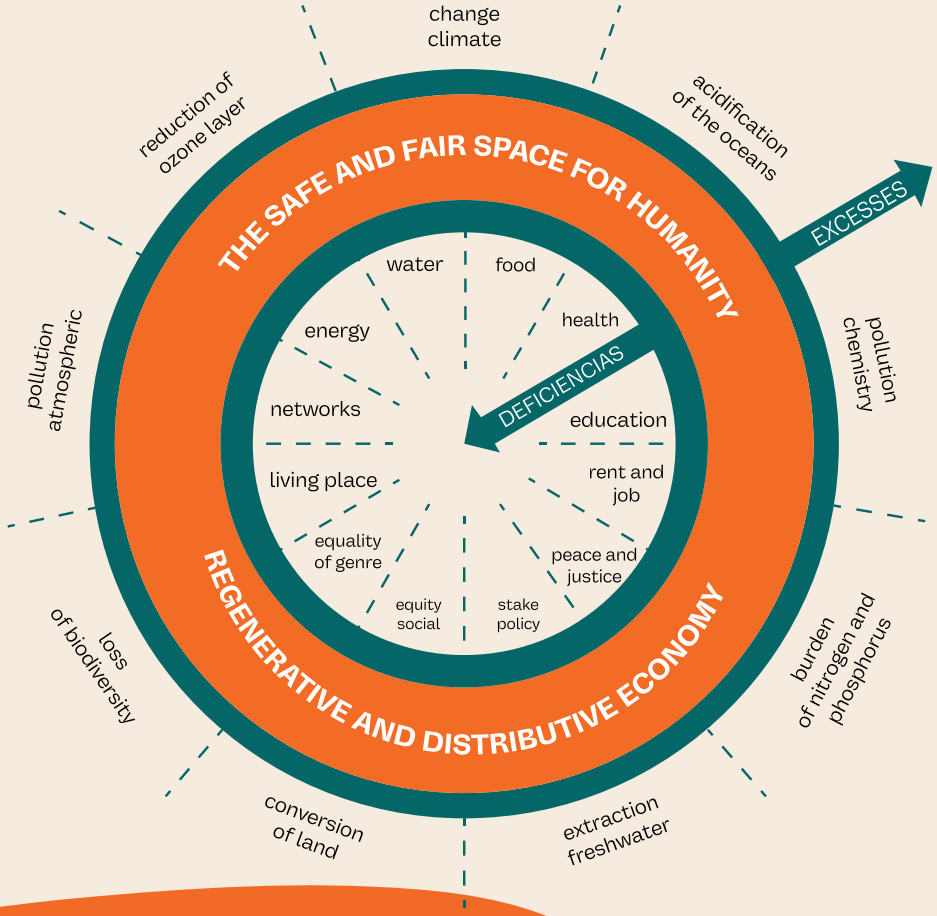


Image from TIme

Doughnut and COVID-19. A practical example of implementation.

In April 2020, during the first wave COVID-19 wave, the Amsterdam city government announced that it would recover from the crisis and avoid future catastrophes by implementing Kate Raworth's idea. **Amsterdam**, the Dutch capital, **was the first city in the world to make an official commitment to the Doughnut Economy.**

"I think it can help us overcome the effects of the crisis," said the mayor of Amsterdam, Marieke van Doornick, in an interview for **The Guardian**. The central premise was simple: the goal of economic activity should be to meet the basic needs of all people, but within the available resources of the planet.

"When we suddenly have to worry about climate, health, jobs, housing, care and communities, is there a framework that can help us with all of that?" Raworth added: **"Yes, there is. And it is ready to go".**

Amsterdam's ambition was, therefore, to bring the 872,000 residents within the safe space of the Doughnut. That is, **ensuring they have access to a good quality of life, while doing so in a sustainable way and without putting further pressure on the planet**. Guided by Raworth's organisation, **Doughnut Economics Action Lab (DEAL)**, the city is introducing massive infrastructure projects, new employment schemes and novel public policies and contracts, keeping the philosophy of the Doughnut Economy in mind.

Van Doorninck explains what and how this is being done using the housing crisis as an example. In Amsterdam, almost 20% of tenants are unable to meet their basic needs after paying rent, and only 12% of approximately 60,000 applicants for social housing succeed. A simple solution could be to build more housing, but the Amsterdam Doughnut model highlights that carbon dioxide emissions from the urban area are already 31% above 1990 levels. In addition, imports of building materials, food and consumer products from outside the city account for 62% of these emissions.

Therefore, Van Doorninck says that the municipality planned regulations for the construction of such housing, to ensure the use of recycled and natural materials, such as wood.

"The Doughnut does not bring us the answers, but a new way of looking at the problem we have, so that we don't remain in the same structures as before," she said.

On the other hand, Ilektra Kouloumpi, senior strategist at **Circle Economy** says the Amsterdam example is **"learning by doing**. They are very interested in experimenting. Creating this process of bringing the Doughnut to the city means **taking a conceptual and theoretical model into practice** and turning it into a **tool for decision-making and design**. And that happens in a **participatory format."**

Without losing sight of the great importance of civic movements, on the other hand, some 400 individuals and local organisations have established a network called the **Amsterdam Doughnut Coalition**, to run their own programmes of activism and self-organisation of neighbourhoods, families and collectives.

Part of the challenge will be to make companies more socially focused, says Drouin. "We can't transform the system when companies still rely on shareholder investment, which is primarily based on money rather than purpose".

Creating public awareness will also be a challenge, she says. "How can we become a city based on the Doughnut Economy if my neighbour hasn't heard of it or doesn't understand why it is relevant for her? Why should people care about a new economic model when they are struggling to pay their rent or send their children to school?".

"In the end, we need a co-created dream," says Drouin, "something we can look forward to, something where no one is left behind, neither the people nor the planet".

That's what has attracted so many people to the Doughnut model in the first place. "The model is powerful because it is simple and it speaks to everyone," says Kouloumpi. "The problem is how to bring those people together; this is a very mixed group."

Raworth says a lot of it comes down to communication, changing minds one at a time. "It seems like it could take forever to shift paradigms," - Raworth says - "but in one individual, it could happen in the blink of an eye."

"The world is experiencing a series of shocks and surprising impacts that allow us to move away from the idea of growth towards 'thriving'. '' - says Raworth - **"Thriving means that our wellbeing is in balance. We know this very well at the level of our body. This is the moment when we are going to connect bodily health with planetary health."**

Amsterdam was the pioneer city, but certainly not the only one. DEAL has received a flood of applications from various municipalities and other entities seeking to build more resilient societies, after COVID-19.

The municipality of **Copenhagen** decided to follow the example of Amsterdam already in June 2020, as well as the **Brussels** region, the small city of Dunedin **(New Zealand)**, in September 2020, Nanaimo **(British Columbia)**, in December 2020, and **many more around the world**. A global map of Doughnut Economy initiatives and activists can be seen **here.**

? In order to incorporate the Doughnut Economy into their urban management models, cities need to answer the following questions:

Objective: What or whom does the city serve?

Networks: How is the city using its purchasing power and networks?

Governance: How is the city governed? Who is included in decision-making processes?

Property: Who owns the city's sources of wealth?

Finance: Is finance at the service of the city or the city at the service of finance?

Here, a video of a proposed technique on how to implement the Doughnut in the context of cities is presented. Basically it is about answering the following question:

How can our city be the home where people thrive, respecting the well-being of all people and the health of the entire planet?

This can be done through four crucial “lenses” that arise from the combination of two domains (the social and the ecological) and two scales (the local and the global).

Video: Downscaling the Doughnut to the City

Guide: Methodological Guide to Creating Portraits of Cities

Another practical example that emerged during the pandemic context and that is based on the Doughnut Economy is the document of the **WEAll** Initiative, the Wellbeing Alliance; a collaboration of organisations, alliances, movements and individuals working for an economy of human and ecological well being. This paper collected the following principles based on the Doughnut Economy, as a practical framework to guide their work.

BUILD BACK BETTER 10 PRINCIPLES

1. New goals - socially just & ecologically safe
2. Green infrastructure & provisioning
3. Protect environmental standards
4. Universal basic services
5. Guaranteed livelihoods
6. Fair distribution
7. Better democracy
8. Wellbeing economics organisations
9. Cooperation
10. Public control of money

The authors describe each of the principles as follows:

1. New objectives: ecologically safe and environmentally fair.

Prioritise long-term human well-being and ecological stability in all decision-making; downscale and disinvest from economic sectors that do not contribute to ecological and well-being goals; invest in those that do; facilitate a just transition for everyone, that creates jobs.

2. Protection of environmental standards.

Protect all existing climate policies and emission reduction targets, environmental regulations and policies, in all responses to COVID-19.

3. Green and provisioning infrastructure.

Develop new green infrastructures and provisioning, and sustainable social practices as part of COVID-19 recovery. For example, transform cities into car-free urban spaces; expand public transport, green energy, environmentally sustainable food production, low-carbon housing; apply environmental conditions to bailouts of carbon-intensive industries.

4. Universal basic services.

Ensure that the needs of everyone are met, including free of charge health coverage for the entire population, at the point of access; free universal provision or vouchers for basic levels of water, electricity, gas, housing, food, mobility and education.

5. Guaranteed livelihoods.

Ensuring that everyone has the means to live decently, for example, through income and/or job guarantees, or the redistribution of employment, through a reduced working time.

6. Fair distribution.

Create more equal societies nationally and globally, through a fair distribution of resources and opportunities. For example, more progressive and environmentally oriented income and wealth tax-

es; public/common ownership of key resources and infrastructure.

7. Better democracy.

Ensure effective, transparent and inclusive democratic processes, at all levels; end regulatory capture by corporate interests and corruption.

8. Economic welfare organisations.

Prioritise social and ecological objectives in all companies and organisations; implement circular economy principles to minimise resource use and waste; ensure economic and organisational democracy.

9. Cooperation.

Ensure cooperation and solidarity, at all levels, including in international politics and the global economy; across industry sectors and government ministries; at all scales (global, national, regional and local).

10. Public control of money.

Introduce public and democratic control of money creation. Spend newly created money on investments that promote social and environmental objectives.

“If we are really in a catastrophic situation - and we are - trying to analyse it is not a catastrophist discourse, but an exercise of realism”.

Jorge Riechmann

Another practical example was proposed by the French economist Serge Latouche (2009), when talking about "degrowth", a sibling-concept of the Doughnut Economy, with its famous "eight R's", which symbolise eight interdependent actions and objectives:

1. Re-evaluate. That is, diagnose society and promote new values, such as cooperation versus competition, enjoyment versus obligation or workaholism, humanism versus consumerism, etc.

2. Reconceptualising. In other words, finding new ways of interpreting reality and success that would translate into redefining concepts such as wealth and poverty or scarcity and abundance.

3. Restructuring. Both society and production, in accordance with the new values established.

4. Relocate. And give more value to the local, especially in terms of meeting basic needs.

5. Redistribution. Which would mean a new organisation of the distribution of goods.

6. Reduce. Above all, the impact of economic activity, which is an expansive consumer of the biosphere, but also of working hours and mass tourism.

7. Reuse. Linked to the attempt to extend the useful life of products and put an end to the irrational programmed obsolescence.

8. Recycle. Mainly based on the principles of the Circular Economy.

This basic list, as Latouche himself points out, could be extended, and indeed is often enriched with various proposals, such as radicalise, reconvert, reinvent (especially democracy), resize, reduce speed, relax, resign, rethink, etc., but all these terms are usually somehow encompassed in the main list.

The prefix "re-" in the eight proposed measures has been criticised as reactionary, or even romantic and nostalgic in its yearning to go back in time. However, Latouche explains that if there is

in it an element of reaction, it is only against the system of excesses and arrogance reflected in what Jean-Paul Besset denounces as the "over". Even in English there is a possible word play with "over": "the leftovers", "what is left over", as for example: overdevelopment, overproduction, over extraction, overfishing, overconsumption, overpackaging, overindebtedness and a long etcetera (Besset, 2005 in Latouche, 2009).

Moreover, an implicit value of the cultural revolution of the eight "R" can be reduced to a single word, whose meaning will be elaborated in more detail in the next chapter: Resist.

In short, the Doughnut Economy has given Raworth some high-profile admirers; Pope Francis endorsed it while the celebrated British naturalist Sir **David Attenborough** devoted a chapter to it in his latest book, "**A Life on Our Planet**", calling it **"our species' compass for the journey to a sustainable world"**.

David Attenborough

1.3 Doughnut Economy: Why?

Both **ecology and economy derive from the Greek word "oikos" meaning "household", and although both terms imply a form of household management, they seem to be increasingly distant**. The present Guide, through an attempt to highlight and weave threads between the idea of the Doughnut Economy and the informal and non-formal education work of social economy entities, questions the increasingly obsolete dominant economic and social thinking, in the face of the multiple crises that affect our societies and the planet, nowadays. It also invites us to discuss the potential of the Doughnut Economy movement, empowered through social economy entities, such as our associations, as we will explain below.

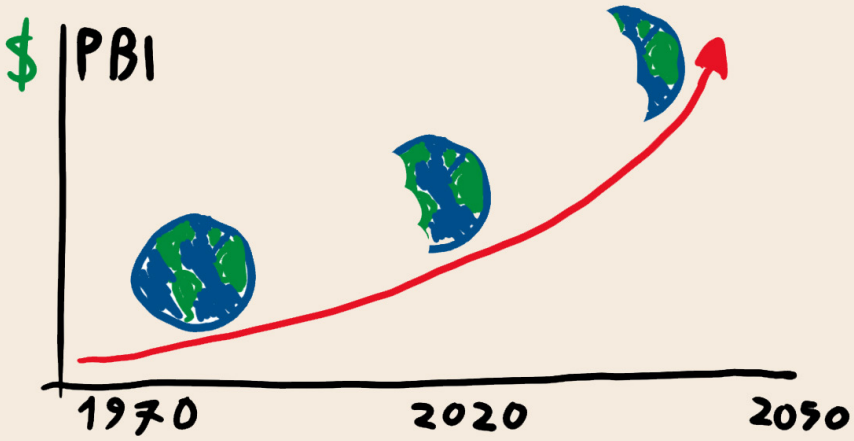
As the social scientist and philosopher Karl Polanyi (2001) said: "the economic system is a component of human culture, and as the human culture, it is in a constant state of evolution". And so it should be, one might add, and in a very urgent way, as our planet and society require it. It is enough to look at recent events: the increasingly recurrent phenomena of climate change, the alarming reports of the IPCC, the Intergovernmental Expert Panel on Climate Change, the assaults on democracy, the loss of biodiversity resulting in the emergence of pandemics, or the serious shortcomings of our current modus operandi in the social, food, energy, economic or educational networks.

The growth of the abstract Gross Domestic Product (GDP) number is not what people are after when they talk about growth. It is, however, the desire to be able to consume or acquire more, which requires the use of more raw materials and energy, although this is not often stated outright when talking about economic growth. Without getting into the debate about the new proposals for measuring human prosperity or abundance, the anthropologist Jason Hickel goes so far as to

call the preoccupation with GDP a "fetish, which obscures the fact that growth is material". In this sense, the Doughnut Economy, with its focus on reducing the use of materials, energy and patterns of commodification mentioned above, becomes a concept that demystifies and even changes the meaning of growth today.

Changes in our pattern of living and in the management of the scarce resources seem inevitable. The only question is **whether they will continue to occur in the form of a chaotic response to (un)expected disruptions. We live in times of perpetual crisis, which can only take the form, hopefully, of a carefully planned transition into a socio-economic model that operates within the physical limits of a finite planet, and must do so based on solidarity and ethics.**

This Guide will, therefore, deepen knowledge, by reviewing data, contrasting previous knowledge and exploring a new approach, proposing social economy entities as potential partners, in an attempted process of transition to a new socio-economic model. It will have a value in providing a synthesis of theoretical aspects related to the Economy of the Doughnut and the role played in it. by the Third Sector.



1.4 Who needs it the most

Crises bring changes. Crises bring hope. Crises bring the process of catharsis, faster and deeper. However, let us keep in mind Caraça's (2012, cited by Natale et al, 2016:53) warning about the Chinese saying "crisis also means opportunity", which today is becoming a crisis for the majority and opportunity for a few.

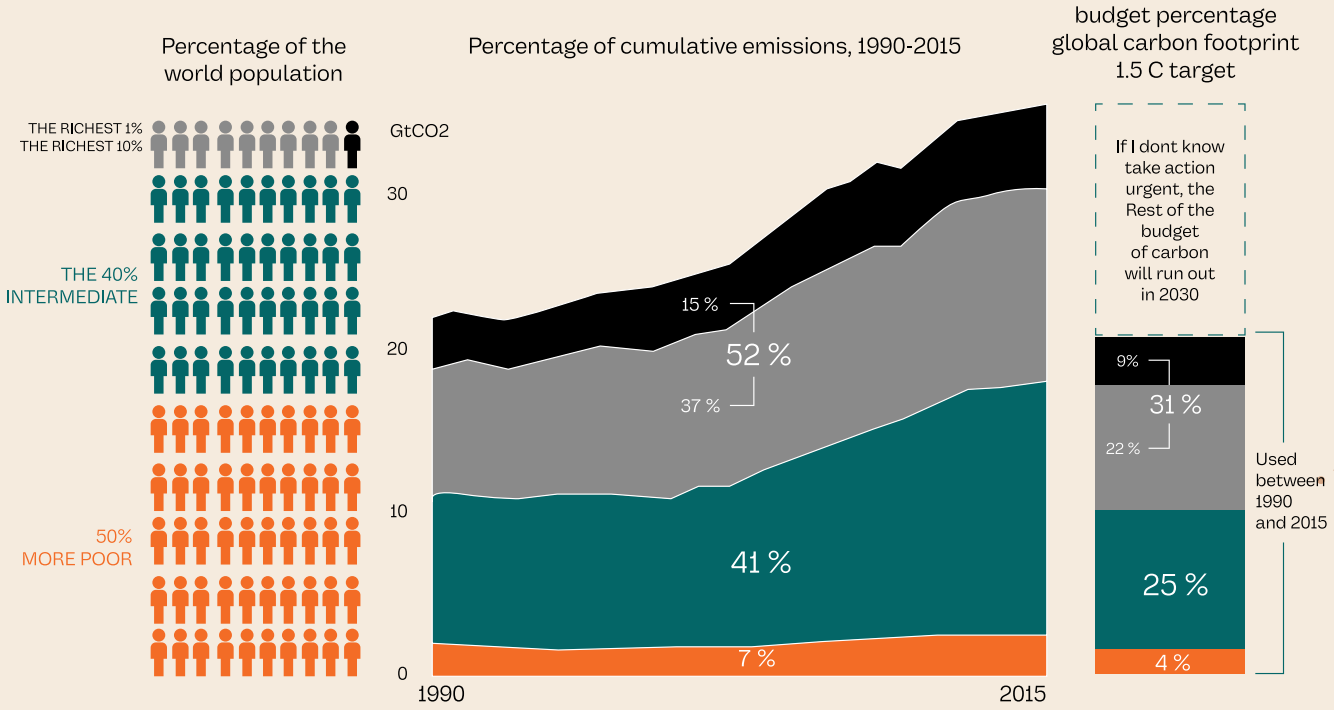
Why does the Doughnut Economy embrace both environmental and social aspects?

The pandemic year, 2020, was a clear example of this. **While global extreme poverty is estimated to increase for the first time in 20 years just in 2020 because of the AIDS-19 pandemic**, in addition to the conflicts and climate change that were already counteracting efforts to reduce it (The World Bank Group, 2020), more than 60% of the world's billionaires have increased their wealth. Tesla's Elon Musk and Amazon's Jeff Bezos lead the list (in a tragic year for the vast majority of humanity, the latter's wealth has grown by 63.3% compared to 2019),(BBC, 2020).

The Doughnut Economy can give a role to the social economy in the better distribution of goods.

Let's face it. Not all of humanity is equally responsible for the current crisis (and the crisis that lies ahead). Oxfam's most recent report is even more devastating. Just 8 people (8 men in fact) already own the same wealth as 3.6 billion people (the poorest half of humanity). Between 1990 and 2015, the richest 10% of the world's population generated 52% of carbon emissions, consuming almost a third (31%) of the global carbon budget. Meanwhile, the poorest 50% of the world's population generated only 7% of emissions, consuming only 4% of the carbon budget, and only the richest 1% of the world's population generated 15% of cumulative emissions and consumed 9% of the carbon

Graph 1: The percentage of emissions accumulated between 1990 and 2015, and use of the global carbon budget for the 1.5 C target, linked to the level of consumption of different income groups globally



2015 per capita income threshold (2011 PPP salary) of the top 1%: $109,000; top 10%: $38,000; Middle 40%: $6,000; and of the Bottom 50%: less than $6,000. Global carbon budget since 1990 for a 33% risk of exceeding the 1.5 C 1,250 Gt threshold.

The uneven increase in carbon emissions between 1990 and 2015. Source: **Oxfam, 2020.**

Graph 2: The "dinosaur graph", reflecting the uneven increase in carbon emissions between 1990 and 2015

The uneven increase in carbon emissions between 1990 and 2015. Source: **Oxfam, 2020.**

budget, twice as much as the poorest half of the world's population. (Oxfam, 2020:2). This is depicted in the graphs below.

Moreover, as seen before, the current economic system is not only responsible for the financial and social inequality, but also for the environmental degradation and thus, the environmental injustice (Anguelovski, 2015). Similarly, the environment is still considered valuable only for the economic demands it meets through a kind of green capitalism obsessed with technological advancement. Many very polluting industries and their environmental impacts have been transferred to the global south (Demos, 2016: 35, cited by Rosauro, 2018). Progress has turned out to be retrogressive, as the capitalist logic of the global North cannot but exploit nature.

The term **environmental justice**, therefore, refers to movements around the world that fight against the unequal allocation of environmental hazards and climate racism (Natale et al., 2016).

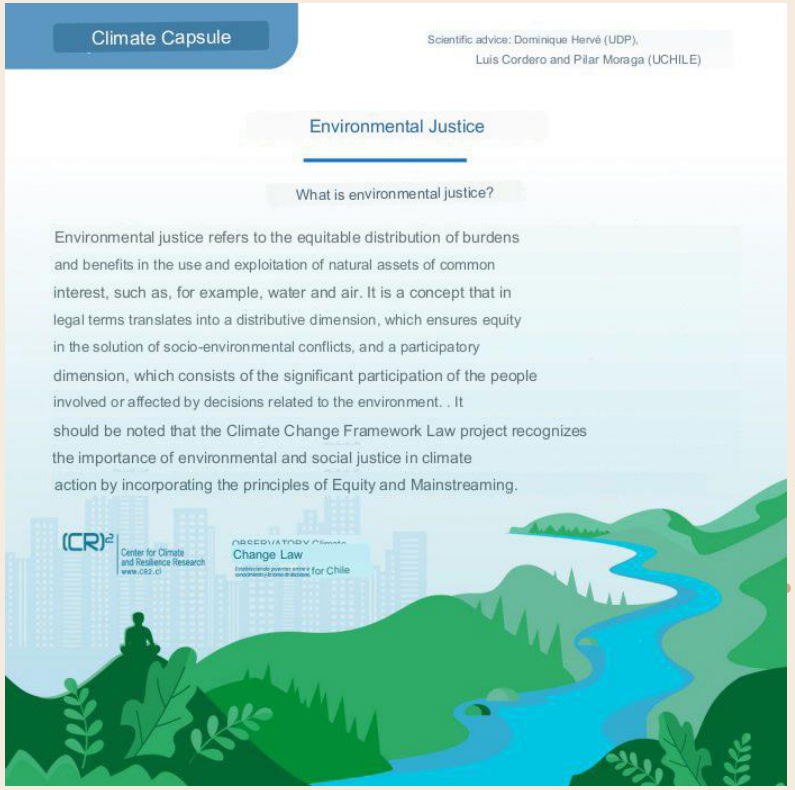


Image from CR2

What is environmental justice?

As Martínez Alier (2012: 64) reminds us, campaigns carried out by environmental justice organisations in Southern countries "against ecologically unequal exchange and ecological debt" and social movements within the framework of the Doughnut Economy should be combined. The problem of the Global North is that it produces and consumes more than it needs, at the expense of the 'South', the environment and the future generations (Kallis, 2018). **Moreover, in the collective imagination, economic growth is seen as a solution to poverty and inequality. However, in wealthy nations, crime, disease (especially mental illness), drug abuse and other undesirable side effects increase as fast as their wealth, if measured by GDP. So, it is proper redistribution and not growth that improves well-being** (Kallis, 2018; Parrique, 2019).

The economics of the Doughnut, therefore, speaks about policies for the redistribution of resources, for the benefit of the disadvantaged and, as we will underline below, as a clear challenge to the prevailing capitalist order. In the countries of the North, these policies should advocate, for example, the establishment of a basic, universal, unconditional and individual citizenship income, which would increase the possibilities of the most disadvantaged. Some have even advocated in parallel, the establishment of a maximum authorised income. Measures should also be encouraged that take into account, in a central place, the improvement of the standard of living of the inhabitants of poor countries, always on the basis, of course, of the defence of formulas that do not reproduce the developmentalist and productivist models that are in crisis in the North (Taibo, 2009:59).

We need to challenge the obsession with growth and focus on fostering economies based on ecosystem restoration and wealth redistribution (Raworth, 2017).

