

Make the society an essential common good

Manifesto for territorial societal co-responsibility and contribution to sustainable development raised consistently to what is at "the stake"

*"It is not enough to denounce.
We must now state.
It is not enough to remember the emergency.
You should also know how to start, and start
by defining the pathways that may lead to the Way. "*

Translation of an extract : « La Voie : Pour l'avenir de l'humanité - Edgar MORIN »

It was 22 years ago. On the 4th of June 1992, 182 States and more than a thousand NGOs took part in the Rio Earth Summit. During 10 days, forums and official discussions led to the drafting and signature of the Rio Declaration in 27 principles. The States represented in Rio also adopted the planetary Agenda 21. It is a collective strategy appended to a 2500 actions plan to implement at the international, national and local levels, in order to preserve sustainable livelihoods for everyone.

A further step was taken in Rio: for the first time, States had to adopt restraining commitments validated by all the countries, both from the North and from the South. Conventions signed in Rio were embodied in national laws and were the starting point of numerous initiatives in most of the signatory countries.

Ten years later, on the 2nd of September 2002, the President of the French Republic gave a foundational speech at the Johannesburg Earth Summit:

“Our house is burning and we are turning our eyes away. Nature, mutilated, overexploited, does not manage to renew anymore, and we refuse to admit it. Humanity suffers. It suffers of misdevelopment, both in the North and in the South, and we remain indifferent. Earth and Humanity are endangered, and we all are responsible for it.”

This assessment is clear, limpid, shared and broadcasted. Now it is time to take action. Local Agenda 21 are emerging. Experiments are multiplying. Organisations learn how to “make sustainable development”, transversality and **dialogue**. In this way, 12 years later, we now know that we all can be a driving force in the process of change, and that we can take concrete action in our daily lives, for today and tomorrow.

This knowledge is translated into concrete actions; nevertheless it struggles to be embodied in real and tangible transformations of society trajectories toward a sustainable world. The accumulation of good practices does not change the paradigm. Everywhere on the planet, the degradation is accelerating. The loss of markers and sense, mistrust against local, national