Image from ecoreactor

The Doughnut Economy supports the vision of **social justice as a core value, especially in terms of distributive, but also environmental, justice**. How could it be achieved? A society guided by these ideas would have to build new processes and institutions to collectively choose how to allocate its resources to meet the basic needs and forms of compensation. This in itself is not at all a new and therefore radical concept. In fact, societies used to implement it for centuries, before the industrial revolution. Examples? The French term “dépense” refers to the spending of societies’ surplus beyond what is necessary to satisfy essential human needs. As Kallis (2018) recalls, in ancient Egypt the surplus was spent on building the pyramids, the Tibetans left it for the monks, in the mediaeval Europe it was given to churches, while today’s capitalist civilisation invests it in producing even more growth. The new economies, however, propose that citizens devise new ways of managing this surplus, ways that help build community and care for the environment, ways that in the strict economic sense are apparently unproductive, but that take capital out of the vicious circle of growth and generate good quality living, as we shall see below.

Image from doughnuteconomics

1.5 The role of social economy entities and non-formal and informal education

“The French talk about development,” - says Thierno Ba, director of a Senegalese NGO - **“But is that what people want? No. What they want is best expressed by the Pulaar word “bamtaare” - meaning an interdependent community, a harmonious society in which every individual, rich or poor, can find fulfilment”** (Cimade, 1996 quoted by Latouche, 2020:147).

In the sense of redistribution of goods, social economics deals with the principles and regularities of the distribution of the part of the national income that goes to the population and discusses economic phenomena from the point of view of contributing to social and individual well-being (Narski, 2009). Why?

We are going to focus on their role in offering people from all walks of life the opportunity to return to society, since for various reasons they have been excluded from it previously. The main idea of social economy organisations is to put people before profit maximisation. What does this mean? Social economy organisations allocate surpluses to the activation of people excluded by society. In conditions where the state loses its geopolitical importance to global corporations and companies and local markets are marginalised, the importance of the third sector paradoxically increases.

Social economy organisations provide satisfaction to their employees (or members and volunteers) and evoke a sense of self-fulfilment and satisfaction. This educational and socialising role of the social economy towards the sphere of social exclusion and discrimination cannot be underestimated: the market will not fulfil the latter function (Żuk, 2001).

Teresa Crespo in her article "A new relationship between the Third Sector and the Social Economy" ("Una nueva relación del Tercer sector y la Economía social", 2013) also stresses that a cohesive society, apart from the sense of belonging to a community, enjoys a minimum equitable redistribution of resources. Consequently, whenever work is done to build a fairer and less exclusive society, greater cohesion will be achieved among the population, and to the extent that it generates economic resources that are distributed according to the redistributive justice criteria of social entities, it benefits a greater number of the population, such as staff, volunteers, and all the people who receive care or help (2013:70).

In terms of environmental and social justice, Natale (2016) recommends reflecting on the following three issues:

1) to analyse the role of power in shaping the psyche and social behaviour,

2) to alternate between theory and practice,

3) to emphasise that "action" cannot just be a matter of individual interest.

Social economy organisations have these three ideas embedded in their very genetics and construction, as they offer a more horizontal or shared distribution of power; they act in theoretical and practical fields and focus on the collective.

An example of these are savings and credit cooperatives that avoid the conventional model of a bank. They are based on the model of a collective that pools its resources with the right to borrow from this group, according to its needs. Also, another benefit of these cooperatives operating at the local or regional level is the fact that savings are reinvested locally.

It is also worth noting the democratic self-governance and the fact that credit unions are less involved in the pressure to grow money, which is one of the main drivers of economic growth (Johanisova, 2008).

Another example would be the entities that make up the Third Social Sector, which are voluntary and nonprofit entities, and whose aim is promoting the fulfilment of social rights and a more inclusive society, with less poverty and exclusion. This also includes international cooperation and environmental organisations.

According to the report "Radiography of the Third Social Sector in Spain: challenges and opportunities in a changing environment" ("Radiografía del Tercer Sector Social en España: retos y oportunidades en un entorno cambiante", 2018), the significance of this sector in Spain is reflected **in the almost 30,000 entities that make it up, which cover the needs of the most vulnerable: more than seven million people are attended annually, by more than two million people (including volunteers and employees).**

Many of these people have needs that, without the growing presence of the third social sector, would be at risk of not being met, especially in times of crisis, when its importance is even greater. And although the social economy becomes an object of interest of public policies due to, among other things, its greater scope of work in the field of marginalised population and at risk of social exclusion (Czternasty, 2014), public funding for social action experienced a slowdown in 2017, with a decrease of more than 2%.

This type of initiative also has a "systemic" disadvantage, since its "social profitability" is a concept that is difficult to measure in economic terms, but which, more importantly, represents one of the basic elements of the social economy.

This responsibility is assessed through the impact of the actions carried out by the entities in order to help, provide a service, support, information or training to people, with the aim of increasing their well-being, their autonomy and, in short, their integral development as responsible citizens (Kothari et al., 2015).

Finally, the role of redistribution in the energy and other resource crises will be a difficult task. A task that few are considering and hardly talked about, although the recent pandemic crisis may have served as a "trailer" for what is to come (e.g. the shortage of medical equipment and the difficult question of who to allocate it to).

How will resources be allocated and how will an attempt be made to maintain a balance? As Prats says, quoting the FUHEM foundation (famous for its educational work and search for alternatives): "What is more democratic? ¿That each person consumes resources according to their spending capacity and individual freedom? ¿Or that collective thresholds are established that limit individual decisions in the search for a more equitable distribution of the impact? Who establishes the threshold of what is "necessary" and how?" (Prats et al., 2017:93).

The role of social economy organisations here also lies, once again, in the role of educating and raising awareness among citizens (who still do not listen to the voices of scientists and environmentalists), without demanding changes with the depth, seriousness and speed that are required.

As Jorge Riechmann says when he quotes Francisco Chico Walter: "**I don't think this is a battle of the 99% against the 1% of the powerful, as Occupy Wall Street advocated. It is a struggle of the 1% of critics so that the 98% wake up and together we fight the other 1% who run the system**" (2015:242).

Do you want to know more??

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[Impossible Hamster]

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[How the Dutch are reshaping their post-pandemic economy - BBC REEL]

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[1. Change the Goal - 1/7 Doughnut Economics]

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[Tell a New Story - 2/7 Doughnut Economics]

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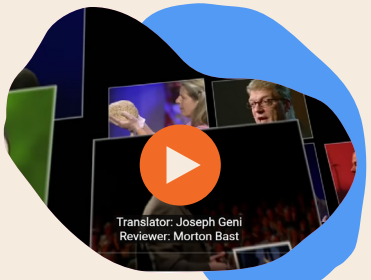

[A guerilla gardener in South Central LA | Ron Finley]

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[Max Neef, ¨ La economía está para servir a las personas. y no las personas para servir a la economía.¨]

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Building Better Futures Toolkit

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34. What is the donut economy? - Round Design | Podcast on Spotify

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Group Exercises on the impossibility of unlimited growth

Practical exercise

Instructions: Ask the young people participating in the activity to write on small pieces of paper different social groups (such as people with disabilities or reduced mobility, LGBTQ+, refugees, migrants, students, unemployed, single parents, etc.). Depending on the group we work with, we can also ask them for more concrete roles, so that it is easier to work (or prepare them yourself beforehand).

Then, each person will take a piece of paper and everyone will stand in a straight line. We will ask them several questions about possible activities within society.

Whenever participants with their assigned role answer "Yes", they should take a step forward.
For example, we can ask: Can you vote in the European Parliament elections? Can you stand as a candidate in local elections? Can you travel around Europe? Can you marry the person you want and live without prejudice or fear? Do you have problems making ends meet? Is it easier for you to find a job or a flat to rent? Do you have family around that you can count on?, etc.
After a few questions, we will see different positions in the room, which in some way represent different positions in society, according to each group's privileges, etc.

This is a good starting point to get the young participants to think about the topic of active participation and the different roles of people in society. Normally, a discussion would arise naturally, but if not, we can also ask them the following questions:

» **- What does it mean to be an active citizen?**

» **Why is it important to be an active citizen?**

» **How can young people become more active in society?**

» **Do you consider yourself an active person? In what way?**

» **How can we ensure that all people have an**

equal chance to take part in society as an active citizen?

To speed up the discussion we can also choose some controversial statements or quotes on the topic of active participation and place them on different, larger sheets of paper in the centre of the room. For example, we can write:

» **“One vote won’t change anything”.**

» **“There is no chance of changing communities”.**

» **“Voting is enough for having an active participation”.**

» **“Young people have no chance to change anything”.**

» **“Immigrants should not have the right to stand as candidates in elections”.**

Ask participants to read silently for a while and to, afterwards, write their opinions on the sheets of paper. Then, give them again some free time for everyone to read what has been written in the papers and the different opinions can be discussed in a circle, as a final debate.

Activity: Doughnut bubble energizer and debriefing

Methods and materials:

The bottom-up method that we have chosen involves stepping into a moat filled with bubble juice. A hoop is then raised to encase the person in a bubble column, which may or may not be closed for the final effect.

Time:

1-2 minutes for the creation of one bubble

Context

In the context of Doughnut Economics, which focuses on creating a safe and just space for humanity within the ecological limits of the planet, we can implement an energizer activity involving a creation of giant soap bubble where the person is safe within, symbolizing the delicate balance between human well-being and environmental sustainability.

Debriefing:

The debriefing can focus on sustainable living practices that align with the principles of the Doughnut Economics model, circular economy concepts, and the importance of social and environmental justice. During the execution of this activity, there are instances where the trainers may struggle to establish a bubble on their initial attempt, highlighting the delicate nature of the Doughnut concept.

Engaging in this activity allows youth to explore the resilience, allure and beauty of the sustainable Doughnut bubble. It also fosters a profound grasp of Doughnut Economics, emphasizing the crucial balance between human well-being and environmental sustainability.


PEOPLE
PEOPLE


PEOPLE
PEOPLE

2. Doughnut Economy and Climate Change

"Crises, though frightening, serve to cancel one epoch and inaugurate another."

2.1 What is the relationship between the Doughnut Economy and Climate Change?

One assumption that no one seems to be questioning is that growth can and should continue as usual and without limits. Economic anthropologist Jason Hickel says that the prevailing belief that GDP must always continue growing, regardless of the level of wealth the country already has (2020), is astonishing. He compares it to a new definition of absurdity and reminds us that in nature such rapid, uncontrolled and unlimited growth only occurs with cancer cells, which replicate just for the sake of replication, and have deadly results for all systems of the body.

It is difficult to find a more illustrative, and at the same time devastating, comparison. Lucy Jones (2021) goes even further: she reminds us that inflammation in the human body, as an urgent response to a relatively short-lived damaging factor, is a natural and healing mechanism. However, it is only when it is sustained over time, when it becomes a chronic response to prolonged and cumulative damage, that we talk about an inflammation whose effects are purely detrimental.

Why have we not been able to address this issue in time? Many point to our "short-termism". "The long duration that characterises ecological time

is opposed to the short term in which political life develops, not to mention the instantaneous character of commercial time" (Taibo, 2009:102, citing Gilbert Rist).

The American Haudenosaunee tribe is famous for considering all their steps and making all their decisions based on the following question: "How is what we are going to do now going to affect the seventh generation that comes after us?" (Macy, 2012:141).

Unfortunately, far from this kind of social and environmental responsibility (a term which, ironically enough, many companies nowadays use as a way of carrying out their image-washing strategies, especially the "greenwashing"), we live in a short-sighted plutocracy.

It has been many years since the problems of environmental protection ceased to be the exclusive domain of environmentalists and began to encompass social and economic issues. It can be demonstrated with the example of the interdisciplinary concept of sustainable development, already formulated as early as in the 1980s (Brundtland, 1987), which is based on the triple formula, often illustrated by the triangle that brings together at the same level economic, ecological and social issues.

This idea made it possible to undertake extensive research, as well as to seek specific solutions, to the problems presented at the conference of Rio de Janeiro in 1992, and at the subsequent "Earth Summits" (Murphy and Drexhage, 2010). Among these problems, the following deserve special attention: the differences in the distribution of goods between social groups and countries, the decline of biodiversity, the shrinking of agricultural areas, the reduction of freshwater resources, the rise of sea levels and its increasing pollution.

However, despite these first steps towards the incorporation of environmental issues into social and economic debates, it is now being recognised that the expression "sustainable development" is both a pleonasm in definition and an oxymoron in

content. It is a pleonasm because development means “self-sustaining growth” and it is an oxymoron because development is neither sustainable nor self-sustaining (Latouche, 2009).

We are beginning to glimpse the beginning of the depletion of energy and material resources, as well as the first effects of climate change and biodiversity loss. In this context, maintaining capitalism’s spiral of production and consumption will only accelerate the systemic crisis. But it is not only the biosphere that is in deep crisis, but also global capitalism, which is already reaching its limits (Ecologistas en Acción, 2017:4).

In this section, firstly, we will review the background of the, unfortunately still unrecognised, emergency situation (“Where do we come from?”). Then, we will review the present state (“Who are we? Or, homo œconomicus”) to which the models of production and consumerism have led us, in the last decades.

Finally, we will make some final reflections about the possible path to be taken (although it might not exist yet, since, as the poet Machado said “the way is made by walking”), from the perspective of the Economy of the Doughnut (“Where are we going?”).

Activity: "Visions of the Tree of Tomorrow".

Based on the legend of the "Tree of Tomorrow", this activity invites young people to visually explore possible futures and reflect on how their actions can influence them.

Objectives

-Promote creativity and awareness of how today's decisions can impact the future, inspiring youth to act responsibly and sustainably.

Materials

-Cardboard or large paper.
-Pencils, markers, paints.
-Clippings from magazines, newspapers, printed images (optional).
-Glue, scissors.
-Ample space for working in groups.

Duration:

Approximately 2 hours.

Development of the Activity

Introduction and narration of the legend (15 minutes):

-The facilitator begins by telling the legend of the "Tree of Tomorrow" (See below).
-The idea of visions of alternative futures and the importance of present decisions is emphasised.

Division into groups and explanation of the task (10 minutes):

-The young participants are divided into small groups.
-Each group receives materials to create a mural or collage.
-The task is to represent two visions of the future: a positive one, where responsible decisions have been taken, and a negative one, the result of negligence and lack of foresight.

Creation of the murals (45 minutes):

-Groups work on their murals, using the materials provided.
-Creativity and symbolic representation of ideas are encouraged.

Presentation and discussion (30 minutes):
-Each group presents their mural explaining the two visions of the future they have created.
-Group discussion on what each element of the mural represents and how it relates to the decisions and actions present.

Individual reflection and engagement (15 minutes):

-Each young person reflects individually and writes a short personal commitment on how their actions can contribute to a positive future.
-Voluntarily, some young people can share their commitments with the group.

Closure (5 minutes):
The facilitator concludes by summarising the reflections and commitments, highlighting the importance of thinking about the long-term impact of our actions.

Additional Considerations

-Foster an atmosphere of respect and active listening during presentations and discussions.
-Adapt the activity to the age and abilities of the participants.
-Ensure that all participants are involved in the creative process.

Example of a legend to introduce the activity.

“The Tree of Tomorrow”

Many centuries ago, in a fertile valley surrounded by majestic mountains, there grew a unique tree known as “The Tree of Tomorrow”. This tree, according to legend, had the power to show anyone who touched it visions of the future, but with a twist: it only revealed what the world would be like seven generations in the future.

In this valley lived a wise old woman, known as “The Tree Warden”, who had a deep understanding of nature and the cycles of life. She taught the people of the valley about the importance of thinking of future generations before making any important decisions.

One day, a young man from the valley, driven by curiosity and a desire for a better future, visited the Guardian to ask her permission to touch the tree. The old woman, with a deep gaze, agreed, but on one condition: “Whatever you see, you must use it to guide your actions and decisions in the present”.

The young man excitedly touched the trunk of the Tree of Tomorrow. Immediately, his mind was filled with visions. He saw a future where harmony between nature and humanity was palpable, but he also saw another possible future, one where neglect and lack of foresight had led to destruction and suffering.

Moved by these visions, the young man returned to the Guardian and told her what he had seen. The old woman listened attentively and then said: “Now you understand the importance of our actions. Every choice we make, every word we say, every step we take, creates the path to one of those futures.”

The young man, transformed by the experience, dedicated himself to teaching the other people of the valley about the responsibility of caring for and respecting the land, always with future generations in mind. In time, he became the new Guardian of the Tree, sharing the wisdom of the Tree of Tomorrow.

From then on, the valley prospered, and its inhabitants lived in harmony with nature, always guided by the principle of thinking of the seven future generations before acting. And so the legend of the Tree of Tomorrow was passed down through the ages, reminding us of the importance of our decisions and actions for the future of our world.

2.2 Where are we? The Anthropocene.

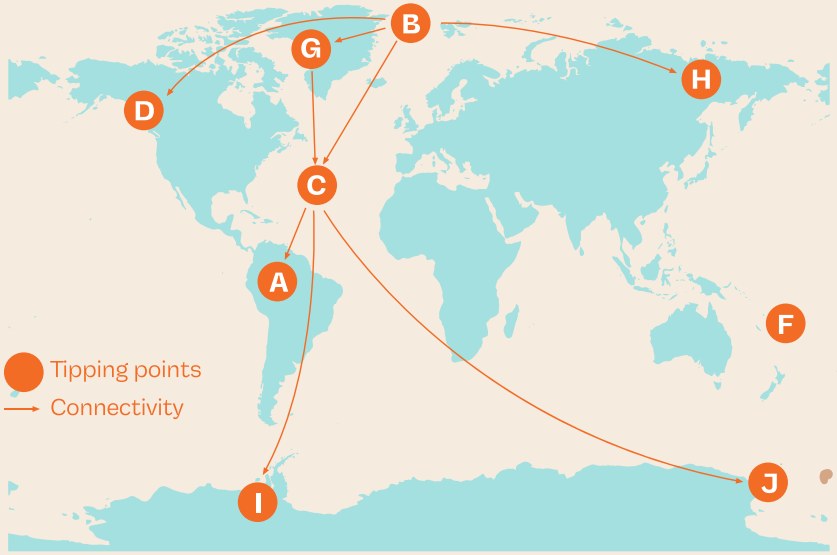
Civilisation is currently overstepping a number of critical planetary boundaries and faces a multi-dimensional crisis of biological decay, including dangerous climate change, ocean acidification, deforestation and biodiversity collapse (Lenton et al., 2020; Steffen et al., 2015). We are approaching **no return points (the famous "tipping points")** that impose risks to the conditions that sustain human life and the life of other species on Earth (Dearing et al., 2014; Steffen et al., 2015).

Map of the "tipping points". Source: Lenton et al., 2020: 34.

This crisis is not being caused solely by humans per se, but rather by the economic system based on perpetual expansion, for the disproportionate benefit of a small minority of the richest (Moore, 2015 in Hickel, 2020).

RAISING THE ALARM

Evidence that tipping points are under way has mounted in the past decade. Domino effects have also been proposed.



A. Amazon rainforest
Frequent drought

B.Arctic sea ice
Reduction in area

C.Atlantic circulation
In slowdown since 1950s

D.Boreal forest
Fires and pests changing

F.Coral reefs
Large-scale die-offs

G.Greenland ice sheet
Ice loss accelerating

H.Permafrost
Thawing

I.West Antarctic ice sheet
Ice loss accelerating

J.Wilkes Basin,
East Antarctica
Ice loss accelerating

According to Serge Latouche (2009), the notion of physical limits to economic growth probably dates back to the 18th century, with Malthus (1766-1834), but it was only with Sidi Carnot and his second law of thermodynamics (1824) that it acquired a scientific basis.

Why? Energy transformations (in different forms: heat, movement, etc.) cannot be completely reversed and we are confronted with the phenomenon of entropy.

The clash of industrialexpansions versus the biophysical limits of the planet started to seriously question the universal model of unlimited growth, and remained present especially in the second half of the 20th century, the era that is nowadays often considered as the rise of the "Anthropocene". What is it all about?

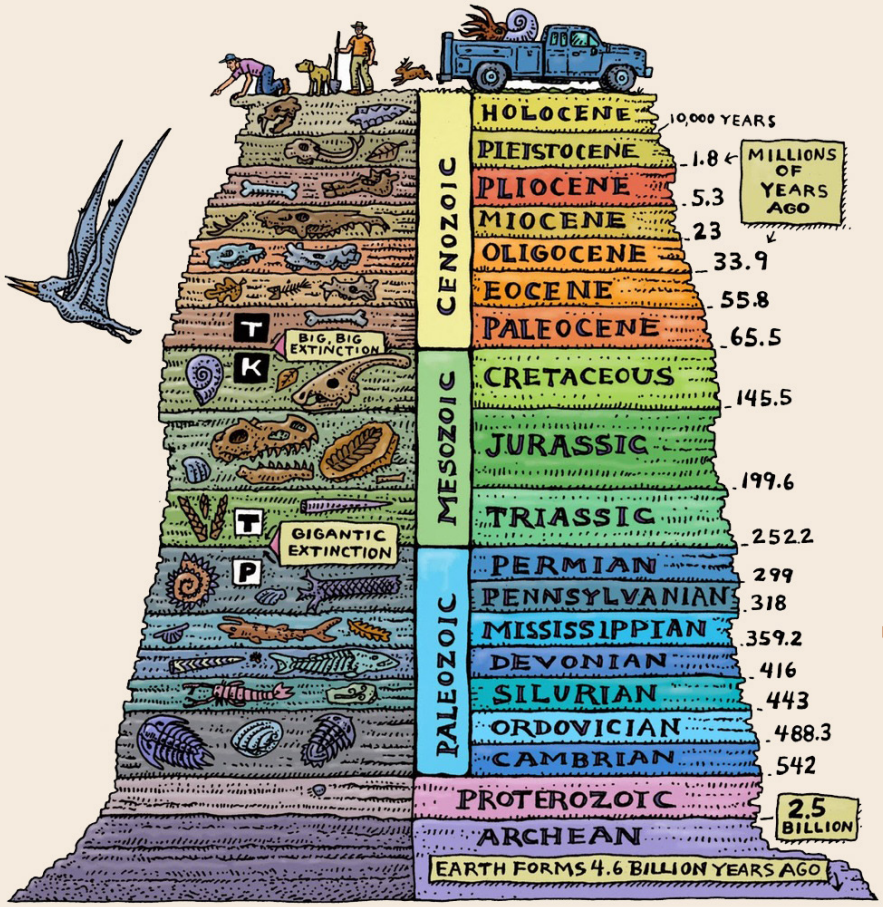


Image from Quizlet

The Anthropocene is a concept coined in the 1990s, with the intention of drawing attention to the exaggeration and the great impact of human activity on the biosphere. The International Union of Geological Sciences proposed the concept of the Anthropocene, as an indicator that humanity had become a force capable of restructuring the planet in geomorphological terms (Chomsky, 2020). This phase is understood as the new era that comes to replace the Holocene, the current period in Earth's geological history, that began 11,700 years ago.

The term is attributed to the American biologist Eugene F. Stoermer, and its popularisation to the Dutch Nobel laureate Paul Crutzen, since both scientists proved that the alterations of the relative equilibrium, in which the Earth system had been maintained until now, were indeed caused by human activity. They also marked the symbolic beginning of this era in the year 1784, when the steam engine of the British James Watt gave rise to the Industrial Revolution and to the (over)use of fossil resources (UNESCO, 2018).

In its short existence, today the term is already used in hundreds of articles and by scientists all over the world. Fernando Valladares (2018), PhD in Biology, research professor at the CSIC and the Universidad Rey Juan Carlos, confirms: "The stubborn reality of scientific data reveals that, for some decades now, we have been the protagonists of a whole new geological era: the Anthropocene. This era, functionally and stratigraphically distinct from the Holocene, is characterised by an unmistakable imprint of human activity on the planet, which we are subjecting not only to rapid climate change, but to a whole series of large-scale environmental changes. We have transformed all the major biogeochemical cycles, starting with water and ending with nitrogen and phosphorus. We have caused plastic fragments to litter the sands of every beach in the world and accumulate to form gigantic floating islands in the oceans. We are responsible for more than a third of the earthquakes and tremors on the planet. We have affected the tilt angle of the Earth's rotation axis. We are already the planet's primary geomorphological agent, moving more soil and sediment than any natural process. Welcome, then, to the Anthropocene (...)".

Still, there are those who propose, and not without reason, to replace the etymology of “anthropos”, that is the human being in general, by other denominations such as “Occidentalocene” - because of the major impact caused by the inhabitants of the Global North (UNESCO, 2018) - or “Capitalocene”, referring directly to the economic system, as the major cause of the crisis. This term was co-created by Jason Moore, American sociologist and environmental historian, and Andreas Malm, writer and professor of human ecology from Sweden (Moore, 2016). However, it does not just mean a new economic piece in the geological mosaic, rather, it points to capitalism as a system of exploitation, “a global ecology of capital, power and reproduction situated and multi-species” (Moore, 2016: 94).

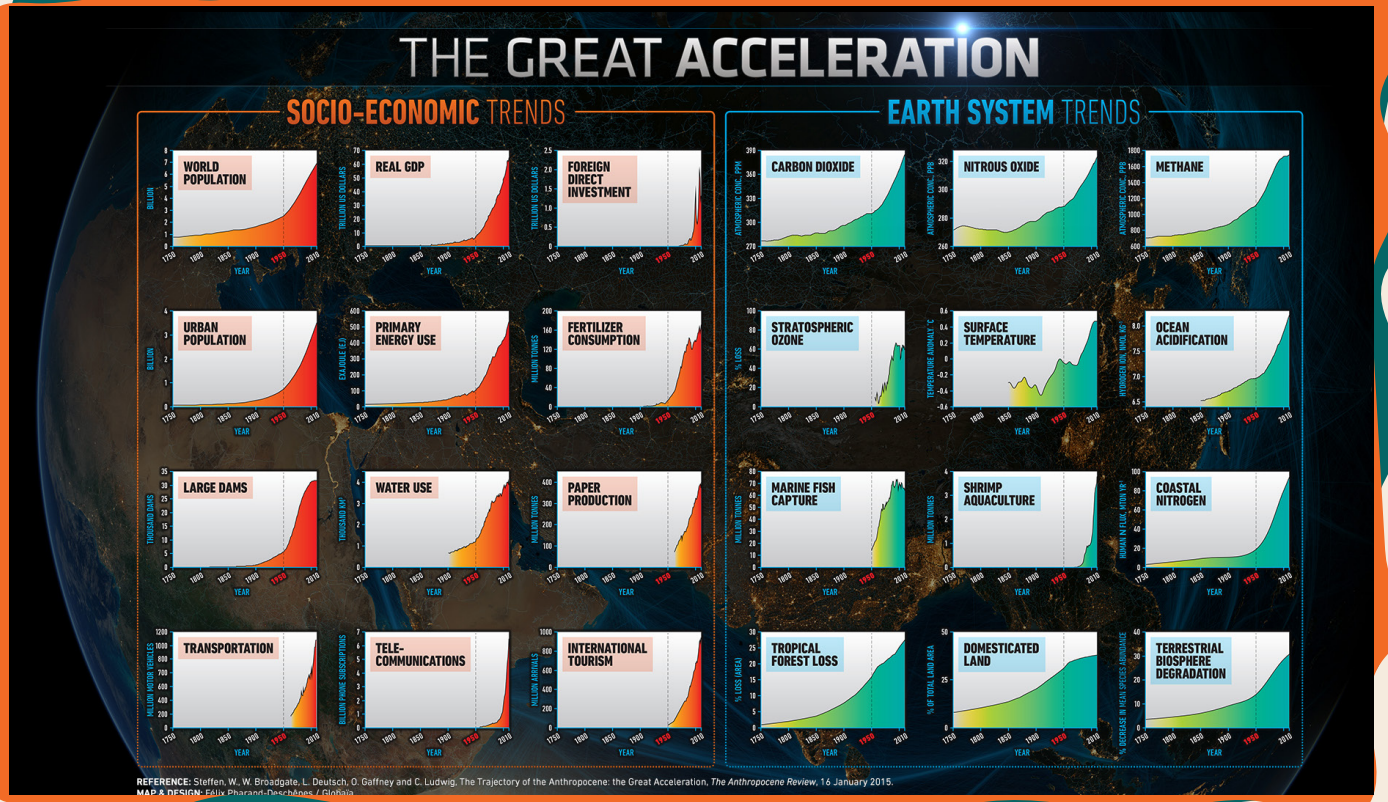


Image from Globaia

Global trends between 1750 and 2010, for 18 indicators related to global socio-economic development (in red) and to the structure and functioning of the Earth System (in blue). Source: Aguado, 2017.

Parrique (2019), pointing the finger at the culprit even more precisely, even speaks of the "Growthocene". What is more, the Venezuelan research and action group LaDanta LasCanta (2017) even proposed the "Patriarchocene", as a point of convergence between the natural and social sciences, to reaffirm, from an ecofeminist point of view, that the domination and exploitation of nature and the domination and exploitation of women represent the two sides of the same coin.

The same movement points here also against the historically privileged role of the White, Bourgeois, Male and Wealthy man ("BBVA man", in Spanish) .

The biologist and philosopher of science Donna Haraway, in conclusion, also proposed (2015) the "Chthulucene", a new utopia of inter-species alliance, to "unite forces and rebuild refuges, to make possible a partial and solid biological-cultural-political-technological recovery and recomposition, that must include mourning for the irreversible losses" (ibidem, 2015:20). Etymologically, Haraway took the Greek word "khthon", meaning "earth", and attempted to "decentre the attention from human activity, in order to pursue change" (Rosauro, 2018:41).

Going back to the Anthropocene period, scientists have highlighted the onset of the Great Acceleration period around 1950, and they have characterised it, above all, by high carbon concentration levels, elevated to over four hundred parts per million, well above the three hundred and fifty parts per million considered safe for terrestrial life (Steffen et al., 2015; Chomsky, 2020).

In fact, the 1950 date represents a "breakthrough" (with the emphasis on "break"), which is best expressed through the shared graph that illustrates the abrupt change and abrupt break with the levels experienced until then, and its never-seen-before subsequent acceleration.

Since then, biodiversity loss, environmental pollution, climate change and the loss of natural resources have accelerated simultaneously. And, of course, researchers and institutions link this fact closely to our economic activity and growth (European Environment Agency, 2021).

Given that growth is degrading nature and exacerbates social inequalities, it is only natural that the other approach, as that of the Doughnut, comes to the rescue.

“We have an economy that needs to grow, whether it makes us prosper or not. We need an economy that makes us prosper, whether it grows or not.”

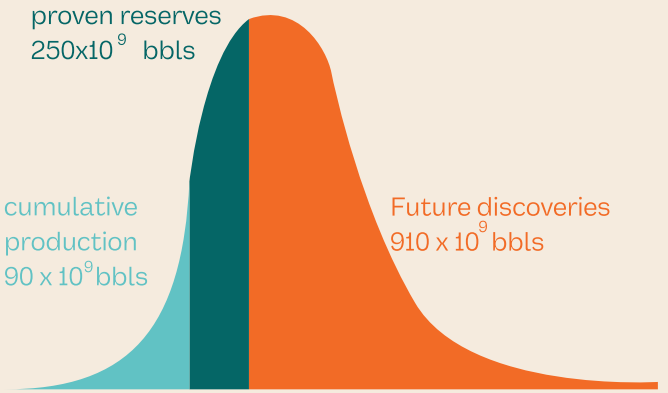
Kate Raworth

2.3 Why is it a "Climate Emergency" and not "Climate Change"?

As Emérito Bono (2012) reminds us, the first Club of Rome Report in 1972 (the famous document "The Limits to Growth" mentioned above), which was followed by others and culminated in the Club of Rome Report thirty years later (Meadows et al., 2006), sounded an alarm about such "over-reach".

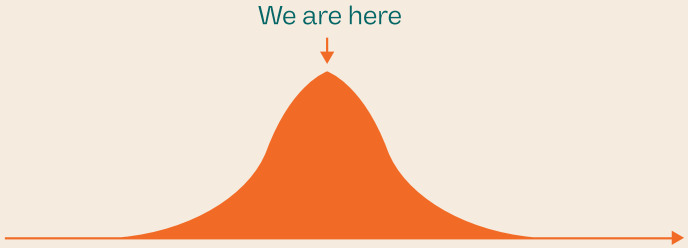
In the words of the authors of the report, "the human socio-economic system, as currently structured, is unmanageable, has overstepped its limits and is headed for collapse" (Meadows et al., 2006:375).

In fact, since 2006, global conventional oil extraction capacity has stagnated (International Energy Agency, 2015) and it is possible that in 2015 we will have reached the famous **"peak oil"** (the peak of extraction of all fuels).



M.King Hubbert's

In simpler words...



Peak Oil

According to the most "optimistic" studies, this will happen in 2024. This phenomenon is also known as the "Hubbert Curve", the scientist who printed the term peak oil decades ago (Hubbert, 1949).

But this is not the only planetary boundary we have already crossed. As biologist Pablo Servigne (2020) reminds us, in terms of available space on Earth, we have 51 million hectares, of which the usable land for humans is around 12 million hectares.

In a theoretical exercise of dividing this by the world's population today, we come out at approximately 1.8 hectares per person (WWF, 2010). However, taking into account the high demand for energy and raw materials, the area required to absorb the waste obtained during various production and consumption processes, plus the impact of the infrastructure needed to maintain the standard of living "developed countries" lead today, it has been calculated that each individual consumes an average of 2.2 hectares of this bioproductive space.

And that is assuming that demographically the population level remains stable (which we already know is not happening...). That is, we are already living on credit.

Moreover, the average footprint is not even an accurate measure, let alone a fair one, as it hides some very alarming disparities. For example, a US citizen consumes 9.6 hectares, a Canadian 7.2, a European 4.5, a French 5.26 and an Italian 3.8. If

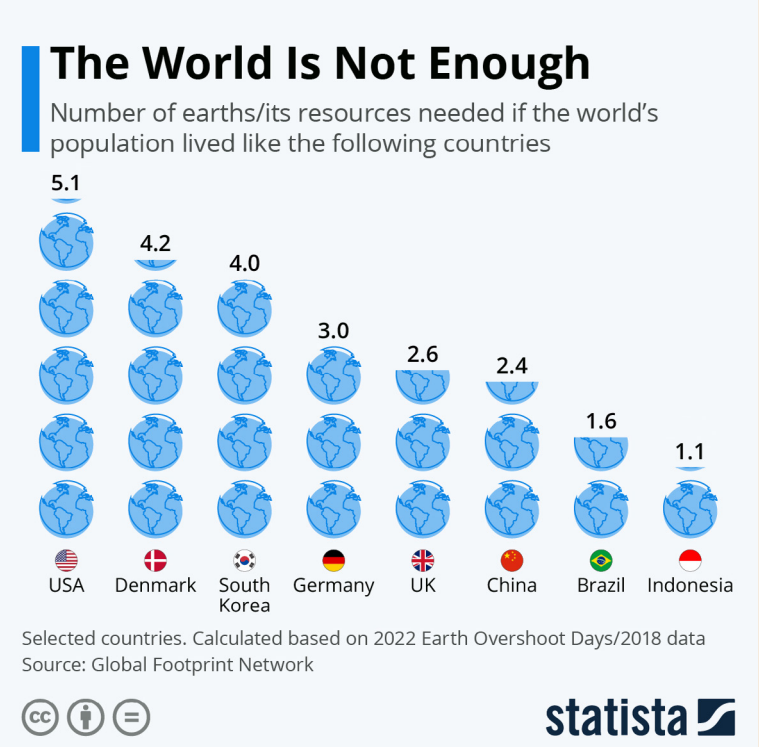


Image from Statista

everyone had the same lifestyle as the French, we would need three planets to sustain it; while if we follow the example of the Americans, we would need six (Latouche, 2019).

In short, we have limited supplies of soils, minerals and fossil fuels, and the planet's capacity for bio-regeneration is extremely low in the face of the impacts of human activity today.

As a result, our economic hyper-growth is reaching the limits of the planet's finite resources. Already in 2006, the **World Wildlife Fund** announced that the earth's capacity to regenerate its biosphere could no longer meet the growing demand. Humans are converting resources into waste, faster than nature can transform waste into new resources (WWF, Living Planet Report, 2006).

A more recent WWF report also highlights that scientists have long been warning that we are already experiencing an unprecedented loss of biodiversity. This phenomenon is being called the **sixth mass extinction; the first since the disappearance of the dinosaurs and the first due to human activity. This is because the rate of species extinction over the last century is 100 times higher than the natural rate.**

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WE ARE BEFORE THE SIXTH MASS EXTINCTION

FOUNTAIN: FAO

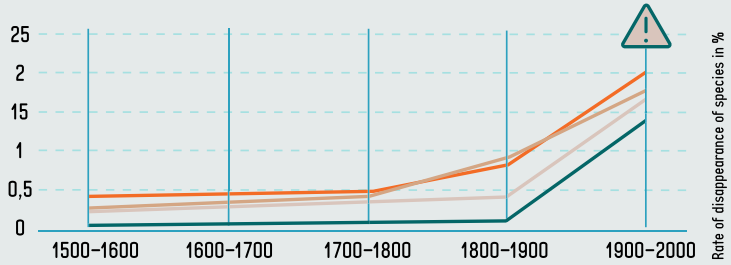
Image from losenlacesdelavida

THEY ARE IN SERIOUS DANGER ENDANGERED

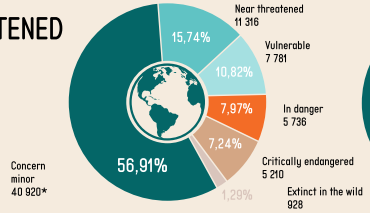
41% AMPHIBIANS | 33% CONIFEROUS | 30% CONIFERS | 25% MAMMALS | 13% BIRDS

¿AT WHAT RATE THEY BECOME EXTINCT THE SPECIES?

- Other vertebrates
- Birds
- Vertebrates
- Mammals

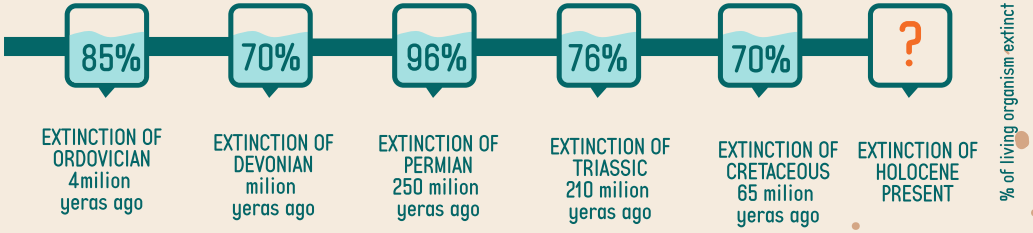


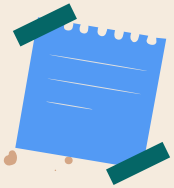
THE LIST OF THREATENED SPECIES OF EXTINCTIONDE EXTINCION



TOTAL 17 891
*(number of species threatened)

THE 5 GREAT EXTINCTIONS AND PATH OF THE SIXTH





Moreover, beyond the problem with biodiversity (a phenomenon that studies anticipate to continue), on top of that, it is also expected a rise in temperatures of up to 5°C by the end of the century. This would make it impossible for society, as we know it, to function and would mean a shortage of basic resources, including drinking water - which in 2020 began to be listed on the stock exchange (Alvarez, 2020) - and food.
If we listen to scientists' warnings about the scarcity of natural resources and the associated energy crisis, such a rise in temperature could provoke a context of crisis and an even more exacerbated struggle for basic resources between individuals, countries and regions (Gómez Cantero, 2015).

In other words, **5 degrees is the difference between our time and the last glacial period, when a significant part of our continent was covered by a huge ice sheet**. Therefore, it is not hard to imagine that the world will look completely different in the coming decades, but in the opposite direction.

As Pablo Servigne recently highlighted (2020), there are indeed four facts that should be beyond dispute:

1. The physical growth of our societies is going to stop in the near future;
2. We have irreversibly altered the entire planetary system;
3. We are entering a highly unstable future, in which major disruptions will be the norm; and
4. We may now be subject to potential global systemic collapses.

For all the above reasons, **we live in a time of climate emergency, yet our collective actions do not yet reflect this in the slightest. We do not act yet as if we are really facing an urgent, potentially life-threatening emergency.**

How serious is the situation? According to Sir David Attenborough, one of the world's best-known environmental communicators: "It may **sound frightening, but the scientific evidence is that, if we have not taken dramatic action over the next decade, we could face the irreversible damage to the natural world and the collapse of our societies"** (Attenborough in BBC, 2019).

Answering the headline question: What have we done? Canadian writer **Naomi Klein** openly says that we have done absolutely nothing to avoid reaching the crisis we are in, because of our failure to confront visceral capitalism and its imperative to grow or die (Klein, 2015).

Activity: "Seeds for the Future: Reflecting on the Seventh Generation".

Objectives

-Encourage deep reflection on how our current decisions and actions can affect future generations, specifically up to the seventh generation.

Materials

-Paper and pencils or markers.
-Ample space for group work.
-Chronometer or clock to keep track of time.
-(Optional) Images or short videos on current environmental, social and technological issues.

Duration:

Approximately 2 hours.

Development of the Activity

Introduction (15 minutes):

The facilitator will start with a brief introduction about the idea of thinking about the long-term consequences of our actions, mentioning the philosophy of considering how our decisions impact up to the seventh generation in the future.
To illustrate this concept, the facilitator can use the legend from chapter 2.1 or a similar one

2. Individual reflection (15 minutes):
-Each participant receives a paper and a pencil.

-They are asked to write or draw what they imagine the world will be like in seven generations, considering environmental, social, technological and ethical aspects.
3. Small group discussion (30 minutes):
-The group is divided into small groups.
-Each person shares their visions and reflections.
-Together, they discuss how current actions could influence this future vision.
4. Role-playing activity (30 minutes):
-Within the same groups, each member is assigned a role (e.g. a politician, entrepre-

neur, scientist, educator, environmental activist, etc.).
-They should discuss and plan an action or policy that they see as beneficial for a future seventh generation, from the perspective of their role.

5. Presentations and group reflection (20 minutes):
-Each group presents its ideas and plans.

-Open discussion on the different perspectives and the feasibility of these ideas.
6. Closure (10 minutes):
-The facilitator summarises the key ideas and reflections.
-Young people are encouraged to think about how they can apply this learning in their daily lives.

Additional Considerations

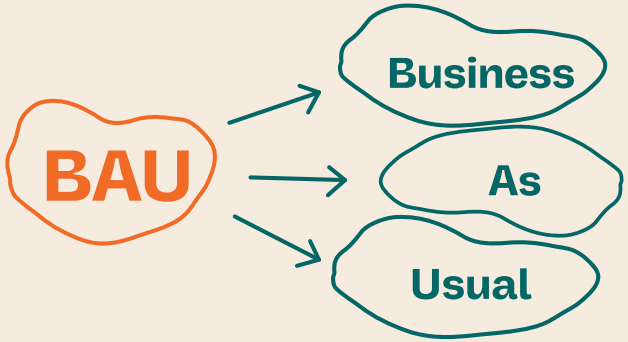
-Fostering an atmosphere of respect and active listening.
-Adapt the activity according to the age and maturity of the participants.
-Guide and moderate discussions, ensuring that everyone participates.

2.4 The role of the Social Economy

"The economy is a subsystem of the biosphere and not an independent system."

Herman Daly

In the face of unbridled growth and the dangers of climate change, as Fredric Jamison pointed out, it sometimes seems easier to imagine the end of the world than the end of the current modus operandi (the famous **"Business As Usual"** of capitalism).



While there are movements seeking socio-ecological transformation, relying on technological innovation and global markets to solve the challenges is a dangerous illusion.

Proponents of the paradigm shift argue that it will take industrialised countries to find ways to transcend their expansion (Burkhart et al., 2020). In this time of crisis (which is only going to get worse), we face the urgent need to change the way we manage our life projects, and it will obviously also be necessary to change the way we look at the economy.

The social economy, which has historically played a secondary role, is therefore called upon to confirm whether it is possible for it to be a vector for these changes, another ally. Especially since Polanyi (1994) pointed out that the market economy has separated itself from society, becoming independent from it, even harmful, and climate change will increase the level of activity of the entities in this sector (Third Sector Radiography, 2018).

As highlighted above, the concept of economy is derived from the Greek term “oikonomos”, which meant “household administration” (“oikos”, household and “nemein”, administration). However, when?, and above all how did we come to think of an autonomous system called “economy”? According to anthropologist Timothy Mitch, surprisingly not long ago.

Before 1940, economics referred primarily to “economising” (even in today’s Greek, the word “economics” still retains this double meaning: of a system and of the act of managing savings) (Kallis, 2017).

The concept of social economy, contrary to appearances, is not a new vision (as its origins go back to the end of the 19th century), although the first wave of interest in such a vision of the socio-economic order took place at the beginning of the 20th century, especially during the interwar period.

Already at that time, advocates of this idea saw that a booming capitalist market economy could not take care of the needs of all citizens. The state institutions of the time were also unable (or unwilling) to meet social expectations. Consequently, the need for a management that pays more attention to human needs, without profit or short-term political interests, began to be emphasised.

Nowadays, we are facing what is known as the second wave of the social economy, as criticism of the other sectors, private and public, has not diminished. Though, neither have the needs... hence, the Third Sector has the opportunity to become an even more important actor than it is today, especially considering the postulates of the Doughnut Economy, with which it has many points in common.

One of the main effects of this critical process has been a considerable increase in the general interest in alternative economic models. Apart from the Economy of the Doughnut, we have the **economy of the common good** by Christian Felber (2010), **the civil economy** by Luigino Bruni and Stefano Zamagni (2007), or the social economy in its multiple expressions.

It is no coincidence that **Elinor Ostrom** was awarded the Nobel Prize in Economics in 2009, for her work on the governance of the commons, where she highlights the fundamental role of institutions and collective action processes in its efficiency and sustainability. In the same way, **Muhammad Yunus** won the Nobel Peace Prize in 2006, for his search about a fairer economy, through the theoretical and practical development of microcredits and their implementation in various regions of the world (Calvo, 2013).

The concept of social economy is quite broad. It combines social and economic objectives "but in its DNA it always carries an organisation that serves human beings and is not directed against them" (Narski, 2009:9). The primacy of ethics in its management is in the foreground, so its key principle is to act for the benefit of people.

"Social economics is concerned with the principles and regularities of the division of that part of the national product which belongs to society, and it discusses economic phenomena from the point of view of contributing to social and individual welfare, as well as the efficiency of management" (ibidem: 11).

At the European level, the **Social Economy Europe** body envisages the following characteristics of the social economy, as set out in the **Charter of Principles of the Social Economy from 2002**:

» **The primacy of the person and of the social object over the capital.**

» **Voluntary and open membership.**

» **Democratic control by its members.**

» **Conjunction of members' interests and the general interest.**

» **Defence and application of the principles of solidarity and responsibility.**

» **Autonomy of management and independence from the public authorities.**

» **Destination of the majority of surpluses to the achievement of objectives in favour of sustainable development, the improvement of services to members and the general interest (Chaves et al., 2013:20).**

Why can and should the social economy be an important link in the eco-transition and the Doughnut Economy?

Using Sałustowicz's (2007) analysis, there are four basic functions of the social economy:

1. Generating new jobs (especially for people at risk of social exclusion), providing services in the field of vocational guidance and training, internships, etc. and facilitating the entry into the labour market of the most disadvantaged.

2. Alleviating the tensions and imperfections in the gap left between the market on the one hand and the welfare state on the other, by focusing on the provision of social services for individuals and local communities, especially where neither the state nor the market can meet their needs.

3. Mobilising and multiplying social capital.

4. Using their mechanisms of participation and democratic management (especially required in cooperatives). They are a kind of school of democracy.

The book "Degrowth in Movements" (2020) recognises that working in an economy to meet people's needs, rather than to maximise profits, is in line with the core idea of the social or solidarity economy: cooperation rather than competition and an emphasis on well-being rather than profit. Specifically, the following characteristics of the social or solidarity economy make it able to play such a crucial role:

- **systems of self-government and democratically made decisions,**
- **increased internal and external collaboration,**
- **focus on achieving the common good,**
- **inclusion of minorities and other disadvantaged groups,**

» non-discriminatory policies,

» greater transparency and inclusiveness of education and long-term process orientation,

» interest in the protection of ecosystems and biodiversity, as the basis of people's existence and wellbeing,

» understanding the economy as one of the sub-systems of ecology, which means that the economy must fit into natural environmental cycles and not exceed their limits.

Features of the solidarity economy

Along the same lines, Setién and Acosta (2013) point to the following meta-referents that are present in the sphere of the Third Sector entities:

1) the value of human life and the planet.

2) the value of freedom and democracy.

3) the value of equality and plurality and

4) the value of solidarity and equity in producing and sharing.

The capital and those who manage and support it tell us that we need to produce more and in less time. This has nothing to do with human needs. People do not need more cars, more guns, more houses, more high-speed trains, more airports... We need to reverse the terms, so that wage labour is no longer at the centre of our lives. Putting human needs at the centre inevitably leads us to produce only what is necessary and with an eye to sustaining the life around us. (...) Within this system there is no solution. But we have alternatives:

1) putting well-being and life at the centre from a feminist perspective.

2) less materials and less energy for better living.

3) reconceptualise, rethink and redistribute jobs.

4) radical distribution of wealth.

5) individual and collective changes for transition.

6) bring policy closer, to be part of the solution (Prats et al., 2017:94).

In a housing cooperative, the landlord and the tenant become one, in a worker cooperative, the worker and the boss become one, and in consumer cooperative projects, the consumer and the producer are often one and the same.

Kallis (2017) reminds us that, beneath the surface, there is a wealth of alternatives: associations, social centres, alternative markets such as fair trade or non-traditional market exchanges (barter, donations, etc.), voluntary networks and mutual care.

Bordera highlights **"the movement of transition networks, integral cooperatives, consumer groups, eco-villages or repopulated villages are some examples of change towards a more responsible consumption of those finite resources that we are squandering"** (2017:2).

Gibson-Graham visualises this facts in the form of an **iceberg:** at the visible top is the money-valued market and traditional economy; below the surface, there is all the invisible work done by women and caregivers, volunteers, cooperative members, etc.

The Iceberg of Diverse Economies.
Fountain: Gibson-Graham, 2020

The Diverse Economies Iceberg. Source: Gibson-Graham, 2020

If we focus our attention on the capitalist economy, on the top of the iceberg, ignoring the diversity of economies that already exist and factors that underpin it, then we reify capitalism and help reproduce it, Gibson-Graham argued (Kallis, 2017).

In the same line, he highlights the need to anticipate initiatives in the face of the global climate crisis and proposes to organise ourselves and implement them now, to try to prevent it.

How? Through a wide range of proposals, such as: the encouragement of simpler ways of life, greater local/regional self-sufficiency, cooperation/solidarity networks between communities, the importance of the hinterland (surrounding area) itself, the communitisation of care at the local level or direct and community-based democratic systems (Prats et al., 2017).

Moreover, as Chomsky (2020) points out, organised systems of power, whether state or private, are not taking sufficient action to address the looming crisis. Unless they are pressured by activism and the work of the Third Sector, they will not. And much of this work is linked to education and awareness-raising about the state of nature and the magnitude of the problems we face, as well as their origins.

Activism and the work of organisations and movements can be very influential. For half a century the commitment of activists has put environmental issues on the political agenda, perhaps not enough, but indeed consistently and significantly.

According to recent findings in neurobiology and many years of research in psychology and pedagogy, **people are better suited for cooperation than for competition.** Meta-studies show that **cooperation is more efficient** (and therefore more "economical") **than competition and increases well-being and mental health.**

In the Global South, the social or solidarity economy means, above all, a turning away from all forms of neo-colonialism and exploitation that are carried out by industrialised nations. In their case, solidarity economy also means setting aside any form of cultural imperialism in their quest for

resources and re-appreciating the attunement with nature (Burkhart et al., 2020).

Representatives of the Italian social cooperative **Solco** once explained **the growth strategy of the social or solidarity economy as a strawberry seedling (which is a very illustrative way to present it to young people): when the plant is fully grown, it does not get bigger. Instead, it forms shoots, new plants which in turn form offshoots until the strawberry plants cover the whole hill. Social economy initiatives do not want to "grow" but to multiply and spread their experience, knowledge and methods and, as a result, not to concentrate all infrastructure in cities but to distribute work and services more widely, better meeting local needs** (Burkhart et al., 2020).

As the engine of economic growth is the concentration of capital with the inherent need to increase profits, it is time to free companies from the pressure to grow. They should be replaced by alternative organisational forms, such as cooperatives or foundations that can sustain their activity, without unlimited growth and asset sharing (Acosta et al., 2015).

In Spain, for example, Ecologistas en Acción propose, as a solution to the crisis that we are already beginning to experience, to promote the development of "a social, feminist and ecological economy, centred on the common good and not on the accumulation of monetary surplus value, which places the processes of sustainability of life at the centre and guarantees social equity" (2017:30).

As specific needed measures they include the following:

» **Implement wealth-sharing measures. Among others, redistributive and ecological taxation, which encourages sustainable ways of production and income distribution.**

» **Promote and support initiatives and projects aimed at fostering resilience and local self-sufficiency. Encourage economies in which people have autonomy and are not dependent on a salary.**

» **Influence the distribution of unpaid care work, associated in heteropatriarchal capitalism with women and femininity.**

» **Promote a proximity and circular economy, with short marketing circuits and oriented towards satisfying basic needs, under the criteria of the social and solidarity economy.**

»

» **Promote the decommodification of the provision of basic goods and services. Among other possible measures: reverse privatisation processes and promote forms of community and public management.**

» **Implement a monetary system in which the money created is referenced to finite physical elements, the use of which does not generate interest.**

» **Support complementary economies: time banks, social currencies, barter, consumer groups, employment cooperatives, ethical finance, etc., based on cooperative, democratic, territorially anchored and non-profit models of association. At the same time, limit the action of the main actors of global capitalism, with measures such as a binding treaty on transnationals and human rights.**

» **Implement social and environmental clauses in public recruitment.**

» **Reform national accounting to include ecosystem services, material and energy consumption, internalisation of environmental and social costs, waste management, social welfare and care work (2017:30).**

Fernando Prats also reminds us that both the social and the Doughnut Economy allow for a transition to the economic model with self-sufficiency options in basic sectors of the country.

In fact, many Doughnut Economy initiatives are already flourishing and have been doing so, since the formal economy went into crisis. These include, according to him, producer-consumer cooperatives, care-based cooperatives, community currencies, financial cooperatives, ethical banks etc.

The social economy is, therefore, already promoting a shift in the shared direction. Bringing together a heterogeneous group of social economy actors would help. Kothari (2015) highlights that housing and urbanism, alternative monetary systems, agroecology and food systems, climate justice, education or transport are among those thematic areas that the Doughnut Economy could unite with a common thread; a network of networks, beyond single-issue politics.

In the face of globalisation, eco-fascist radicalisation and rampant climate change, it sometimes seems easier to imagine the end of the world than the end of growth. However, we may be in what the **Italian thinker Antonio Gramsci called an "interregnum", as the old status quo is dying and the new one is not yet born**; social movements are transforming their structures, practices and cultural message along the way (Burkhart et al., 2020).

Why? Transition discourses are emerging right now with a special diversity and intensity, to the point of becoming a veritable field of 'transition studies'. Interestingly, its preachers are not limited to academia; actually, most are emerging within social movements and NGOs (Escobar, 2015).

We can also see the birth of **transformative economies** (so called in 2019 during the World Social Forum): new economic models and practices around the commons, minorities, agroecology and cooperativism, with the aim of transforming the existing economic system (The World Social Forum on Transformative Economies).

Do you want to know more??

WATCH

[And now... It's Time for Planetary Economics]

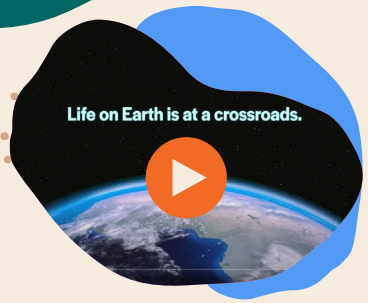
WATCH

[Watch The People Vs Climate Change Online | Vimeo On Demand on Vimeo]

WATCH

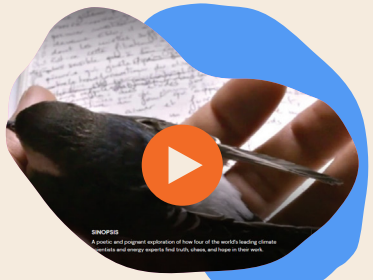
[Rachael Treharne: We are in a climate emergency - it's time to rebel | TED Talk]

WATCH



ENDGAME 2050 | Full Documentary [Official]

WATCH



Once You Know (2020) | MUBI

READ

Stop Ecocide

LISTEN

The Yikes Podcast: What Can I Do?

Practical exercise

"The Thinking Hat"

Instructions: The thinking hat is a metaphor that represents different types of personalities and opinions that we encounter in teamwork. In this role play, the different personality types will be represented by a different colour of hat.

Divide participants into groups and give them a coloured card (hat) that they can keep in sight for others to see.

The hats will be as follows:

Orange hat. Informative: represents the facts and information available about the problem. What information is available and what are the facts to be considered?

Yellow hat. Constructive: represents optimistic thinking about the problem and the search for a solution. What are the advantages of implementing the solution and why do we believe it is achievable?

Black hat. Cautious: represents thinking about the problem cautiously and defensively. What are the possible risks? What can go wrong?

Red hat. Intuitive: represents different emotions and reactions from emotions. "How do you feel about this situation / problem / solution?

Green hat. Creative: analyses possible suggestions from a creative perspective.

Blue hat. The Leader: negotiates between different models and in handling the discussion, emphasises responsibility for the joint solution found in time and takes care within the group.

Once the cards have been distributed, either the people we facilitate or the leaders themselves (those with the blue hat) have 1 minute to decide one topic related toenvironmental, social or economic issues they are interested in, worried about or want to explore.

In the meantime, the rest of participants have some time to talk to each other and to other facilitators to understand their roles and functions correctly.

The leaders share the topic with the group (in case the group has many people, several groups can be generated with more than 1 person per colour/rol). The groups have a limited amount of time to discuss the issue through the role and perspective (hat colour) they were given.

At the end, the conclusions are presented. Participants are asked how they felt about their role and which role they would like to have the most (a change of hats is also possible).

We emphasise the need to understand that different people understand and deal with problematic issues from different approaches (hats) and that it is important to understand and respect each other, practise active listening and try to reach a consensus.

3. Doughnut Economy and Entrepreneurship

3.1 Who are we? O homo economicus

Prioritising financial interests and economic growth over human life is nothing new, and it has been obvious for a long time, especially through the state of environmental pollution, its associated mortality for many species and other related harmful phenomena.

Homo œconomicus or Chicago Man (modern expression coined with some sarcasm by Daniel L. McFadden, as Calvo reminds us, 2013:127) has become a hardly questionable paradigm, by the majority of society.

The link between economic growth and ecological collapse is now well demonstrated and, unfortunately, hopes for "green growth" or the aforementioned "sustainable development" have little basis today.

Perhaps a relative decoupling of GDP from emissions could be achieved by replacing fossil fuels with renewable energy, but this cannot be done fast enough to respect temperature rise limits between 1.5°C and 2°C, if the economy continues to grow at its usual rhythm (Hickel, 2020).

This is due to the simple reason that more growth would mean even more energy demand, which makes it even harder to achieve with renewables, in the short time we have left (Hickel and Kallis, 2020; Schroder and Storm, 2020).

And even if we get there, renewable energies and the production of their infrastructure will mean even more extractivism of some finite resources

that will not be able to sustain today's energy-intensive consumption model, especially if it does not seem to stop growing, but quite the opposite (Fernández Durán, 2008).

This phenomenon is also often depicted as Jevons' Paradox, also known as the "rebound effect", which is explained in the Guide to Energy Descent (2019: 368) as follows: "In early 19th century England, the economist William Stanley Jevons found that as the efficiency of steam engines improved, the country, as a whole, consumed more and more coal, not the other way around, as might be expected. This happens because consuming available energy always brings economic benefit (production of more goods or services) and so more efficient machines end up being used more than their predecessors. In everyday life, we can also see this, for example, in the fact that the less petrol a car consumes, the more kilometres we tend to drive in it, or the less electricity an appliance consumes, the longer it is in use".

3.2 Where are we going? (and how is the Doughnut Economy linked to these phenomena?)

"Anyone can understand that, however big the world we live in is, it is a finite world and that there are physical limits that we cannot cross. It is more difficult to dismantle techno-utopian myths, to unravel the limits that renewable energies also have or the impossibility of recycling 100% with the costs that recycling also has. It is even more difficult to assume that we are not gods and that we have to humbly assume that we must live by the rules" (Asociación Véspera de Nada, 2012:9).

The Intergovernmental Panel on Climate Change (IPCC) was established in 1988 and was awarded the 2007 Nobel Peace Prize for its work on climate change and assessing the impact of human activity on climate (UNESCO, 2018). Since then, it has provided reports on the state of scientific, technical and socio-economic knowledge on climate change and response strategies.

“The Energy Efficient Village” story.

In a small village, the community was concerned about its energy consumption. Everyone was aware of the importance of conserving resources and protecting the environment. So, when an ingenious local inventor, Clara, developed a new light bulb technology that consumed half the energy of traditional light bulbs, the villagers were delighted.

Initially, the introduction of these energy-efficient bulbs significantly reduced the total energy consumption in the valley. People were proud of their contribution to the environment. However, over time, something unexpected started to happen.

Because Clara’s bulbs were so efficient and economical to use, the villagers began to find more and more uses for them. They lit up their gardens at night, they decorated their houses with more lights during the holidays, and businesses began to keep their lights on longer to attract more customers.

After one year, the total energy consumption in the village had not only returned to the levels before the introduction of the efficient light bulbs, but had increased significantly. People were consuming more energy than ever before, despite the higher efficiency of the bulbs.

Jevons’ paradox had manifested itself in the village: improved energy efficiency had paradoxically led to an increase in total energy consumption. The community had to reflect on how to balance efficiency with responsible consumption to really make a positive impact on their environment.

Activity: "Staging the Jevons Paradox".

Objectives

This activity aims to give young people an understanding of Jevons' Paradox through an interactive experience that combines theatre, creativity and reflection. Participants will create and perform scenes that illustrate the paradox, and then reflect on its meaning and relevance in today's world.

Materials

-Miscellaneous objects (light bulbs, electrical appliances, decorations, etc.)
-Costume clothing.
-Paper and pencils.
-Camera for recording performances (optional).

Duration:

Approximately 2 hours.

Development of the Activity

1. Introduction to the Jevons' Paradox (15 minutes).

-Explain briefly what the Jevons' Paradox is. (See the story below).
-Show real examples where this paradox has manifested itself.

2. Group formation and brainstorming (20 minutes).
-Divide the young people into groups of 4-5 people.
-Each group should think of a modern scenario where the Jevons' Paradox could occur (e.g. use of electric vehicles, more efficient electronics, etc.).
-Write down the ideas on a piece of paper.

3. Creating the scene (30 minutes)
-Each group will develop a short play depicting their chosen scenario, showing how the paradox manifests itself.
-They should include elements of humour, exaggeration or satire to make the performance more appealing.
-Preparing costumes and objects.

4. Performance (30 minutes).
-Each group presents its work to the others.

-If possible, record the presentations for later analysis.

5. Reflection and discussion (25 minutes).
-After all the presentations, open a space for reflection.
-Discuss how the paradox relates to their lives and society today.
-Discuss ways to counteract this paradox in everyday life and globally.

6. Closure.
Conclude the activity by highlighting the importance of awareness and responsibility in the use of resources and technologies. Encourage young people to think critically about how their actions, even well-intentioned ones, can have unintended effects on a large scale.

Questions that can be used by the facilitator.

-How can technological innovations in energy efficiency lead to increased rather than decreased resource consumption, and can you give examples of this in everyday life?

-How can public policies and corporate decisions aggravate or mitigate the Jevons' Paradox? What kind of policies or strategies could be suggested to address this problem?

-How can consumers become more aware of the Jevons' Paradox in their own lives and

what actions could they take to avoid falling into it?

-Do you think it is possible to strike a balance between technological progress and environmental sustainability? How could these two objectives coexist?

-How might understanding and awareness of the Jevons' Paradox influence the way we address the problems of climate change and resource conservation?

Its 2018 report already indicated that the only feasible way to stay within safe biophysical limits is for developed nations to actively slow the pace of production and consumption (IPCC, 2018).

This approach is also more ecologically consistent: reducing production also removes pressure on other planetary boundaries (Hickel, 2020). In 2022, its sixth and most recent report was released.

The same solution was endorsed by Professor Emeritus Bono of the University of Valencia, citing that it involves "slowing down and finally stopping the exponential growth of population and fixed capital, (...) which implies an institutional and philosophical change and social innovation. It requires defining desirable and sustainable levels of population and industrial output". (Meadows et al., 2006, in Bono, 2012: 469).

Unfortunately, the two dominant thoughts of the 20th century, both the former Soviet Union and the Western bloc, were slaves to the economic idea of perpetual growth. Both ignored their costs, mainly the environmental ones.

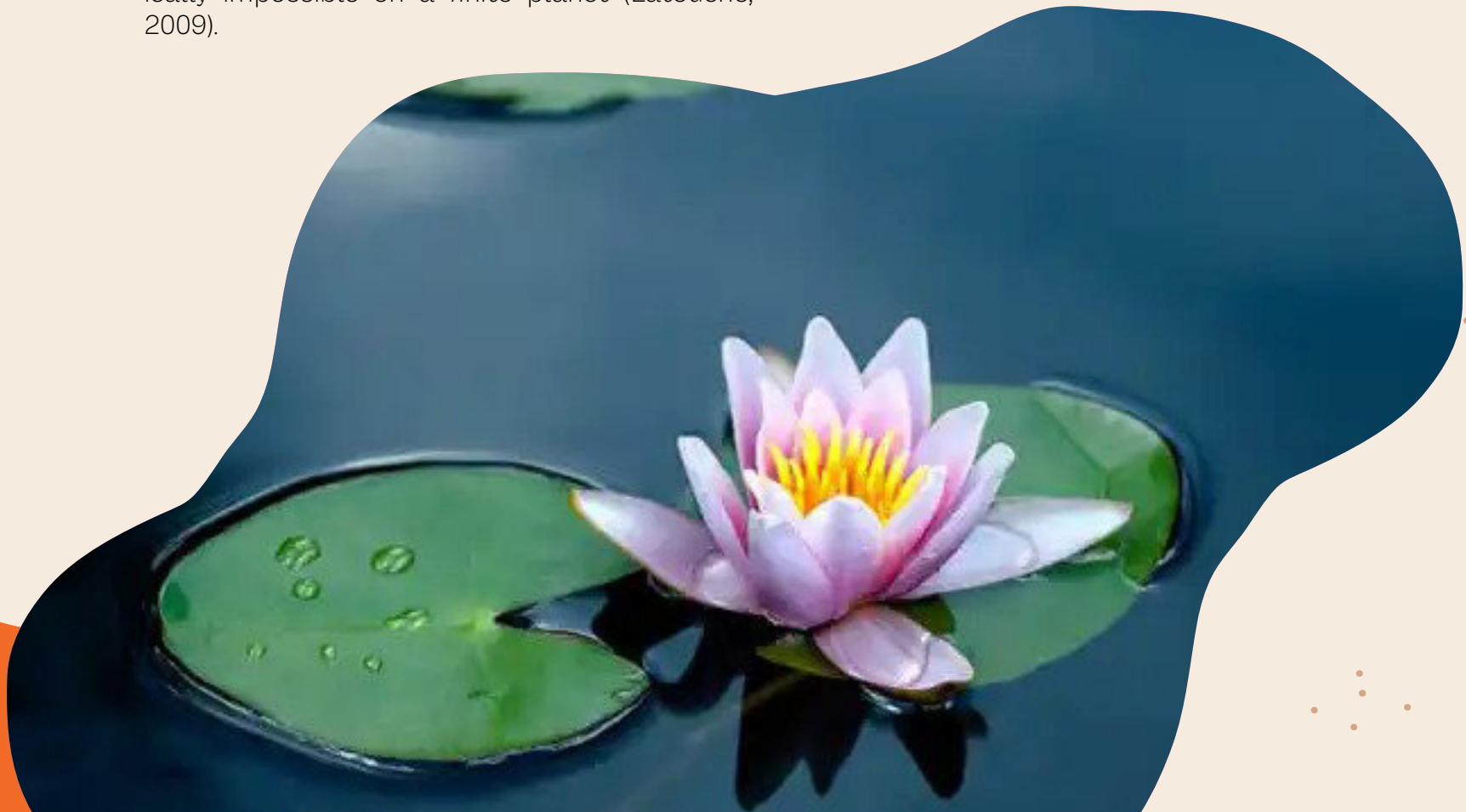
The USSR's system fell first because of its centralising approach. While the West's decentralised market (which in comparison, has greater respect for individual freedoms) is holding up a little longer. However, it too will collapse (Daly, 2004).

Actually, the primacy of economic growth is not even questioned in discourses on sustainable development. Even the famous Sustainable Development Goals (SDGs) adopted by the United Nations in 2015, as a supposedly more ambitious global agenda of the international community, are being criticised in this regard.

For example, the neo-colonialist and ethnocentric vision of placing several of the postulates under the leadership of developed countries, as if they were a model for poor countries to follow and imitate, is something that is reflected in some sensitive goals, such as the 12.1, which speaks of "applying models of production and consumption under the leadership of developed countries, when a large part of our production and consumption patterns are a model of unsustainability" (Gómez Gil, 2017:114).

Furthermore, Goal 8 directly encompasses “promoting sustained, inclusive and sustainable economic growth”, following a strategy of 3% annual global GDP growth (Wiedmann et al., 2020), whereas economic growth is not an end in itself and continued economic growth is simply physically impossible on a finite planet (Latouche, 2009).

Unfortunately, human beings tend to believe in the eventuality of a catastrophe, when it has already occurred, that is... too late (Servigne and Stevens, 2020). This is demonstrated most illustratively below, by the famous paradox of Jacquart’s water lily explained by Carlos Taibo (2009:10).



(...) let us imagine a lake in which there is a water lily that multiplies at the rate of two to one every day. According to this rate, we know that after thirty days the lake will be full of water lilies, which will then die for lack of living space. On which of these thirty days will half of the lake be occupied by water lilies? Although quick reasoning suggests that it will be on the 15th, the correct answer is the 29th: on that day half of the pond will be covered with water lilies, so that when the water lilies are multiplied by two, the following day the water lilies will cover the entire surface. On the 28th, they will occupy a quarter of the pond, on the 27th an eighth and on the 26th a sixteenth. Let us assume that it is the 26th day. Although it may be argued that what we have done is not so serious, given that only a small part of the pond is covered with water lilies, it must be countered that the frenetic pace of the aggressions unleashed puts us only four days away from the end.

By comparison, **if GDP per capita continues to grow by 3.5% per year (average growth in France from 1949 to 1959), it will have grown by a multiple of 31 in one century and by 961 in two. If growth automatically generated well-being, we would now be living in paradise. However, we** are on the road to hell (Latouche, 2009), and almost literally.

According to the report of the previously mentioned Intergovernmental Panel on Climate Change (IPCC), the planet will face a global average temperature increase of 3 to 5 degrees Celsius, by the end of the century, which will cause severe environmental, economic, political and social disruptions worldwide. **The Copernicus Climate Change Service** (C3S) also defined 2020 as the warmest year in Europe, with 0.4°C above the previous record values (2019).

The country's average temperature has risen by around 1.7°C, since pre-industrial times. According to an AEMET (State Meteorological Agency in Spain) report, the temperature has risen by around 0.3°C per decade, since the 1960s. In addition, summer has lengthened by five weeks compared to the early 1980s and the extent of semi-arid climate zones has increased by more than 30,000 square kilometres in 20 years. And this is only the beginning (Robaina, 2021: 32).
The idea of "sustainable development" must be approached in its non-growth aspect, that is, seen as a qualitative improvement in the ability to meet needs without a quantitative increase in output beyond the environmental carrying capacity.
Although neoclassical economists might define economic growth as the increase in the production of goods and services typically measured by their market value, an economy can develop without growing (Daly, 2004).

In 2020, another scientific study by 20 specialists in conservation ecology and ecological economics highlighted the contradiction between economic growth and biodiversity conservation (Otero et al., 2020). The article urges the **Intergovernmental Platform on Biodiversity and Ecosystem Services** (the biodiversity equivalent of the IPCC), to base its reports on a scenario that goes beyond the idea of economic growth.

The proposals also include adopting limits to global trade and resource extraction or reducing and sharing labour: some of the alternatives we will discuss later.

The Doughnut Economy proposal may seem abstract but a number of initiatives are already

starting to incorporate this alternative, for example: repair cafés, community gardens, agricultural farms, co-operatives, etc.
What assumptions and preconceptions (in our minds) and frameworks and institutions (in our economic reality) do we need to give up, transform or create in order to change the course from "growth" to the Doughnut Economy?

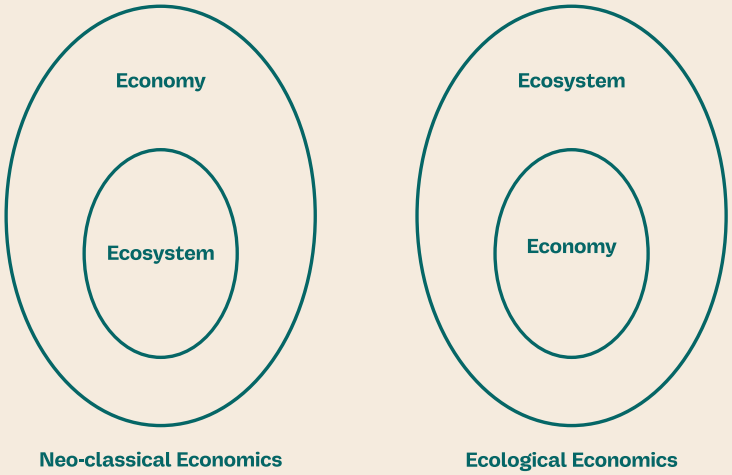
One possible step would be to describe and discuss existing mainstream alternatives that promise to become the building blocks of a new economy, more suited to a Doughnut model.
Despite the unknowns, advocates of the Doughnut Economy converge on the need for individual and collective political action to voluntarily and permanently reduce economies.

Moreover, the year 2020, with its related COVID-19 crisis, the growing climate emergency and social injustices (the **Black Lives Matter** movement, for example) have left societies at a crossroads and economists are increasingly called upon for answers.

However, despite the above-mentioned timid academic advances, are economic studies fulfilling its role with respect to the growing demand for emergency and the rapidly changing world?

Rethinking Economics' report "Economists & Crises" (2020) is based on a survey of 920 economics students and graduates, about their level of preparedness for the environmental and systemic crisis. Their findings? 78.5% of respondents think that the 2020 crisis should be a turning point in the way economics education is approached. 42.3% of respondents say that their economics studies do not teach them how economics is connected and how dependent it is on the environment. Only 8.5% of respondents believe that economic proposals are free of political bias despite the fact that the aberrant majority of "mainstream" economics textbooks do not openly mention their preferences.

How do the authors of the study define the "mainstream" economy?



Neoclassical economics and ecological economics. Source: Richter, 2019:78

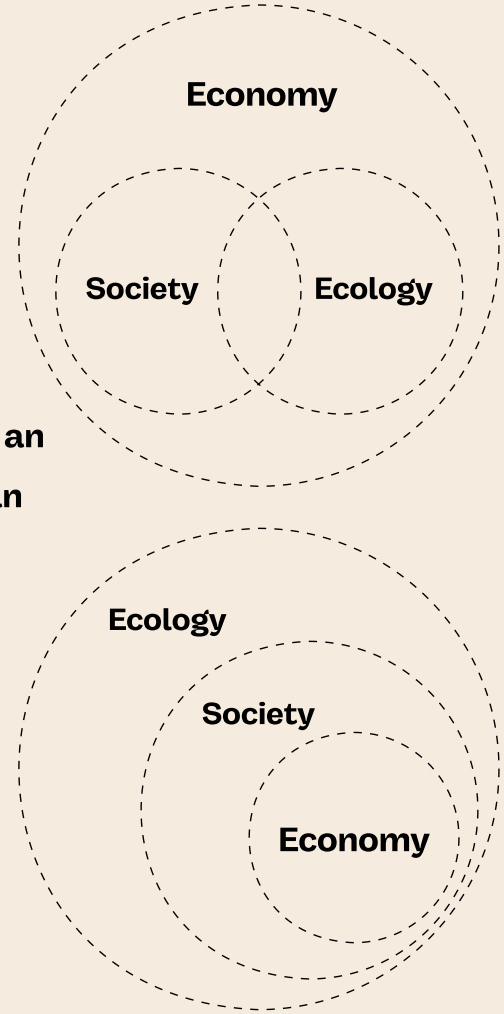
They refer to the neoclassical version that dominates textbooks and classrooms around the world, which defines the subject as a particular methodology, rather than seeing it as an open field of study.

The authors of the study also recognise that a number of economics teaching institutions embrace critical, heterodox and pluralistic views; however, they note that from the experience of their 120 member groups on 6 continents, the significant number of economic studies are based on a neoclassical framework, with little or no requirement for critical engagement with other schools of thought and other disciplines.

And how does the neoclassical view of the environment position itself? This approach stems from Cartesian dualism, that is, the differentiation between nature and culture. Its view of nature as something external to humans has facilitated the almost total appropriation of the natural world and its resources, in favour of unlimited economic growth.

Regeneration.

We must transition from an
ECONOMIC MODEL **to an**
ECOLOGICAL MODEL



"We need to make the transition from the economic model to the ecological model".

Another graphic representation, even more in line with the Doughnut Economy, is that of the necessary Regeneration process, by designer and architect Adib Dada. According to him, integrating systems and patterns found within nature is the only reliable way to ensure sustainable design practices and harmony with the natural world.

What would you most like to see in your economics studies? Economists & Crises - Rethinking Economics Report, Rethinking Economics Journal, 2020.

Last but not least, this graph represents the answers to the question "What would you most like to see in your economics studies", being the most common answers, the following: circular economy, economic philosophy, other paradigms, feminist economics, critical thinking and, ahead of all of them, ethics, which Doughnut Economy also proposes.


DEGROWTH
MORE TEACHING USING EMPIRICAL RESEARCH AND CASE STUDIES
MORE ON CRISES
FEMINIST ECONOMICS
History of economic thought
ECOLOGICAL ECONOMICS
ECONOMIC PHILOSOPHY
PLURALIST APPROACH TO TEACHING
DOUGHNUT ECONOMICS
MODERN MONETARY THEORY
SYSTEM DYNAMICS
MORE QUALITATIVE RESEARCH
HEALTH ECONOMICS
The ideological and contextual bases of economic science development
COMPLEXITY ECONOMICS
ANALYSIS OF RACE, CLASS & GENDER
Economic Geography
Austrian Economics
CIRCULAR ECONOMY
BAYESIAN STATISTICS
Behavioural Economics
MARXIST ECONOMICS
POST-KEYNSIAN ECONOMICS
ECONOMIC SOCIOLOGY
DIFFERENT SCHOOLS OF THOUGHT
Buddhist Economics
Institutional Economics
CRITICAL THINKING
OTHER PARADIGMS
Philosophy of Science
ETHICS
Economics of Discrimination
DEVELOPMENT ECONOMICS
TAX SYSTEMS

“In order for the possible to emerge, the impossible must be attempted again and again”.

Herman Hesse

“Among members of a generation that is gradually realising that they are going to live far worse than their parents, as housing becomes unaffordable, government services are cut back, and jobs become scarce or offer longer hours for less pay and no security, there will gradually emerge a cry for a way out. And we may be able to look at how in other times and in other cultures people went about their lives with dignity and meaning, and learn what lessons we can.”

Paul O’Connor

Activity: "Green Innovation: Unleashing the potential of Sustainable Entrepreneurship".

Materials and resources

-Green Entrepreneurship Kit: Provide each group with a kit including basic materials for prototyping: recycled paper, marker pens, etc.
-Online resources: Share a list of online resources to learn more about sustainable entrepreneurship.

Development of the Activity

Introduction and awareness raising (1 hour):
-Presentation: Starting with a presentation on the importance of sustainability and green entrepreneurship.

-Inspirational Videos: Showcase short videos of successful companies in the field of green entrepreneurship.

-Discussion: Encourage a group discussion about what they have learned and how they feel about it.
Ideas Workshop (2 hours):
-Brainstorming in groups: Divide young people into small groups to generate ideas for potential sustainable businesses.

-Mentoring: Invite entrepreneurs or sustainability experts to guide the groups during their brainstorming.

-Presentation of ideas: Each group presents its sustainable business idea to the rest.
Practical activity (3 hours):

-Prototyping: Groups will work on creating a simple model or prototype of their business idea.

-Sustainability assessment: Use a checklist to assess the sustainability of each idea (e.g. environmental impact, economic viability, social benefit, etc.).
Expert panel and feedback (1 hour):

-Final presentations: The groups present their prototypes and business plans to a panel of experts in sustainability and entrepreneurship.

-Feedback: Experts offer constructive feedback and practical advice.
Reflection and closure (30 minutes):
-Group reflection: Time for young people to share what they have learned and how they can apply this knowledge in the future.

-Closing: Conclude with a motivational speech focusing on the importance of innovation and entrepreneurship for a sustainable future.
Follow-up:
-Networking: Establish an online network or group for participants to continue sharing ideas and resources after the event.
This activity will not only provide valuable knowledge about green entrepreneurship, but will also foster skills such as teamwork, creativity and critical thinking.

Green businesses that can serve as inspiration for young people:

-Shop for organic and local products.
-Residential solar energy service.
-Corporate sustainability consultancy.
-Innovative recycling plant.
-Ecological clothing factory.
-Urban agriculture farm.
-Development of energy efficiency applications.
-Ecological cleaning service.
-Restaurant with sustainable ingredients.
-Ecological transport company.
-Environmental Education Centre.
-Upcycling and reuse shop.
-Green biotechnology laboratory.
-Ecotourism agency.
-Publisher of green and sustainable literature.
-Sustainable design studio.
-Green roof and vertical garden company.
-Water efficiency consultancy service.
-Ecological cleaning products shop.
-E-commerce platform for green products.

The Doughnut Economy and the new model of work

The Doughnut Economy proposes an economy based on natural and human well being and not on the mere accumulation of capital; a planned change that is designed in advance, because without planning, we will be forced to live this change, through natural catastrophes or other crises.

Furthermore, in terms of employment and "capitalistic" welfare, it seeks to reduce selectively. The Doughnut Economy would limit ecologically destructive and socially unnecessary production sectors (weapons, advertising, planned obsolescence, meat production, etc.), while supporting the most socially important sectors (such as health, environmental care, education, care and conviviality). Recessions, on the other hand, do not discriminate so generously.

Moreover, as we will see later in this chapter, in addition to supporting necessary jobs, it would introduce policies not only to prevent unemployment, but even to improve it, by shortening the working day or introducing a universal basic income (Hickel, 2020).

On the other hand, escaping from the androcentric system and turning towards a bioethical one will require answers to the questions: what needs will have to be prioritised and satisfied in the framework of ecological transition? and what are and what will be the necessary jobs?
The next are 3 of the ideas that could be applied within the framework of entrepreneurship, in line to the Doughnut Economy:

- **green jobs.**
- **work less, work all.**
- **care jobs.**

Green jobs

According to the **International Labour Organisation, "green jobs are decent jobs that contribute to preserving and restoring the environment, by incorporating one or more of the following: increasing the efficiency of energy and raw material consumption; limiting greenhouse gas emissions; minimising waste and pollution; protecting and restoring ecosystems; and contributing to climate change adaptation"** (ILO, 2015).

In the same line, the European Parliament (2015) takes up the definition of the United Nations **Environment Programme** (UNEP) and defines green jobs as **"any decent job that contributes to preserving and restoring the quality of the environment, whether in agriculture, industry, services or administration".**

Few people would question the growth of these jobs in the sector of biodiversity protection or proper waste management.

Other elements of the transition strategy towards green jobs proposed by the researchers (Diesendorf, 2020) include those that would be related to:

» **improving the energy efficiency of production processes, industry, construction and the use of household appliances.**

» **electrify heating and most transport using renewable electricity and hydrogen.**

» **helping workers disadvantaged by the transition, through training, education, sector relocation or retirement.**

In addition, the COVID-19 pandemic has, to some extent, facilitated the shift to lower-emission employment, as many people have had to become accustomed to working from home or walking and cycling for commuting (Diesendorf, 2020).

In the energy sector, for example, green jobs would go hand in hand with the replacement of fossil fuels with renewable energies. But even these activities do not solve the problem of energy and resources consumption and emissions creation. There should also be a serious debate about the

needs and types of jobs that are really needed. The new crisis will bring with it a return to more humane work and, in many cases, useless jobs will have to disappear. As Trainer (2021) says, or hopes, the following will be eliminated: production for advertising, much of transport, packaging, construction, many cosmetics or fashion items, poor quality and short-lived products, motorways, weapons, etc. At the same time, others will take their place: demolishers of buildings, roads and cement, repairers of a myriad of machines and devices, permaculture experts, composting technicians, etc. (Taibo, 2017).

Could anything be more demoralising than having to wake up in the morning, five out of seven days of one's adult life, to perform a task that one secretly believes is unnecessary, a waste of time and resources, or even a way of making the world worse?

Parrique, with this sentence, recalls that Graeber (2018) begins his book about forms of paid employment that are so completely useless, unnecessary or pernicious that even the employee cannot justify their existence, even though, as part of the conditions of employment, the employee feels obliged to pretend that this is not the case (2019:599).

Work less, so that all can work

Jorge Riechmann quotes the following parable by Heinrich Böll:

A tourist notices the charming scene of a humbly dressed fisherman, lounging against a rowboat stranded on the sand, on a splendid beach. He photographs him, offers him a cigarette, and they strike up a conversation.

» **What are you doing sleeping instead of going out to sea and fishing?**

» **I caught enough fish this morning.**

» **But imagine," replies the tourist, "going out to sea three or four times a day, and catching three or four times as many fish. After a year, you could buy a motorboat, after two years another one, after three years it could be one or two good-sized fishing**

boats. Imagine that! Some time later you could build a freezing factory or a salting plant, later you would even fly your own helicopter to locate the fishing targets and guide your boats to them, or maybe you would own your own fleet of trucks to bring the fish to the capital, and then....

» **And so? asked the fisherman.**

» **"Then - says the tourist in a tone of triumph - you could sit quietly on the beach, take a snooze in the sun and contemplate the beauty of the ocean".**

» **The fisherman looks at him:**

» **That is exactly what I was doing, before you showed up here (2006: 120).**

» **In Europe, working hours have decreased by an annual average of 3,200 at the end of the 19th century and around 1,700 at the beginning of the 20th century, remaining fairly stable since then. Something that Ecologistas en Acción in their latest campaign "Work less to work all and decrease better" (2021) define as obsolete, since for the last 100 years, we have been working 8 hours a day (or even more, in case of many precarious jobs).**

The data tells us that a 25% reduction in working time would reduce our ecological footprint by 30%, our carbon footprint by 36.6% and a 10.5% reduction in carbon dioxide emissions. We also know that while productivity has increased, wages have stagnated, since the 1980s. Moreover, where working hours are shorter, life satisfaction levels are higher. There is scope to cut back without losing out (idem).

Even more so since work is a socially constructed institution and, therefore, the form it takes is never natural, but always cultural.

According to Parrique (2019), shorter working hours are desirable for three main reasons.

(1) The first reason has to do with equity, sharing and the concept of shared-work: if employment is becoming a scarce commodity, hours worked could be reduced to allow access to the unemployed. **As the philosopher and thinker Bertrand Russell warned already almost 100 years ago, we are facing overwork for some and starvation for others (1935); a** rule that seems to still apply (as, unfortunately, many others accurate sociological observations highlighted by this author).
On the other hand, this type of measure is nothing new: F.D. Roosevelt introduced it in the United States after the Great Depression and several European countries (Germany, Austria, Sweden and Slovenia) used similar partial measures, in response to the 2008 crisis.
However, here it must always be taken into account that the new part-time jobs must be dignified and not become a form of pauperisation or injustice towards employees (Parrique, 2019).

(2) The second reason is ecological: less work means less production, less travel, less extraction and less pollution. Scientists at Boston College also analysed the relationship between CO2 emissions and weekly working hours, in the US. They found out that **every 1% increase in working hours leads to a 0.65% increase in emissions** and concluded that reducing working time could be a critical component in mitigating environmental impacts (Scarrow, 2017).
Nørgård (2013) also argues that spending less time at work also promotes habits such as **"slow food" or "slow transport"**, whose environmental footprint is much smaller.

(3) Finally, **less work equates to more time for education, caring activities and democratic participation and, thus, the overall improvement of society's well-being and health** (Parrique, 2019). This is supported by Kallis (Kallis et al., 2013), who says that a shorter working week could not only combat unemployment but also create more time for leisure and coexistence.

However, it **should be remembered, at this point, that the ecological footprint of "infinite" and consumerist leisure is also important and that strategies to reduce working time lose their effectiveness if free time is spent flying to the Bahamas or buying luxury goods**

This phenomenon is often called the “Fordist trap of the work-and-spend culture”, and is constitutive of a society with only two roles: producer and consumer. This could be alleviated by various policies, such as the Universal Basic Income (Parrique, 2019).

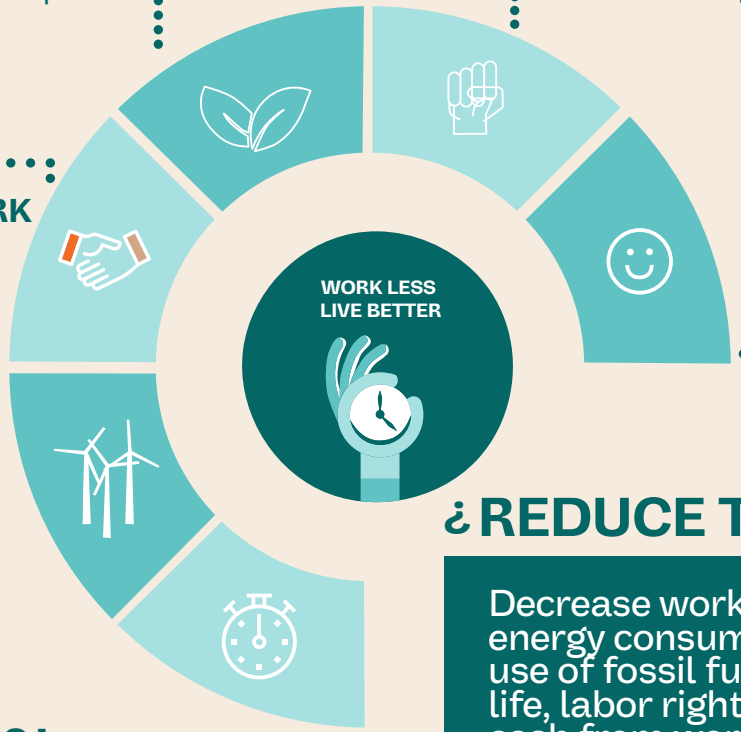
How could such a transformation take place? Researchers propose several ways, including early or temporary retirement or job sharing, that is, the redistribution of working time.
These policies are not intended to increase the total volume of jobs, but rather that work ends up being shared by more people (Branco, 2008; Wiedmann et al, 2020).

In fact, Trainer (2021), taking the example of the Israeli kibbutz settlements, even proposes work coordination committees in the communities themselves (that would ensure that everyone who wants to work would have a share of the existing work) and maintains that they would need to do much less than in today’s consumer society, where we probably work three times as much.

04.
ENVIRONMENTAL JUSTICE
Reducing labor levels, consumption and production, we will reduce our polluting emissions and we can improve the health of our environment.

05.
LABOR AND SOCIAL RIGHTS
Mobilize to guarantee rights existing and expanding them.

03.
DISTRIBUTION OF WORK
That we all can work and drink worthy. distribute also the invisible suits, reproductive, of care.



06.
HAPPY AND FULL LIVES
Under these conditions, reduce the time work improves people's health and allows us to really enjoy important, the people we love.

02.
CHANGE OF MODEL
A productive model focused on the common needs and not in the profits economic or the increase.

01.
REDUCE THE DAY
No pay cuts or intermittent days. What we have more time to enjoy, live and care.

¿REDUCE THE WORKING HOURS?

Decrease working hours to reduce our energy consumption, polluting emissions and use of fossil fuels and gain in quality of life, labor rights, exercise a distribution cash from work available and start a transformation of the productive model.

Care

Last but not least, care is the notion around which labour transition should be organised, according to many researchers (Dengler and Strunk, 2018).

The mercantile world only considers that which has monetary expression. The fetish instrument that synthesises this conception is the Gross Domestic Product (GDP), an index that synthesises the evolution of economic magnitudes (...) **On the other hand, essential issues for sustaining the life and well-being of people are excluded, such as the care tasks (that are mostly carried out by women), mutual aid or volunteering, nor the environmental costs that the "development" model entails are taken into account (Ecologistas en Acción, 2017:17).**

Thus, in today's economy, care work remains undervalued, increasing gender inequalities. Therefore, it is required the equitable distribution of care work which, in the same way as jobs related to environmental protection, has the potential to offset the current rise in unemployment, while fostering a more dignified, healthy and sustainable society (Kallis, 2019).

Some researchers go so far as to call this aspect "the care revolution", for its role in creating a much more caring society.

How? Through more leisure time, more supportive social infrastructure and more security as prerequisites for an improvement of the position of care workers and the recognition of their work. Ultimately, it becomes especially interesting to combine the following two objectives, at the same time: more care and ecological resources and less use of resources in sectors such as arms manufacturing, power and coal plants and the individual transport network.

In general, it is a question of restructuring and re-educating society to meet real needs and preserve ecological foundations at the same time.

Another movement that strongly joins this cause and provides a rallying point is the feminist economics section, or even the **ecofeminism**, who demand for better treatment of care work. This movement is defined, in the words of Ecologistas en Acción (2018), as a current of thought and activism that critically analyses the beliefs that underpin the ecocidal, patriarchal, capitalist and colonial model of life, that denounces the risks to which it subjects people and the rest of the living world and proposes alternative views, in order to reverse this war against life.

Eco-feminist economics, therefore, provides an analysis of the current destructive relationship between humanity and non-human nature, through an understanding of women's position at the boundaries of economic systems. From this perspective, [...] women's labour and life, like that of the natural world, are externalised and exploited by the traditional economy (Mellor, 2006:139). This movement argues, not without reason, that the colossus that is today's capitalist corporations would not function if it were not for the submerged iceberg of free care work performed, over decades, mostly by women.

Interestingly, they are made invisible, unrecognised and unvalued by the market, though it is precisely care work that is often compatible with environmental and social sustainability.

In relation to care work, as d'Alisa (2015) reminds us, feminists have, for years, been denouncing the undervaluing of care work and, in turn, of the women who tend to do most of it, despite the fact that care is fundamental to the mental, physical and relational integrity of society.

"Care can become the hallmark of an economy based on reproduction, rather than expansion. Reproduction refers to activities that sustain the life cycle, typically within the family. But more generally, it encompasses all processes of sustenance and restoration. In today's economy, care work is still gendered, undervalued and pushed into the shadow of the formal economy (...) A solidarity economy is labour-intensive, precisely because human labour is what gives value to care. As such, it has the potential to offset the current rise in unemployment, while fostering a more humane society". (Kallis, 2019:3).

3.4 The role of the social economy

One of the most important functions of the social economy is to increase employment and, above all, the social and occupational integration of the most excluded groups.

Classic labour market instruments (career counselling, intermediation, training) often produce poor results, especially when the measure of their effectiveness is the achievement of permanent and quality jobs.

In such cases, it is necessary to build complete support sequences, including the acquisition of work experience, very often in conditions adapted to the skills and needs of the individual concerned, that is, to the experience that enables the beneficiaries to acquire the habit of working.

From this point of view, social economy entities that create employment for groups at risk of social exclusion perform a large number of functions, including: being providers of services, like training, counselling, mediation, etc., creation of jobs specifically dedicated to excluded groups, incubation of employment projects, acting as defenders of the people, representing the interests of the most vulnerable and socially excluded people, etc.

Moreover, Social Economy entities active in the labour field have a huge innovation capital, as they carry out activities for very specific groups, often being pioneers at national level, being forced to build their own working methodology (becoming a great reservoir of knowledge) and social capital (as they operate in local communities and their action is very often very comprehensive and goes beyond market activities).

Thanks to these characteristics, they often create innovative projects that are, at the same time, well integrated in the specificity of a given environment, so that their achievements must be taken into account when formulating active labour market policies.

Furthermore, these social and local features and the personalisation of actions according to the needs put social economy organisations in a privileged position when it comes to including them in the labour market perspective.

As Kallis (2017) highlights, social economy entities can be very important in the eco-social transition, as they focus on care work, have a high percentage of volunteer activity, do not tend to expand at all costs, and are less resource-intensive than their counterparts in the private sector economy. Such practices allow them to better cultivate solidarity and interpersonal relationships, by generating non-monetary wealth as a great added value.

This, together with the policies mentioned above, such as a basic income, employment guarantee, a shorter working week or job sharing without a reduction in monthly wages, could combat unemployment and, at the same time, create more coexistence.

Adopting such proposals would reduce economic insecurity, avoiding any dependence on the hegemony of higher economic growth, and provide employment in activities that support the common good.

In the same way, the activity of third sector organisations tends to have lower economic costs, as they do not employ exorbitant salaries or contemplate armoured contracts among managers. On the contrary, there is a base of altruistic and voluntary collaboration (the 2010 Third Sector Yearbook of Social Action in Spain showed that volunteer staff represent 62.3% of the total working in all organisations) and, as there is no profit motive, the costs do not include the profit margin, and if there are any, they are reinvested in the organisations themselves (Crespo, 2013).

This premise would be the basis for a new economy, an economy where stable productive capacity (without growth) serves to cover the needs of people, even the most vulnerable, with a minimum consumption of resources, labour and waste, and in an ecologically responsible manner.
It would also take into account the equitable distribution of work, including care work, within the

framework of a cooperative and non-profit economy (Taibo, 2017).

Unfortunately, our current economy operates according to completely opposite principles: the maximisation of profits for those with the largest share of capital seeks to steadily increase consumption and GDP.

As Teresa Crespo highlights, the work of people at risk of exclusion that is provided by the social economy "does not always achieve the level of productivity that would be necessary to obtain competitive and sustainable production, and consequently these entities assume, in one way or another, the deficit that may occur, understanding that their activity generates other social benefits that justify this type of project. The sum of these two factors, social and economic, undoubtedly has a return or impact on society of considerable value that should never be ignored. If we have talked about the sector's capacity to integrate people at risk of exclusion, it is also a new source of employment thanks to the fact that until very recently it has been increasing the recruitment of specialised professionals in this sector, focusing on people's care activities and the management of social services" (Crespo, 2013: 70).

The report "Radiography of the Third Social Sector in Spain: challenges and opportunities in a changing environment" (2018) speaks of the need to anticipate the major changes that are to come, several of which are disruptive and will affect society as a whole and social economy organisations. The report also highlights that climate change will mean that social economy organisations dedicated to environmental issues will play a transcendental role.

In addition, many of the transition movements will draw on working practices that we insist on describing as outdated, but which have maintained a better relationship with the natural environment and their local cultures.

At European level, the involvement of social economy organisations in the labour market is similar:

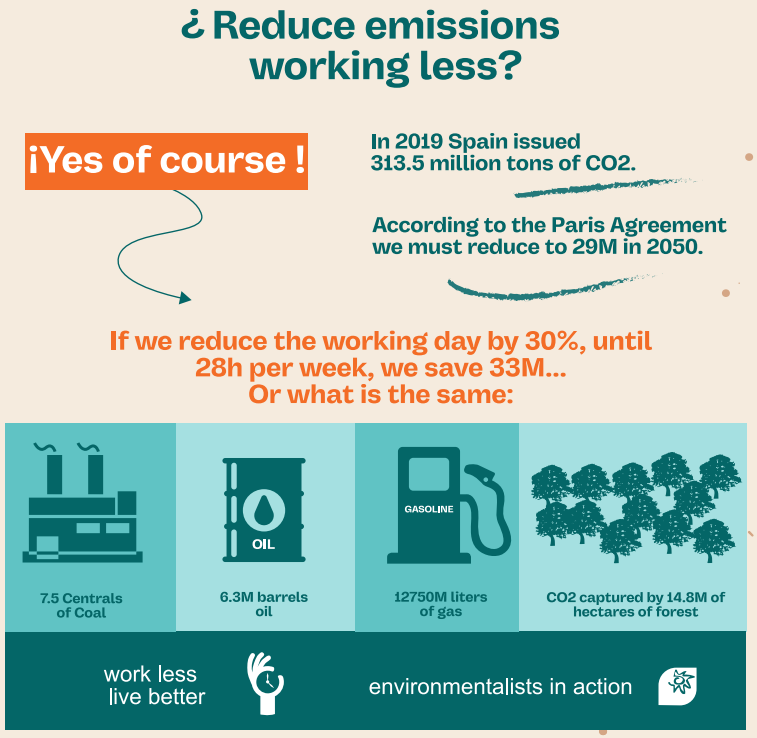
It is estimated that in 2009-2010 there were more than 14,000,000 people working in the European social economy, including more than 9,200,000 in associations and other non-profit organisations. It is not only an important economic reality, accounting for 6.5% of paid employment in the European Union, but also a dynamic reality that has been growing steadily, since the 1990s (Chaves et al., 2013:28).

It is also worth mentioning that the sector enjoys a certain quality of employment with more stability, more consideration for workers and more dialogue with the people hired. Also, a lot of training and internships are offered and the process is much more tailored to the needs of the individuals than in the private or public sector.

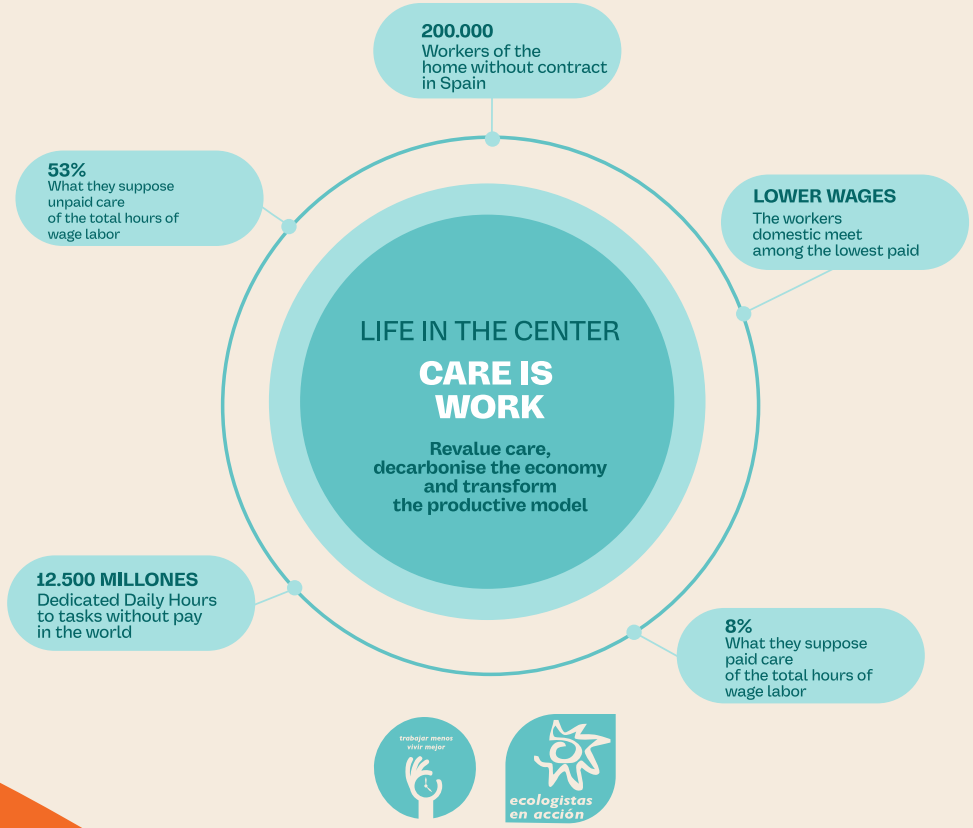
However, when it comes to the contractual relationship with the Administration and outsourced services, it is often a matter of annual calls and, therefore, temporary contracts that imply a certain degree of insecurity, making the sustainability of projects and indefinite contracts difficult (Crespo, 2013).

As a summary and practical example of information and education work by a social economy organisation on new models of work, the following graphs from the above-mentioned recent campaign of Ecologistas en Acción "Work less, live better" (2021) are presented.

Work less, live better. Source: Ecologists in Action, 2021.



Reduce the working day to distribute the work



Work less, live better. Source: Ecologists in Action, 2021.

Actions are needed not only from the third sector and activism but, above all, governmental actions and legislative changes for any meaningful transition from the conventional model of accelerated growth, also regarding the world of work.

There are, currently, no policies designed to reduce consumption or production, or policies that include a Universal Basic Income, job sharing, a reduced working week, etc.

In fact, it is difficult to imagine how these policies could be implemented without legislation, but social economy entities could be a good vector for these changes, as they already share many characteristics with the Doughnut Economy: **they combine economic, ecological and social values, encourage citizens to participate in community life, tend to focus on solving the most urgent and local social problems, allow the creation of necessary jobs without the obsession for growth and reinforce social, economic and regional cohesion.**

Do you want to know more??

WATCH

[Business and the Doughnut, 2021]

WATCH

[Kate Raworth: A healthy economy should be designed to thrive, not grow | TED Talk]

WATCH

[3. Nurture Human Nature - 3/7 Doughnut Economics]

WATCH

[Kate Raworth, Doughnut Economics | An economy designed to prosper]

READ

[Growth without economic growth - European Environment Agency]

PARTICIPATE

[DEAL's Doughnut and Business Survey to assist in the creation of the official Doughnut Guide]

Practical exercise

The Doughnut Economy can also be applicable when working on the concept of entrepreneurship with young people. For a certain type of enterprise organisation (e.g. organic food producers or various local cooperatives), their link to the Doughnut Economy is clearer. However, there are ways for all business initiatives to engage with this framework.

1.What core emotional and/or social need(s) are we helping to meet through what we are offering?

2.What are we doing to ensure that the way we produce and sell our goods and services does not harm the environment?

3.What are we doing to make sure we give back to the ecosystem in which we participate?

We can also ask ourselves whether we are covering the basic needs and reflect on the work and initiatives that are regenerative (both for citizens and the environment) and those that are “extra”, as we have been explaining throughout this chter. We should ask young people not only about “what” but also about “how” they see the organisation of work within their initiatives. This can also provide an interesting debate and can serve as a starting point to introduce several of the ideas presented above.

Accepting the Doughnut Economy requires work, effort and changes. However, accepting our environmental responsibility is a small price to pay for an economy, a population and a planet saved from an impending catastrophe.

“Ecology is not ‘love of nature’, but the need for self-limitation (which is the true freedom) of human beings”.

Cornelius Castoriadis

4. Doughnut Economics and Technology

4.1 What is the relationship between technology and the Doughnut Economy?

The anecdote about US President John W. Bush and his press conference, in May 2001, is already well-known.

A journalist asked him whether he believed that given the amount of energy consumed in the United States per capita and how it far exceeds that of any other country in the world, Americans should correct their lifestyles in line with energy problems. The answer was a "definite no" ("That's a big no" Macy, 2012:13), followed by the explanation that this is the American way of life and protecting it should be the country's policy goal. Jason Hickel (2020:108) goes so far as to call this situation "Colonialism 2.0". And rightly so. As he explains below, in India a person consumes approximately 4 kilograms of meat per year; in Kenya, 17 kilograms; while in the United States it is...120 kilograms.

In the Middle East and Africa, a person produces an average of 16 kilograms of plastic annually. This may sound like a lot, but in Europe this figure is nine times higher, 136 kilograms per capita, per year. The ecological footprint of low-consuming countries is around 2 tonnes of material per capita annually, while high-consuming countries, including Europe, produce 28 tonnes (in the US, 35).

To put this in perspective, environmentalists estimate that in order to maintain a sustainable level of ecological footprint we would need a level of 8 tonnes per capita, per year. If all countries in the world consumed as much as those that consume the least, we would not be in a global crisis situation. Just as if all countries had the habits of the highest consuming countries, we would need the equivalent of four planets to sustain it.

In this chapter, after a brief scientific explanation of the status quo, we will move on to an explanation of the concept of voluntary simplicity, the reasons behind it and its link to the field of social economy.

Moreover, a small aside should be made here regarding the role of technology in the process of creating green jobs (especially those related to renewable energy) and digitising existing ones.

Actually, **it is important not to fall into the temptation of "techno-optimism", the idea that advanced technology will solve all kinds of environmental and socio-economic problems. Why? Because its development still depends on scarce resources** (Martinez-Alier, 2012) and there is little sense in creating green jobs just to repair the damage that continues to be done from "classic" jobs (Parrique, 2019). **The Gordian knot of the issue is not technological but social, cultural, political and economic.**

In short, while technological innovation is part of the solution to present and future environmental and socio-economic challenges (especially in terms of renewable energy), its use will only make sense if it goes hand in hand with decreasing energy demand. Otherwise, it will not have the capacity to stay within biophysical limits and sustain the paradigm of infinite growth (Demaria et al., 2013).

This does not mean that we should abandon "civilisation" and "return to the caves". The Doughnut Economy neither rejects technology, nor accepts it unconditionally. It simply draws attention to the fact that technologies serve to improve people's living conditions, not to force them into the paradigm of increased productivity and dependency, which takes away their dignity and autonomy (Garcia et al., 2018; Millward-Hopkins et al., 2020; Vetter, 2020; Alexander et al., 2018).

In the same line, there are increasing reasons to be certain that what is commonly referred to as "progress" is nothing else than a cover for the destruction of the natural environment (Latouche, 2009).

Such a techno-optimistic model is seen as not only possible but even desirable, offering a purely instrumental function of nature and having the cult of the market and technology at its core.

This aspect of the Anthropocene is at the basis of the birth of the so-called **Ecomodernism** movement, which is being used as a kind of intellectual umbrella for a series of false solutions to environmental problems (Lomas et al., 2020). **The so-called "Green Economy" is also not a correct response to the unsustainability created by "development" (a Western cultural construct), while "sustainable development", as mentioned above, is an oxymoron** (Daly, 2004).

4.2 Why is it important to take into account this topic?

Capitalism has convinced the majority of humanity that "freedom" equals unlimited life (Harari, 2018). **By 2020, the mass of all artificial material produced by humans has, for the first time, exceeded the total volume of biomass (the natural mass)**, only confirming the above-mentioned Anthropocene.

The Weizmann Institute of Science study contrasts that the 7.7 billion human beings account for only 0.01% of the total biomass. However, the anthropogenic mass, of what they artificially produce, has already exceeded 1.1 trillion tons. They give more examples: **"the mass of plastics is already double that of all animals from land and seas. The streets, buildings, bridges of New York alone already weigh more than the total amount of all fish in the seas"** (Criado, 2020).

Activity: "Green Steps: Discovering our ecological footprint".

Objectives

-Understand the concept of ecological footprint and its importance.
-Identify the main individual contributions to the ecological footprint.
-Encourage reflection on how personal actions impact on the environment.
-Encourage young people to adopt more sustainable practices.

Materials

-Computers or tablets with internet access for calculating the ecological footprint.
-Blackboard or flipchart.
-Markers.
-Paper and pens.
-Infographics or brochures on the ecological footprint (optional).

Introduction (15 minutes)

-Introduction and welcome: Brief introduction to the topic and objectives of the activity.
-What is the "Ecological Footprint"? Short explanation using infographics or a short video.

Development (1 hour and 15 minutes)

-Calculation of the individual Ecological Footprint (30 minutes): Young people use the online tools to calculate their ecological footprint. They discuss the results in pairs.

-Group analysis (20 minutes): Share the results as a group. Write down on the board the activities that most influence the ecological footprint.

-Reflection and action workshop (25 minutes): In small groups, young people discuss how they could reduce their footprint. They create a "Personal Commitment", by writing down at least three actions they could implement.

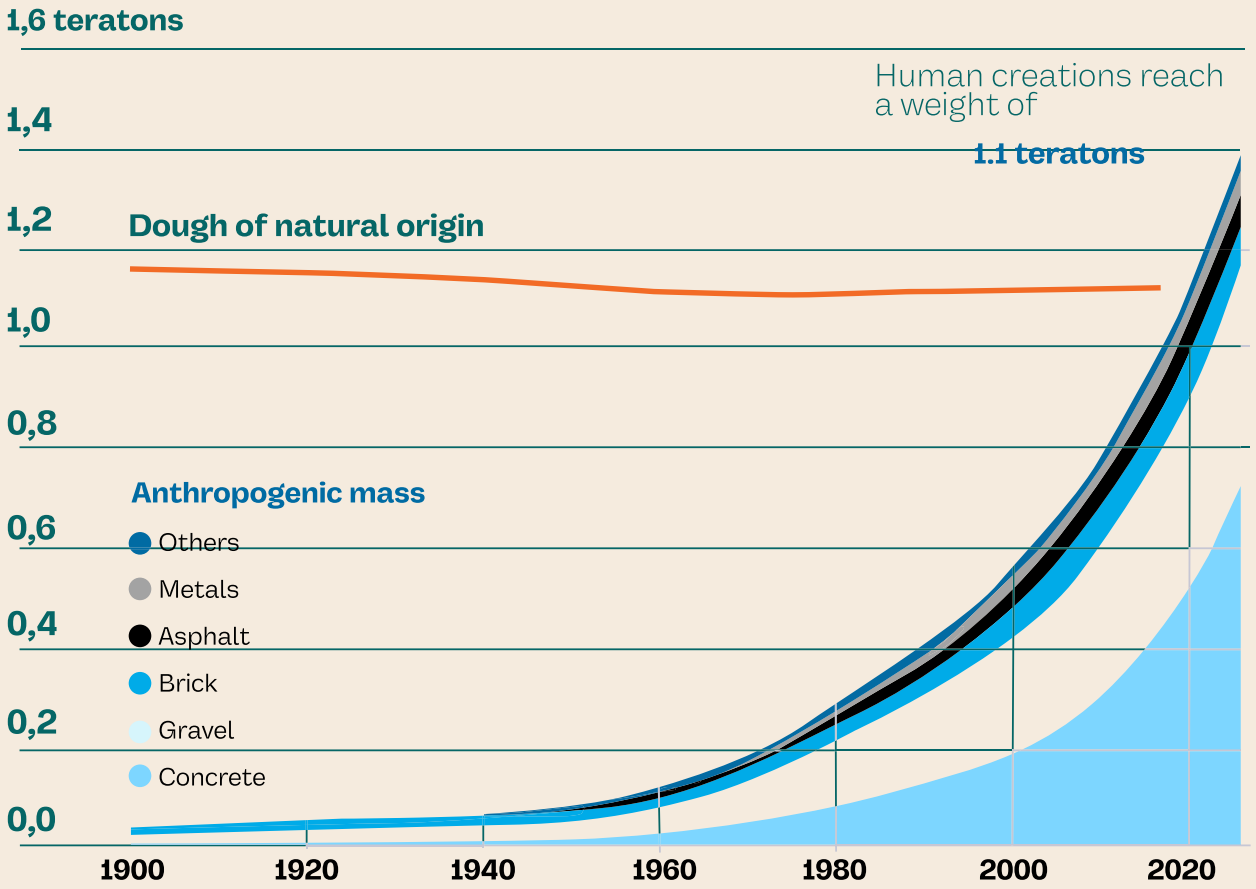
Questions of Interest

-Which activities do you think contribute most to your ecological footprint?
-How do you feel about the impact of your actions on the environment?
-What changes could you make in your daily life to reduce your footprint?
-What challenges do you think you would encounter in trying to make these changes?
-How can your individual actions positively influence your community?

Closing (30 minutes)

-Presentation of commitments: Each group shares its commitments to action.
-Final reflection: Discussion on the importance of environmental awareness and the collective impact of individual actions.
-Feedback and farewell: Space for final questions and comments on the activity.

Even more frightening is the rate at which this situation has occurred, which is presented in the following graph.



Fountain: Nature
El País

Anthropogenic mass and mass of natural origin.

Anthropogenic mass and mass of natural origin.

At the beginning of the 20th century, the anthropogenic mass represented only 3% of the total biomass. Since then, however, the artificial has been growing and the natural has been shrinking.

The future does not look better either. Jason Hickel (2020) recalls a study published in 2012, by a group of German scientists led by Monika Dittrich, who, through a sophisticated computerised calculation model, demonstrated what would happen to natural resources if we were to continue on the current trajectory of annual GDP growth of 2-3%. Unfortunately, the analysis confirmed that the consumption of materials and resources will grow at the same rate as GDP and that by 2050, we would reach 200 trillion tonnes. That is, an unsustainable disaster.

In 2016, another similar study was done, but introducing a "greener" scenario, through a technological innovation variable that would increase the efficiency of resource consumption, or by establishing a global consensus to raise the carbon tax. The results, surprisingly for many, have been exactly the same as those of Dittrich's team. Even with the best case scenario and some green policies, resource use will go dangerously in crescendo.

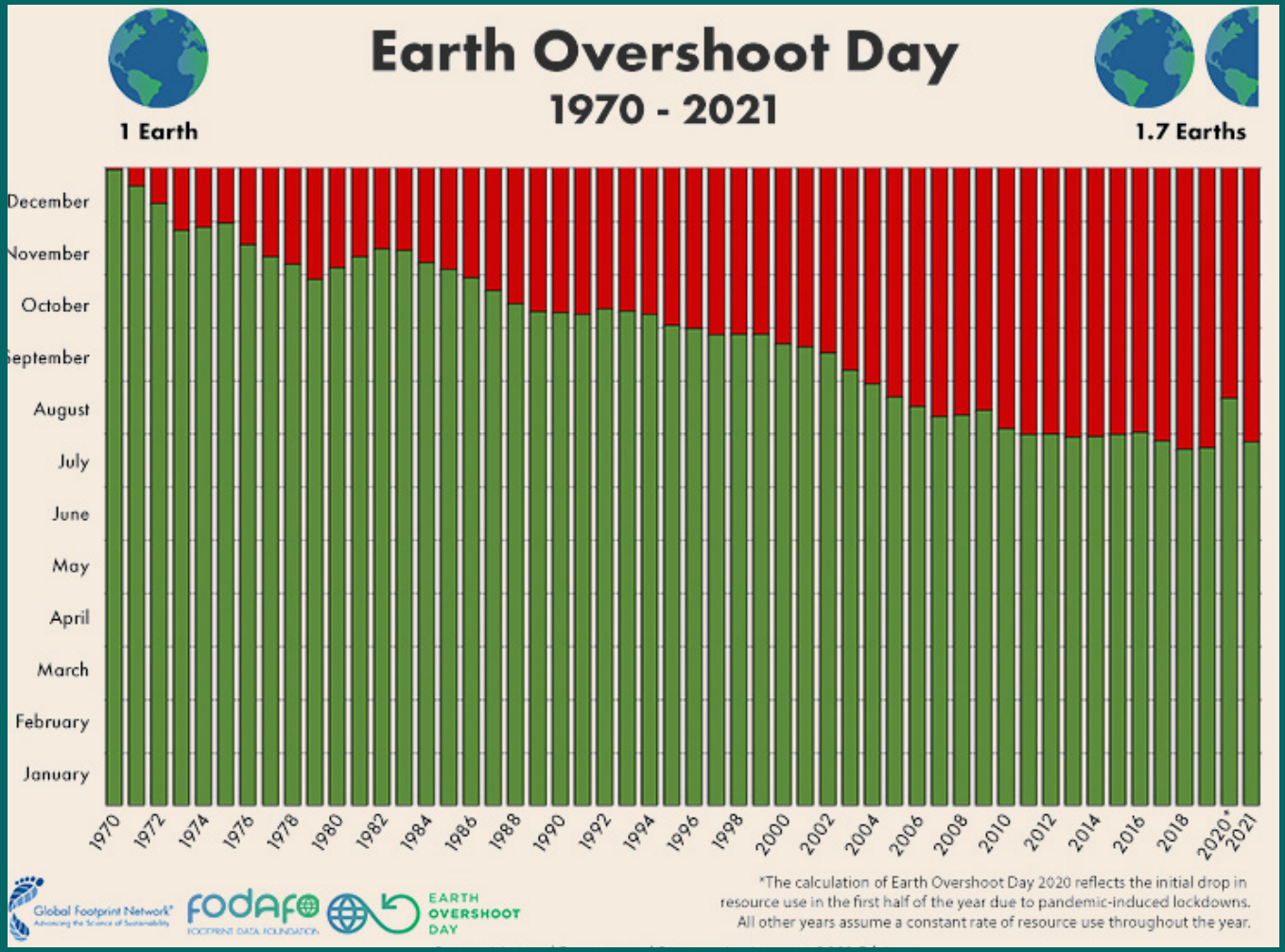
Even the United Nations Environment Programme, UNEP, did a similar study in 2017, raising the hopes in the even higher use of technology and level of carbon taxes. Even so, global resource consumption would be twice as high by the middle of the 21st century. **The body had to backtrack from its earlier praise for green policies, by admitting that sustainable growth is simply not possible on a global scale. The biosphere's regenerative capacity simply cannot sustain the pace we are at.**

However, it is much more difficult to accept that the inevitable effects of production and consumption must be reduced (by about two thirds in the case of France, for example) and that the logic of systemic growth must be questioned, as

must our way of life. Naming those responsible and proposing organised action seems almost blasphemous, despite the scientific evidence, which is continually ignored (Latouche, 2009).

Another important indication of the overloading of the planet by human beings is the already famous **Earth Overshoot Day**. This concept indicates the date on which the corresponding natural resources for a year are depleted in a country. For example, in 2021, in Spain, this date was reached on 25 May, which means that, without even reaching the middle of the year, we were already living 'on borrowed time', in terms of natural resources. And we are not getting any better. In fact, in 2020, Spain¨"celebrated" this day on 27 May and in 2019 on 29 May (Robaina, 2021).

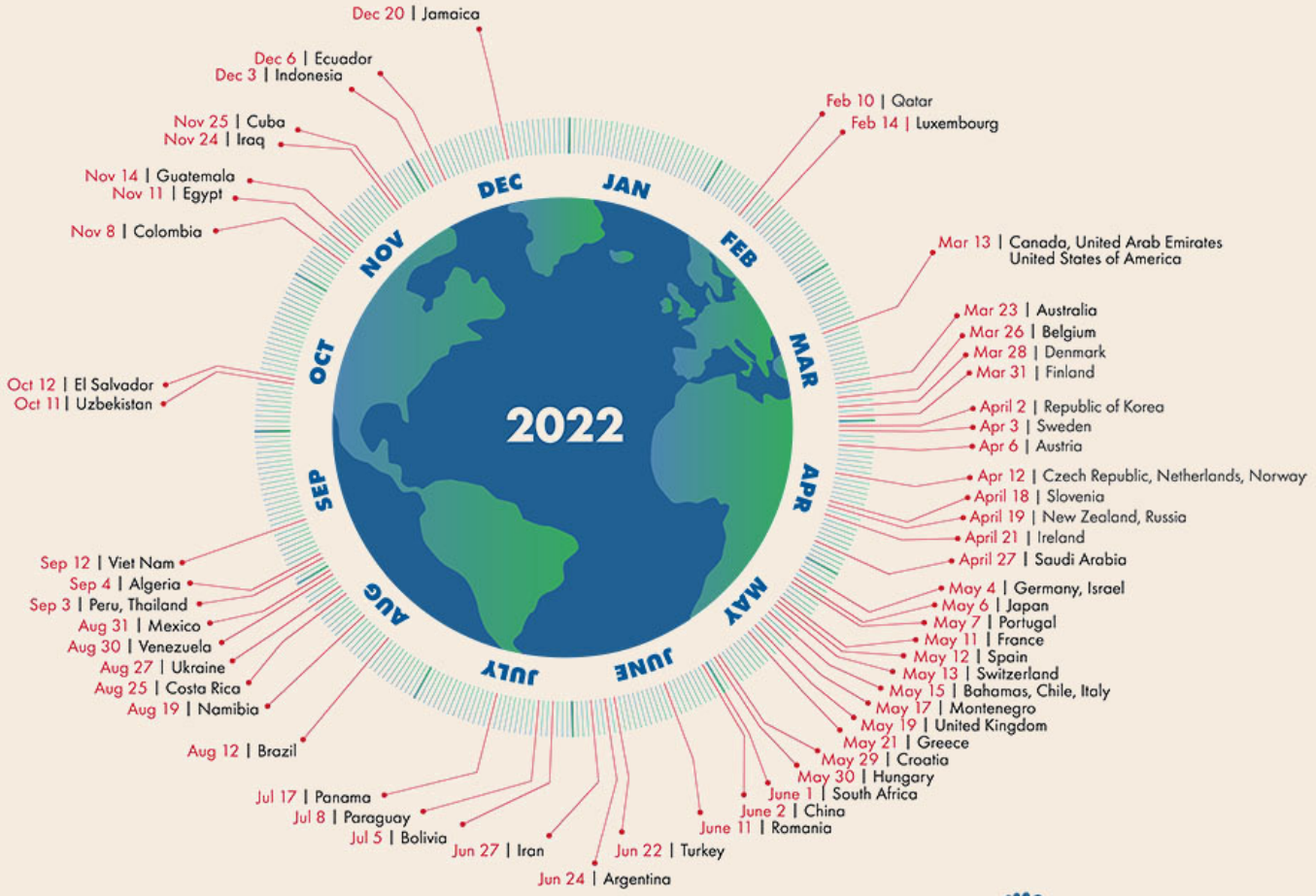
In practical terms, this means that during one year Spain consumed as many resources as if we had 2.5 planets. That is, well above the global average which, in turn, also exceeds the planetary limit calculated by the scientists of the **Global Footprint Network**, (a think tank of scientists whose work has been recognised and used by such organisations as the World Wide Fund for Nature (WWF), the International Union for Conservation of Nature (IUCN), UN Environment or the European Environment Agency).



Overshoot day. Global Footprint Network, National Footprints Accounts, 2019.

Country Overshoot Days 2022

When would Earth Overshoot Day land if the world's population lived like...



EARTH OVERSHOOT DAY

For a full list of countries, visit overshootday.org/country-overshoot-days

Source: National Footprint and Biocapacity Accounts, 2022 Edition
data.footprintnetwork.org

Global Footprint Network
Advancing the Science of Sustainability

National Footprint and Biocapacity Accounts, 2022.

4.3 What can we do? Voluntary simplicity

One of the proposals that could be made, especially to young people, is therefore the "voluntary simplicity". What is it about?

Voluntary simplicity today captures individual and personal attitudes towards consumerism, although it is a term coined as early as 1981, by Duane Elgin. Voluntary simplicity is also known as the "quiet revolution" and involves meeting material needs as simply and directly as possible, minimising spending on consumer goods and services, and devoting progressively more time and energy to the pursuit of non-material sources of satisfaction.

This generally means accepting a lower income and lower level of consumption, in exchange for more time and freedom to pursue other life goals, such as community or social, artistic or intellectual engagements, political participation, sustainable living, etc. (Alexander, 2015).

Voluntary simplicity is based on the assumption that humans can live fulfilling and diverse lives, without consuming more than a sustainable and equitable share of nature's resources (Gambrel and Cafaro, 2009). In fact, it is sometimes also referred to as the contemporary version of an ancient notion where inner growth was prioritised over wealth.

As the authors of the voluntary simplicity explain themselves, the idea of simplicity itself is not new (historically, voluntary simplicity has its roots in the frugality and self-sufficiency of the Puritans, in Thoreau's naturalistic vision or in Emerson's spiritual and practical demand for simple living and high thinking).

In addition, simplicity-based lifestyles are often discussed as a more sustainable lifestyle and have been a major factor in attracting interest from a variety of research disciplines (Aidar and Daniels, 2020).

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Voluntary simplicity is a name that denotes a social movement of great diversity and encompasses various aspects of individual and social human life. Duane Elgin (1977), one of the authors who developed this concept, selected a list of values that lie at the heart of this way of life:

» **Material simplicity.**

» **Human scale.**

» **Self-determination.**

» **Ecological awareness.**

» **Personal growth.**

Along similar and more recent lines, in the Spanish context, the reasons presented by Taibo (2011) in favour of voluntary sobriety and simplicity are the following:

» **The poor economic situation in general.**

» **The absence of time for a healthy life.**

» **The urgency for maintaining a balanced relationship with the environment.**

» **The notion that excessive consumption leaves no room for a good life (precisely, "degrowth" in Latin America is known as "good living").**

» **Awareness of the differences between those of us who over-consume and those who lack the essentials.**

Reyes Mate (2012:9) highlights the idea of having to put an end to the "gnostic dream that there is always time and start to consider living with less. However, it is not a matter of glorifying misery or "returning to the caves", but of adjusting our lives to scarce goods and resources". This cultural change would mainly consist of revaluing the quality of life (Sapienza, 2006).

Latouche (2009) tells the anecdote of his Sicilian friend who, as a child, was the only one who wore shoes, while everyone else played barefoot. Today, the vast majority, if not all, Italian children have shoes and that is why there are those who oppose

However, what the Doughnut Economy proposes is to ask ourselves whether well-being really requires having ten or fifteen pairs of shoes (very often of poor quality), changeable according to fashions, instead of two pairs that last longer. Murray Bookchkin (in Latouche, 2001) reminds us that a good life does not require us to have unlimited personal material goods. the idea of degrowth in the key of voluntary minimalism, precisely because of these memories of misery and inequalities.

Activity: "Journey towards Voluntary Simplicity".

Objectives

-To explore and experience the concept of "voluntary simplicity", to understand how a life with less consumption can lead to a more fulfilling and sustainable existence.

Materials

-Paper and pens.
-Recyclable or second-hand items (clothes, books, utensils, etc.).
-Posters with quotes from Gambrel and Cafaro on "voluntary simplicity".

Duration:

Approximately 2 hours.

Development:

Theoretical introduction (30 minutes):

-Short talk on the concept of "voluntary simplicity", based on the ideas of Gambrel and Cafaro.
-Group discussion on how overconsumption impacts on the environment and society.

Personal reflection exercise (20 minutes):
-Each person writes about their personal relationship with consumption and how it affects their life and the environment.
-Sharing reflections in small groups.

Practical workshop on reuse and recycling (40 minutes):
-Use recyclable items to create something new and useful (e.g. transform old clothes into cloth bags, create bookmarks from recycled materials).
-Discuss how these practices can be incorporated into everyday life.

Personal action plan (20 minutes):
-Each person develops a personal action plan to adopt voluntary simplicity practices in their daily lives.
-Short and long-term commitments.

Closing and group reflection (10 minutes):

-Share the action plans with the other young people in the group.

-Final reflection on what has been learned and how voluntary simplicity could be promoted in the community.

Questions that the facilitator can use to generate group discussion and participation:

-How would you define “voluntary simplicity” in your own words?

-What aspects of your life do you think could benefit from greater simplicity?

-Do you know of any examples of how overconsumption has a negative impact on the environment and society?

-Can you share a personal experience where you felt that less was more?

-How do you think voluntary simplicity can contribute to a happier and more fulfilling life?

-What challenges do you face in trying to adopt a lifestyle of voluntary simplicity?

-What small changes can you start implementing in your daily life to live more sustainably?

-How can you apply the principles of “voluntary simplicity” in your community or environment?

-How can “voluntary simplicity” influence our relationships with other people?

-What advice would you give to someone who is interested in adopting a lifestyle of voluntary simplicity?

In the words of the Madrid philosopher and professor Jorge Riechmann in his article "Against the unfathomable nihilism that prevails, we need a Gaya culture" (2020:1):

The key concept is not "electromobility", it is less mobility. It is not "conscious tourism", it is less tourism. It is not "solidarity finance", it is expropriating private banking. It is not a "green economy", it is an emergency economic contraction. It is not "sustainable development", it is building resilience in the face of possible ecosocial collapse, and decreasing in a fair and orderly way. Planet Earth is big enough for eight billion Homo sapiens living, materially, aesthetically. It is not enough to generalise the Western middle-class lifestyles that capitalism induces us to appreciate (and, of course, to be dazzled by the criminal lifestyle of the top 1% is to work for crime). Shall we change our economic system and our way of life? Or shall we let ourselves go to ecocide plus genocide; to the unimaginable tragedy?

4.4 The role of the social economy

Of course, simplicity does not entail a strict rule that prevents transgressions. As Cheynet rightly points out, the problem is that in our societies transgressions have become the norm, encouraged by a scheme by virtue of which we live tied to consumption and cannot imagine any other horizon (Taibo, 2011:74).

There are several global networks directly related to or based on the concept of voluntary simplicity, both in Europe and the United States (for example: simpleliving.net or simplicitevolontaire.org), as well as numerous books (Ridoux, 2009).

But apart from these movements, how does and how can the idea of voluntary simplicity affect the Third Sector? We find it out below.

Education is the first, and perhaps the most, important arena of socialisation and learning. Integrated into the material and social cultural context, it transmits through its practice values, attitudes, knowledge and behaviours that

shape beliefs. Thus, education is configured as one of the most powerful instruments of social reproduction and continuity, or renewal, of the installed common sense. In transitions, with very different social needs and demands, it would be necessary to provide people with the tools to inhabit a complex and changing world, and to have very different values, knowledge and skills. Thus, a profound revision of educational policies is necessary, which should focus on the construction of an ecological citizenship (Prats et al, 2017:211).

Bringing about a change in people's values, attitudes and skills can only be achieved through education in all its forms: formal, non-formal and informal (the latter two being the scope of action of the vast majority of social economy organisations).

They also enable an education-based strategy, especially in rural communities, where alternative strategies based on access to innovative technologies or greater financial and administrative resources are much less realistic.

The White Paper on Cooperativism and the Valencian social economy (Chaves et al., 2019) mentions that the contribution of social economy organisations is very valuable in different aspects and environmental education is one of them.

However, in order to enhance their educational value, it is essential to promote it through awareness-raising, communication and environmental training, pressure on local governments, denouncing inaction and promoting citizen mobilisation. The value of social economy organisations in disseminating critical thinking about the current model and proposing alternative solutions is also highlighted.

Feelings of stress and discomfort related to alarming social and environmental changes link the struggle to adapt and mitigate climate change with the struggle to achieve greater well-being.

Researchers have already confirmed that suicide rates increase with rising temperatures, and further analysis of language in over 600 million social media posts also suggested that mental well-being deteriorates during warmer periods (Burke et al., 2018).

New terms have been coined: “solastalgia”, when it is distress caused by a traumatic experience of environmental destruction (Albrecht, 2005:41), or “eco-anxiety”, a term described by the American Psychological Association, in 2018 (Verplanken et al., 2020). Solastalgia is a neologism whose origin is sought in the union of the Latin word “sōlāci-um” (comfort, rejoicing, consolation) and the word nostalgia, whose Greek root -algia evokes physical or in this case moral pain.

Lamb (2020) quotes Zoë Schlanger, who adds even more magic to this etymological alchemy: “solastalgia” is a combination of three elements:

» **”solas” which refers to the English word “solace” (which comes from the Latin root “solari” meaning tranquillity, in the face of distressing conditions).**

» **it refers to “desolation”, which has its origins in the Latin “solus” and “desolare”, connoting ideas of abandonment and loneliness.**

» **and “algia” Greek root meaning “pain, suffering or illness”.**

To make this kaleidoscope of emotions even more exciting, Australian researchers and psychologists recently added another concept and study on “eco-anger”, demonstrating that it can be transformed into community actions (many of them, as we know, carried out by social economy entities). Indeed, they highlighted **eco-anger as a key emotional driver** of social engagement with the climate crisis (Stanley et al, 2021).

In the same line, Rob Hopkins, the creator of the Transition Network discussed below, highlights the motivating dissatisfaction that is capable of being, rather than emotionally charged, a nudge to reconsider priorities and behaviour, and to act in accordance with this critical review (Hopkins, 2008).

It is equally imperative to promote a broad debate on the needs and to incorporate and assume in all our practices the notion of limit, both in terms of resources and life itself. There is a need for a debate on well-being and, ultimately, on how to define a good life in a context of complexity and possible scarcity. Both avenues - the deconstruction of consumerism and the debate on needs and the good life - can contribute to building the paradigm of sufficiency and sobriety that we need in transi-

tions, adjusting to available resources with criteria of sustainability, justice and equity. This would help to take individual and collective responsibility to build common proposals in the face of the challenges that arise (Prats et al., 2017:205).

This forum for debate and the incorporation of the notion of the boundary is already being carried out by various social economy organisations around the world. Why? Because a more radical change of direction is needed, a cultural revolution (Latouche, 2009).

Several steps towards eco-transitions are proposed. For example:

Inform, inform and inform about the real course of events and the real risk of an ecological/climatic crisis with civilisational effects. Because neither on the socio-economic level, nor much less on the ecological level does most of humanity have rigorous information that is not conditioned by economic and political interests, whose logic, if left unchanged, would end up causing a global catastrophe of civilisational proportions. Of all the issues in which it is necessary to communicate to society the real scope of what is at stake, this is the most important (Prats et al., 2017:93).

According to Pat Murphy's estimations, in the United States 67% of total national energy consumption depends on the personal choices and habits of individuals themselves (particularly in sectors such as transportation, nutrition and housing). Therefore, if the majority of energy consumption can be directly based on the lifestyles we lead, the power of citizens themselves and education about the values that govern their daily lives should not be underestimated as agents of change (Eve of Nothing Association, 2019:16). Of course, these changes in habits should take place at the same time as pressure on governments to push for policies that contribute to the eco-social and energy transition. Still, the more awareness there is at the individual, local and, ultimately, societal level, the easier it will be to carry out an organised descent project.

Joanna Macy (2012) talks about a study carried out by psychologists Bibb Latané and John Darley in which people were asked to fill in a form, while the room they were in was filled with smoke-like vapour. The study showed that when only one

person was in the room, they reacted to the smell much more quickly, almost immediately, leaving the room and seeking help.

However, in the case of a group of people under the same circumstances, it was observed that people tended to rely on the actions of those around them, before reacting. Thus, seeing them calmly filling in the form, they remained unresponsive, even to the point of coughing from the accumulation of smoke. The vast majority of the study participants stayed in the room for up to six long minutes, before being "rescued" by the study organisers. One of the possible interpretations of this study suggests the great importance of behavioural change in individuals, a task that most non-profit organisations take on.

To advance, at the same time, in the renewal of thinking (old and new knowledge), in the elaboration of roadmaps for change, in the learning of concrete experiences and in the empowerment of citizens, we must try to recreate and interrelate the "imaginaries of transitions" with the emergence of objectives, times, experiences and, above all, with participatory processes that nurture the empowerment of citizens. Because only broad agreements and wills for change can be articulated around projects for the future developed with broad democratic participation (Prats et al., 2017:93).

Moreover, consumerism has become such a central issue that it can be used as a lever for change in other areas and the starting point for emphasising the links between consumerism and ecological crisis.

A good example of the activity of social economy organisations in this field are the British charity shops. They are based on the ideals of the circular economy, by accepting and selling second-hand goods, on the one hand, and offering the profits to various social and environmental causes, on the other.

In the UK, by reusing and recycling things that would otherwise go to landfill, charity shops help reduce CO2 emissions, by approximately 3.7 million tonnes per year. What is more, according to research, six in ten Britons have bought something from a charity shop in a year (Owen, 2013). Also, according to the Charity Retail Association,

charity shops reuse over 90% of clothing, over 90% of books and 85% of donated electrical goods. In 2018/19, 339,000 tonnes of textiles in Great Britain were saved thanks to charity retail. The Association also highlights the following benefits of this type of alternative trade:

» **Promoting reuse and recycling,**

» **Reducing the volume of waste,**

» **Saving on municipal waste management taxes,**

» **Reducing bulky waste collection,**

» **Curbing "fast fashion" and promoting less consumerist attitudes,**

» **Promoting exchange and buying and selling at the local level.**

All that, apart from producing employment and promoting solidarity: according to statistics, British charity shops employed more than 25,500 people and worked with more than 233,000 volunteers (the largest volunteer group in the country), in 11,209 registered shops (Charity Retail Association Annual Report, 2020). In addition, their employees are often closely integrated into their community: 70% of charity shop managers come from their shop's local area and 40% have lived in the area for more than 20 years. In terms of volunteers, 75% of charity shop volunteers feel that volunteering has helped them learn new skills and value the experience highly. In addition, 61% believe that volunteering has or has had a positive impact on their physical and mental health and over 80% believe it improves their self-esteem (Harrison-Evans, 2016).

That said, it could be argued that such initiatives are more closely linked to the circular economy, than to the degrowth movement. However, researchers (Schroeder et al, 2019) recognise that both frameworks for action (though we should be certainly aware of their many differences) have similarities and beneficial complements. They both share a common purpose: they both seek to improve the current situation and reach a situation where society respects the biophysical limits of the planet.

Joining forces will continue to result in challenges. Above all, as the philosopher Jorge Riechmann acknowledges, because "we are bad at self-re-

straint" (the Greeks called this virtue "enkráteia"). However, he goes on to say that it is precisely "self-restraint that makes us human (...) To be able to take advantage of a situation, at the price of harming another person, and not to do so: that is what humanises us." (2015:230).

Schroeder also recognises that with reflection, commitment and a more concrete articulation, many advances will be possible, when it comes to bringing together the work of circular economy entities with the postulates of the Doughnut Economy. In fact, in Spain, there are already some initiatives in the social economy that have taken a much more serious approach taking into account the planet's biocapacity.

In Galicia, since 2008, there is an association called "Véspera Nada, por unha Galiza sen petróleo", whose name refers to the popular Galician saying "Dia de muito, véspera de nada" (in English: "days of abundance, future of nothing") which warns about "the thin cows that usually come after prosperous times" (Asociación Véspera de Nada, 2012:14).

The mission of this entity consists on minimising the risks implied by the decline of industrial civilisation, so that as many people as possible can say that, although they lost 'much' of the abundance that oil had given them, they were not on the "future of nothing", but on the future of having 'enough', and of returning to a dignified life within the physical limits of the planet (idem).

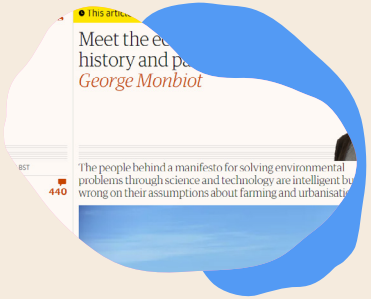
Do you want to know more??

WATCH

[Create to Regenerate - 6/7 Doughnut Economics]

WATCH

[The Story of Stuff]



[Meet the ecomodernists: ignorant of history and paradoxically old-fashioned : George Monbiot : The Guardian]

Practical exercise

As we discussed technology in this chapter, in this section we offer an online tool to create your own graphical representations of the Doughnut Economy, be it for your own person, your family, your group of friends, your organisation, your business proposal, etc. It can even be used to focus on a single specific activity.

The rings can be used to explore different scales and contexts. Which ones you choose to include or exclude depends on what you are analysing and what you consider important.

So, how do we create our own graph with young people? We follow the link to the simple **Doughnut Graph Creator**, which can create personal or more traditional Doughnuts, depending on what we need.

We can start by simply pressing the “Test” button, near the bottom of the page, to get an instant random graph that can be played with to get some basic ideas.

There is also a “Clear” button that removes all dimensions from the current graph, once you are ready to start.

“Never doubt that a small group of committed citizens can change the world. Actually, only that can do it”.

Margaret Mead

5. Doughnut Economy and working with young people in our communities

5.1 What can be done?

The voluntary simplicity discussed above implies a way of life that involves consciously minimising waste and intensive consumption of resources. But it is not only this. At the same time, it also seeks to reinvent "the good life", by progressively devoting more time and energy to the search for non-materialistic sources of satisfaction and meaning (Alexander, 2015).

The previous chapter has also highlighted some proposals related to work and, for the most part, the postulate of limiting it. However, by reducing our working hours, reducing the resources available for everyday use and limiting the commercial offerings to which we have become (mis)accustomed, will we manage to have a life that can be considered "good"?
This is precisely where the Doughnut Economy argues for a transformation of the concept of what it means to live well: to move from "well-having" to "well-being", to ultimately become a "well-living", (Natale et al., 2016:52).

In other words, "the third pillar (inexorable, given what has been said) is the triumph of social life over the logic of property and unlimited consumption. The verbs that today govern our daily lives are having-doing-being: if I have this or that, then I will do this and I will be happy" (Taibo, 2009:57).
Today, however, we are faced with a critical ap-

proach to (neo)Malthusianism that argues that humanity no longer only should, but must set and obey its own limits in order to remain within those of the planet.

Why? The Earth will continue to exist even if we cross these limits, but what about human beings?
As it was already explained, it is most likely that there will no longer be conditions that allow for a good life (as we understand it today). The way to avoid such an apocalyptic future (or, "petrocalyptic", following the title of the scientist Antonio Turiel's book, "Petrocalypse: Global Energy Crisis and How We Will (Not) Solve It", 2020) is, therefore, not to wait for some "external" limits to stop us, but to already set them, ourselves, for example, on resource consumption or emissions (Kallis, 2019).

5.2 How to find motivation? Homo consumens or the Easterlin's Paradox

Many argue that happiness does not depend on (rising) GDP and often this reflection is based on the famous "Easterlin paradox".

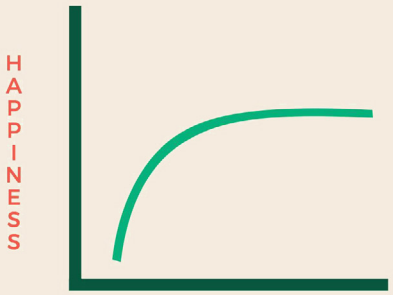
In an article published in 1974, the American economist and academic Richard Easterlin developed the thesis that national economic growth causes an average growth in life satisfaction in society, only up to a certain point, above which further GDP growth loses its impact.

Moreover, at the individual level, within each country, those who belong to the richest group are considered happier than those who belong to the poorest (although exactly the same income will place them in a group with more or less purchasing power, depending on the country). This indicates that the basis of happiness differentiation is the relative position in the social hierarchy, not the absolute income.

These hypotheses answered the question of whether money contributes to happiness and, in general terms, yes. The intensive development of capitalism contributes to greater happiness.
Easterlin's classic answer is that, at the national

level, the pursuit of wealth is a futile activity, because after rising out of poverty, further development consumes human strength, without bringing significant benefits.

WEALTH AND WELL-BEING
THE EASTERLIN PARADOX



Practice confirms this: the United States has developed dynamically, since the middle of the 20th century, yet the level of happiness of its society does not increase.

Many have criticised (Hagerty and Veenhoven, 2003) or even mocked this study, pointing out, not without a certain degree of racism, that its findings would only apply in the context of the countries of the Global South, because of cultural or customary differences of their inhabitants.

Yet, the assumptions of Easterlin's phenomenon have confirmed its functionality in many other countries (Easterlin et al., 2010). More recently, Fanning and O'Neill (2019) analysed the period 2005-2015, in 120 countries, and continue to confirm Easterlin's results.

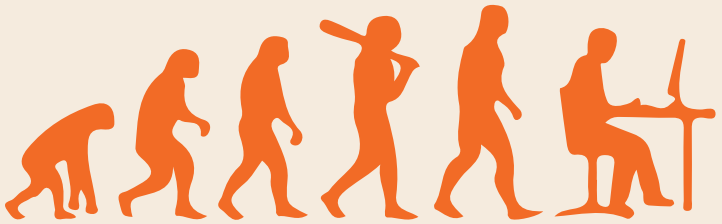
In addition, Veenhoven did not take into account that the impact of average income growth depends also on its distribution in society (a concept that will be developed in another section of this paper, because of its importance in the Economics of the Doughnut). **If all growth and its surpluses are consumed by a very small group of people, society, as a whole, may not per-**

ceive this growth at all (this is for example the case of non-democratic developing countries that obtain their income from tourism or the exploitation of natural resources).

That said, why does increasing income per se, regardless of relative social position, not increase happiness? Here, two mechanisms have been described (in Robert Frank's book "Luxury fever: why money fails to satisfy in an era of excess", 1999):
-that of getting used to new stimuli (a new, more expensive car ceases to provoke enjoyment after a while) and

» **that of increasing aspirations (as some desires are satisfied, other, new and often more elaborate arise).**

The habituation factor is well described by the American psychologist D.G. Myers when he says that "yesterday's luxuries may soon become today's necessities and tomorrow's relics" (2000:60). The factor of rising aspirations is described by Kallis as follows: "If everyone owned a Ferrari, then a Ferrari would no longer be a "Ferrari". It would be the equivalent of a Fiat Cinquecento, a mass car" (2015:137).



Both factors have to do with the phenomenon described by the psychologist and psychoanalyst, Erich Fromm, namely: the Homo consumens (1976:172). "I consume, therefore, I am" (Parrique, 2019:151) or, in the ironic words of the philosopher Cornelius Castoriadis: **"I'd rather have a new friend than a new car, but of course, how much is a friend worth?"** (Castoriadis, 2010, in Latouche, 2020:146).

Anyhow, the question underlying Easterlin's thesis is whether there are other, cheaper and easier ways to obtain happiness than by earning money. His study demonstrates that caring for happiness by increasing GDP is not only the wrong strategy, but also a costly one. Increasing income often comes at the expense of stress, uncertainty, health or limited interpersonal contacts, turning supposed benefits into disadvantages, when talking about a "good life".

Activity: Role Playing Game: "The Island of Happiness".

Objectives

-Understanding the relationship between income, wealth and perceptions of happiness.
-Explore the "Easterlin Paradox" in an interactive context.
-Encourage critical reflection on the value of money and happiness.
-Develop empathy and communication skills through role-playing.
-Promote debate on economic concepts and personal well-being.

Duration:

60 - 90 minutes.

Development of the activity

Introduction (10 min):

-Brief explanation of the "Easterlin Paradox".

-Presentation of the game setting: an island where happiness and resources are unevenly distributed. Read aloud the Introduction to the Role Playing Game presented below: "The Island of Happiness" story.

Role assignment (10 min):

-Each young person receives a character with different levels of "wealth" and "happiness".

-They are given time to familiarise themselves with their character.

The game (30-40 min):

-Young people interact with each other, according to their roles, facing situations where they must make decisions that affect their wealth and happiness.

-It includes situations such as investment opportunities, spending on luxuries or experiences, and moral dilemmas.

Discussion and reflection (20-30 min):
-Group discussion on experiences and decisions taken.
-Reflection on how their perceptions of happiness changed during the game.

Questions to evaluate and discuss the content of the activity.

-How did your level of “wealth” in the game affect your level of “happiness”?

-Was there a moment in the game where you felt that money didn’t buy happiness?

-How did it feel to interact with other people more or less “lucky” than you?

-What decisions did you make that you think increased your happiness and which ones decreased it?

-Do you think your character’s happiness depended more on relationships or on resources?

-What did you learn about the value of money and happiness through this game?

-Do you think happiness can be measured or compared? Why or why not?

-How did other players' decisions affect your experience in the game?

-In what situations was cooperation with others beneficial to your happiness?

-After this game, how would you define happiness in your real life?

Introduction to the Role Playing Game: "The Island of Happiness" story.

Welcome, young adventure seekers, to a unique and eye-opening experience. Today, we will embark on a journey to a special place, a place where ideas about wealth, happiness and life intertwine in unexpected ways. I present to you 'The Island of Happiness', a role-playing game designed to explore the fascinating "Easterlin Paradox".
In our society, we often hear that "money doesn't buy happiness", but we also see how people aspire to have more wealth, believing that this will bring them more joy and satisfaction. The "Easterlin Paradox", named after economist Richard Easterlin, challenges us to think more deeply about this relationship between money and happiness.

Is money really a direct route to happiness, or are there other factors at play?

In ‘Happiness Island’, each person will be given a unique character with their own story, level of wealth and perception of happiness. Some people will be wealthy, some not so wealthy, and some somewhere in between. Through their interactions, decisions and dilemmas, they will explore how these factors influence their characters’ happiness.

This game is not only an opportunity to have fun and use your imagination, but also to reflect on your own lives and perceptions. I invite you to fully immerse yourself in your characters, think critically and empathise with other people’s experiences.

At the end of the game, we will have an open debate and group discussion. This will be an opportunity to share your experiences, learn from each other and perhaps see happiness from a new perspective.

So, get ready, open your minds and hearts, and let’s embark on this adventure to ‘The Island of Happiness’.

Possible roles for the game.

-Business leader: They own a successful company on the island, with a lot of wealth but little free time. Objectives: Maximise wealth, explore how money influences relationships and personal satisfaction.

-Artist: Talented artist with limited financial resources, valuing creativity over money. Aims: To find happiness through art and expression, despite financial limitations.

-Person working for the community: They work in an NGO, do not have a lot of money, but a lot of relationships and community experiences. Objectives: Balance rewarding work with the need for resources, explore the impact of helping other people on their happiness.

-Student with ambition: Young student with big dreams and aspirations, but currently with limited resources. Objectives: Seek opportunities to grow and achieve their goals, experience the balance between effort and reward.

-Retired person: Older person who has worked all their life, accumulated moderate wealth and now enjoys a quiet life. Aims: To find happiness in the little things in life, to share wisdom and experiences with younger people.

Rules of the Game

-Respect the role: Each person must remain faithful to the assigned character, acting and making decisions in accordance with their role.

-Time-limited interactions: Interactions between characters will be time-limited, to ensure that everyone has the opportunity to interact.

-Use of the “Happiness Coin”: Each decision or action will affect the amount of “happiness coins” each character possesses, representing their level of satisfaction and well-being.

-Decisions and consequences: Choices made by players can have long-term consequences in the game, affecting their happiness and that of others.

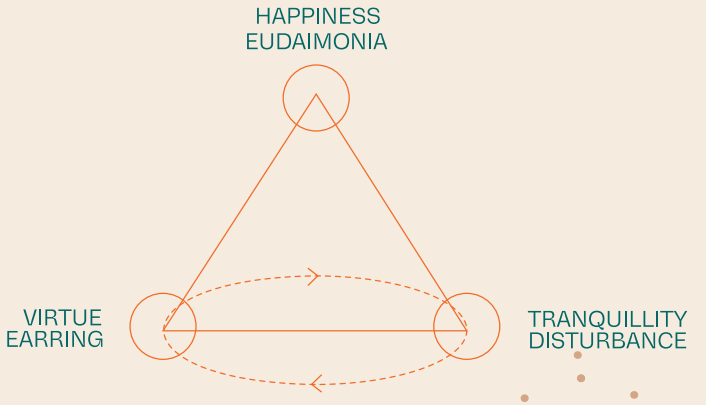
-Pauses for reflection: There will be specific moments to reflect on the actions and discuss with the other players, and promote deepening the experience of the game.

5.3 Why do emotions matter? and what is an example of a new paradigm?

The French economist and thinker Serge Latouche has, recently (2020), contributed some interesting linguistic, sociological, philosophical and historical insights to this debate.

For example, he makes a distinction between "the good life" (in Latin America called "good living") and "happiness". Unlike the "good life", whose origin he seeks in the Greek concept of eudaimonia, much broader, deeper and based on virtue, ethics and its static character, for Latouche the concept of happiness appeared much later, is not static and is not equivalent to the good life either, but to the best life."

Locke sets the "pursuit of happiness" as a goal, and after him, Bentham and many others seek "the greatest happiness".
The Declaration of Independence of the United States of America in 1776 (a supposedly virgin-land where Enlightenment ideals can be realised) draws on these philosophers and states that life is about "life, liberty and the pursuit of happiness" (Latouche, 2020:137).



In doing so, he explains that (today's often even toxic) obsession with finding "happiness" or "positivity" at any cost was born in the same era as the concept of the pursuit of economic profit at any ethical, social or ecological costs.

Growth or, as it is said not without some irony, "growthism" has, for years now, ceased to be seen as the only possibility.

Already in 2008, the French government set up a commission to analyse ways of defining success, other than GDP. In the same year, the OECD and the European Union launched the "Beyond GDP" campaign, in which Nobel laureates Joseph Stiglitz and Amartya Sen published a study on the role of GDP in the development of a new definition of success: "Mismeasuring our lives: Why GDP doesn't add up". In it, they proposed a new measure: the Better Life Index, which incorporates elements such as health, education, work and welfare.

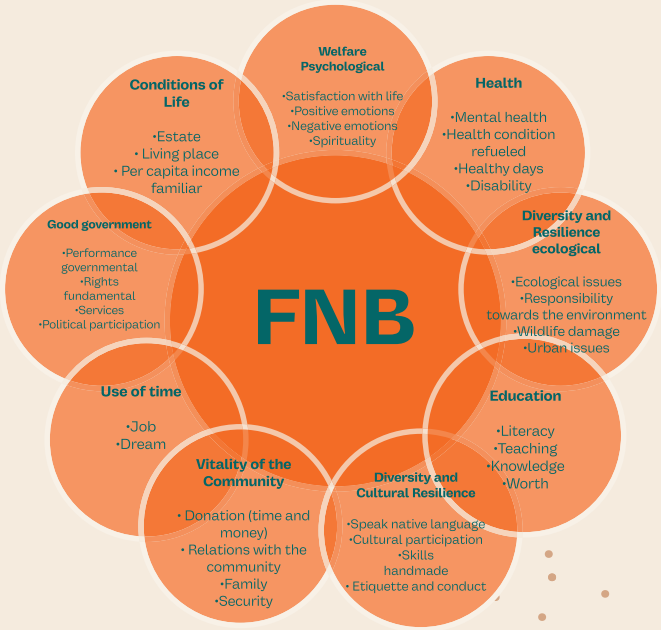
On the other hand, such attempts as the **Index of Sustainable Economic Welfare** or the **Genuine Progress Indicator** aim to correct the measurement of GDP, by introducing the concepts of its ecological and social costs.

New Zealand's prime minister, Jacinda Ardern, drew media attention in 2019, by declaring that she was abandoning the GDP measure, in favour of other measure that more broadly encompasses and reflects human well-being. **Scotland's Nicola Sturgeon** followed almost immediately, along with **Iceland's Katrin Jakobsdottir**.

Let's face it: the world is changing and GDP, as a measure, is becoming increasingly obsolete.

It is possible that such a situation already emerged in the last 30 years in **Bhutan, (a well-organised feudal Buddhist country), where the king replaced GDP by Gross Domestic Happiness or Gross National Happiness (Larmer, 2008)**. Moreover, collective actions that increase the sense of well-being and counteract consumerism and competition were actively encouraged. Despite low incomes, Bhutanese people are happy, as reported by the Bhutan Centre for **Gross National Happiness** Studies.

In short, although the narrative about how economic growth contributes to social growth is very tempting (especially as it is the one that has been repeated unquestioned for decades), today, scientists are already questioning it and it seems that the link between economic growth and supposed progress is no longer so obvious.
Why is this? Growth, per se, is not what has changed, nor what counts, but how income has been and is distributed and to what extent it is invested in services for citizens.
In fact, Hickel points out that, for the vast majority of the history of capitalism, growth did not bring welfare improvements to the lives of the majority of the population, but just the opposite, based on the concept of "artificial scarcity", that was created by the interests of the land owners at the time (2020:170).



Activity: "How to build our Gross Inner Happiness".

Objectives

-Understand the concept of "Gross Domestic Happiness" and how it differs from Gross Domestic Product. See potential Introduction below.
-Reflect on the factors that contribute to happiness and well-being in our lives.
-Encourage critical thinking and discussion about what aspects of life are most valuable for the collective well-being.
-Developing teamwork and effective communication skills.

Materials:

-Blackboard or flipchart.
-Markers or chalk.
-Paper and pens.
-Printed copies of a brief summary of Gross Domestic Happiness in Bhutan.

Development of the activity

-Theoretical introduction (15 minutes): Introduce the concept of Gross Domestic Happiness (GDH), explaining how and why it is used in Bhutan instead of GDP.

-Group work (30 minutes): Each group should discuss and list the factors that they believe contribute most to the happiness and well-being of a community. Afterwards, each group will present their ideas to the rest.

-Creation of a "GDH Indicator" (45 minutes): Each group will create their own GDH indicator, selecting the most important aspects of well-being and happiness identified in the discussion. They should justify why they chose each factor.

-Presentation and reflection (30 minutes): Each group will present their GDH indicator. This will be followed by a discussion on the similarities and differences between the groups, and what they reveal about our perceptions of happiness.

Rules

-Respect other people's opinions.
-Active participation of all members of the group.
-Maintain a positive and constructive attitude.

Example of an Introduction to the activity.

Welcome to a unique and enriching experience where we will explore the concept of Gross Domestic Happiness (GDH), an innovative alternative to Gross Domestic Product (GDP), which is used in the Kingdom of Bhutan.

Through this activity, we will immerse ourselves in a journey of discovery, reflection and debate about what happiness and well-being really mean in our lives and in our society.

In a world where we often measure success by economic and material growth, Bhutan offers a different perspective, focusing on human well-being and harmony with the environment. But what does this measure really imply? How can we apply it in our context and in our lives?

During our session, we will engage in group discussions, creative activities and reflections that will allow us to better understand the concept of GDH and how it contrasts

with traditional GDP. We will explore the different factors that contribute to a true sense of happiness and well-being, not only on an individual level, but also on a community and global level.

This activity is more than an academic exercise; it is an opportunity to look beyond the conventional, to question our current priorities and to think about how we might, individually and as a society, move towards a more holistic and meaningful model of development.

So, here we go on an exciting, enriching and hopefully transformative journey, as we build our own version of Gross Inner Happiness.

Evaluation questions and group discussion of the activity.

-What factors do you consider most important for happiness and why?

-How do your ideas of happiness compare with those of your peers?

-What did you learn about how different cultures can value different aspects of life?

-How could you apply the concept of GDH in your daily life or in your community?

-What changes do you think would be needed in your society to focus more on Gross Domestic Happiness?

5.4 The role of the social economy

The Doughnut Economy clearly focuses on the need for a systemic change, so that resource consumption is brought within the safe space limitations of the planet and our quality of life is no longer dependent on continuous growth.

At the same time, the transformation must have a solid foundation of social justice (otherwise, it would fail anyway, as the example of the “yellow waistcoats” protests in France shows).

Therefore, a key component of development is its social demands, such as the Universal Basic Income, the universal basic services, the reduction of social inequalities, the strengthening of local communities (for example, through local currency or community support entities) or the introduction of maximum income and progressive taxation.

The Doughnut Economy is, therefore, the concept that combines the **necessary action for the reduction of consumption levels and the demands for social justice that allow living a good life.** That is, in many cases, better than the instability offered, nowadays, by the neoliberal capitalism model (Cosme et al., 2017, Hirvilammi and Koch, 2020).

That is why, one of the most important commonalities between the Doughnut Economy and the work of social economy organisations is the focus on **human collaboration and solidarity in actions.**

This collectivity (be it the shared use of spaces, libraries, gardens, transport, housing or any other good or service), if managed democratically and successfully, would not mean a sacrifice, but rather richer social relations, limiting the ecological footprint.

This idea of the interdependence of human beings is also very similar to the care revolution mentioned above and should once again become a fundamental part of human life.

If the measures mentioned above are the actions we must take to learn to live without oil, the context for all these actions is necessarily community. History shows that there is a relationship between the community factor, people supporting each other and material poverty, due to economic downturns (...) The most urgent task for our species is the formation of cooperative groups of people who are involved in the ethical and sustainable use of the land and its resources, as we cannot leave that task to governments and industry (Bill Mollison, considered one of the fathers of the Permaculture movement, 1988, Eve of Nothing Association 2012:177).

Moreover, as Ted Trainer (2020) reminds us, unfortunately, today, few are aware of Kropotkin's powerful analysis of the role of mutual aid in nature and, especially, in human society, published in his book "Mutual Aid" (1902). One of his findings was that human beings have a strong impulse to enjoy cooperating, helping and interacting, which even has a great evolutionary significance, as it strengthens the ability of the group or species to survive.

The recent book "Humankind: A Hopeful History", by Dutch thinker and historian Rutger Bregman, documents the same point in more depth. Paul Servigne (2021) adds **"The only way to survive this century will be to help each other"** (Hamilton, 2021:1), **"life did not occupy the Earth after a fight, but by spreading a network of collaboration across its surface"** (Margulis, 2013:12).

The philosopher **Arne Naess** also recognises that community autonomy, cooperative links or ecological sensitivity, that replace the prevailing consumerism, are attitudes of the alternative social model (Speranza, 2006).

This is linked to the social economy, whose core concept is that of social capital or the common good, in other words: the capacity for interpersonal cooperation within groups and organisations to pursue common interests (Coleman, 1990); or networks, norms and social trust that facilitate coordination and cooperation for mutual benefit (Putnam, 1995).

The values that constitute the essence of social capital, such as trust, honesty, responsibility and the principle of reciprocity are the glue that binds together the increasingly functionally diverse and fragmented reality.

These resources seem to also be the most effective in eliminating and reducing social dysfunctions and their activation is necessary for the existence of civil society. Social capital also provides the basis for limiting expansive individualism (promoted by many entrenched cultural patterns in so-called postmodern societies).

Furthermore, historically, social capital is a counterweight to the existence of an oppressive state (which violates citizens' freedoms) and an omnipotent paternalistic state (which acts with overprotection).

At the United Nations Conference on Sustainable Development, held from 20 to 22 June 2012, representatives from 190 countries around the world emphasised, for the first time, the importance of the social economy. Above all, it was emphasised the role of the cooperative movement, in the context of:

» **Contributing to the improvement of social inclusion.**

» **Contributing to the improvement of social participation.**

» **Contributing to poverty reduction.**

How to put this into practice?

"We know that the social economy develops on the margins of the cores of capital accumulation, it grows thanks to a different type of organisation, where there are new ways of managing, acting and obtaining results that can only be recognised within the parameters of such an economy. In times of crisis, we ask ourselves if it provides us with new opportunities. I sincerely believe that it does and we can see that other ways of relating, working and exchanging are now emerging. If we already knew experiences in Latin America that were based on barter and exchange, and even on the creation of a social currency (a unit of exchange or time, without any relation to the circulating currency), we now find, in our environment, minority initiatives that remind us of that reality that seemed very distant to us. We know of neighbourhoods or delimited areas that have begun, informally, to exchange services, objects, food or anything else that a person can offer in exchange for something they need, and based on this model, social initiatives and informal networks are emerging that promote community food banks, the exchange of time, experiences, knowledge and know-how. This practice leads us to a different socio-economic model in which there is no profit, no private interest and only the minimum necessary to live with dignity is sought.

We do not intend to advocate a return to the subsistence economy or barter, but these examples have led social services and some social entities to consider this participatory and community model, as a resource to strengthen and generate greater social cohesion." (Crespo, 2013:72).

Ecologistas en Acción (2017:33) proposes to:

» **Reform the education system, by putting at the centre an eco-social and eco-feminist view of the world, that recognises the eco and interdependent nature of our species.**

» **Promote social co-responsibility (of individuals and institutions) in life-sustaining work, such as care work.**

» **Encourage and support processes of citizen self-management, promoting processes of participation and social empowerment, in favour of new models of governance that are truly inclusive and democratic.**

» **Disseminate the proposals of the Economy of the Doughnut, the good life, the movement in transition, the ecofeminism and the Permaculture approach, as real alternatives to the current capitalist system.**

» **Promote another model of consumption that prioritises the coverage of people's basic needs, in an ecologically sustainable**

and socially just way, through research and the implementation of different collective alternatives.

» **Establish advertising control rules.**

Do you want to know more?

WATCH

5. Design to Distribute - 5/7 Doughnut Economics

WATCH

Social change needs engaged communities, not heroes | Gerardo Calderón | TEDxLehighU

Practical exercise

Climate Ikigai

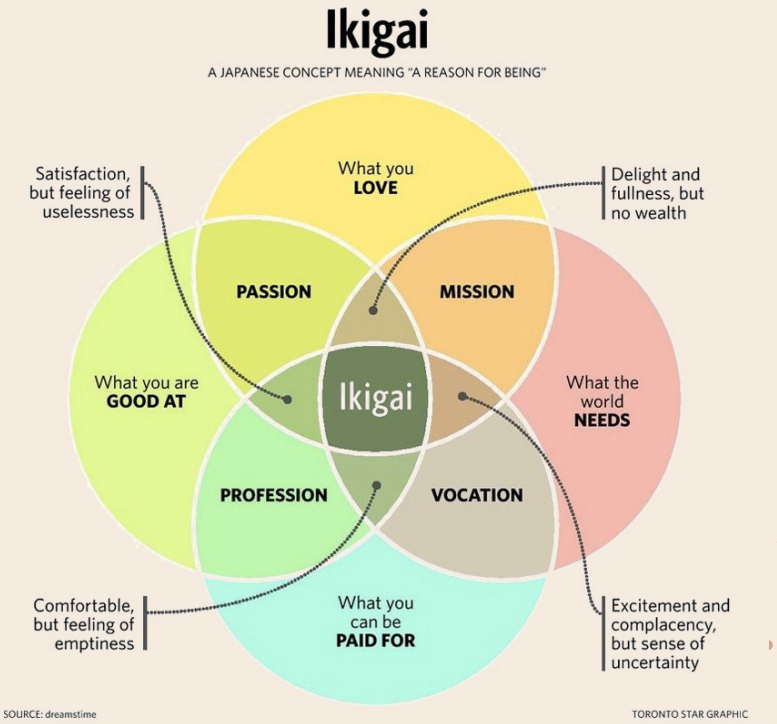
The Ikigai (生き甲斐) concept is a Japanese word that translates as “reason for being” and can refer to having a sense of purpose in life.

Ikigai “involves actions of engaging in activities that one enjoys and is associated with feelings of accomplishment and satisfaction”. (Kumano, Michiko, “On the Concept of Well-Being in Japan: Feeling Shiawase as Hedonic Well-Being and Feeling Ikigai as Eudaimonic Well-Being”. Applied Research in Quality of Life. 13(2): 419-433).

Ikigai combines:

- **The joy of doing something.**
- **A sense of purpose.**
- **The welfare in doing so.**

One of the ways to discover one’s personal Ikigai is based on the use of the following graphic representation.



This exercise can also be done in other ways, including online, as can be seen here:

Video: **What is YOUR Reason for Being (Ikigai)?**

However, in the context of the climate emergency, today, many young people, individually or in groups, are asking: “What can we do to take action on the climate crisis?”

This is a question that often can be overwhelming and cause hopelessness. Therefore, Ayana Elizabeth Johnson’s (@ayanaeliza) climate action framework is a useful resource based on the above concept of Ikigai, to show us how, as individuals, we can all take action.

Instructions:

Start by drawing three circles. Fill one of them with things or actions that give you joy; other with things or actions that you are good at; and the last one with the work that needs to be done. Where these three things intersect, that’s what you can start doing to address climate change.

There is a role for everyone in this movement, what is yours?

“Creating the world we want, rather than simply resisting the world we don’t want”.

David Holmgren

6. Conclusions

Pluriverse

Nowadays, we need a debate about different potential visions for the present and the near future, although they are not yet materialised. Alternative visions based on a radical change of the status quo. Visions that go beyond a critique of economic growth, that bring together the achievements of the natural sciences about the biophysical limitations of the planet and the concepts developed on the basis of the social sciences and humanities, such as the social imaginary or the cultural, and even philosophical frameworks. One of the main conclusions of the brief review presented in this paper has to do with the fact that neither the Doughnut Economy, nor the social economy are well delimited and homogeneous areas. On the contrary, both function as a kind of umbrella concept, grouping together various types of initiatives and operating models, united by a common vision.

Doughnut economists do not form a monolithic movement and, if only for that reason, have not so far formulated a common political doctrine. In fact, Doughnut Economics is not only not a complete and codified paradigm, it does not even seem to aspire to become one, remaining a combination of ideas and postulates.

Similarly, the difficulties with the unambiguous allocation of social economy entities into a specific discourse stem “from the hybrid nature of these entities”, as Danecka (2017:27) rightly points out. Nonetheless, this openness need not be a disadvantage. On the contrary, in contrast to the above-mentioned “homo economicus” or “homo consumens”, a counterpoint can be offered. For example, the German philosopher Odo Marquard proposed a term: “homo compensator”, arguing that the absolute - the perfect, the extraordinary - is not humanly possible, because men are finite. ‘All or nothing’ is not practicable: the human lies in the middle.

These sciences need “pluralism”, as they do not have an absolute position, but only contingent positions. Therefore, and this was already known

to the ancient philosophers, only change is an ever-present reality and the economic system should also be evolving (which does not mean "growing").

Policies that work well, so far, may cease to do so in the face of new challenges. Hence, returning to the pluriverse of social economy and following the principle of biomimicry, González Reyes (2017:66) reminds us that "another reflection on alternatives is that, in times of strong changes that we do not know where they may evolve, one strategy is to maximise diversity (the same that nature uses to achieve security). Create many different alternatives, so that one is more likely to succeed".

Biologist Margulis adds:

"By creating organisms that are not simply the sum of their component parts, but something more as the sum of all possible combinations of each of their parts, these alliances lead evolving beings into unexplored spheres. Symbiosis, the coming together of different organisms to form new collectives, has proved to be the most important force for change on earth." (2013:31).

Also from the point of view of education, in the future, learning will have to be extended throughout life and "this educational revolution requires adopting a holistic perspective of disciplines and mainstreaming essential knowledge and concepts in textbooks in transitions" (Prats et al., 2017:211).

Also, within the broad universe of the Doughnut Economy, various theoretical approaches and practical initiatives are being developed. Evoking writer Eduardo Galeano, "we are what we do to change what we are" (Riechmann, 2015:207).
That said, are we capable, as increasingly individualistic citizens, to be accustomed to living with less? Is there time to carry out an eco-transition, before social barbarisation and eco-fascism erupt?

How do we systematically limit production and consumption, before we are forced to, suddenly and painfully, slow down the overburdened system? What forms of organisation best meet the needs of the post-growth economy?

Besides, as we have highlighted throughout this Guide, The Doughnut Economy arises not only with the sole aim of contracting the economy and the production. Rather, it seeks to rebuild it and, with it, to rebuild society and relationships within society. The Doughnut Economy calls for new ways of doing and thinking decision-making, in a truly democratic collective way.

Thus, as social economy entities do have a broader horizontality and their task, in many cases, is to support people in their more local context, they do fulfil this part of the "requirements" to be a model-candidate of a vector of transformation. For example, regarding work integration enterprises, the aim of the social economy is not to adapt the unemployed and people with disabilities or other social difficulties to the demands of the system and the market, it is the system and the market that need to change, and social economy organisations could be a practical tool for their (re)construction.

And all the more so, as their surpluses could stay in local communities, strengthen social relations based on trust, care for the environment and the people, etc.

Promoting equal opportunities, highlighting social innovation and participation are part of the synthesis that translates into the public utility of the social economy aimed at mitigating inequalities (Crespo, 2013).

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(2021-2-EE01-KA220-YOU-000048246)

Funded by the European Union. Views and opinions expressed are however those of the author(s) only and do not necessarily reflect those of the European Union or the European Education and Culture Executive Agency (EACEA). Neither the European Union nor EACEA can be held responsible for them.

Co-funded by the European Union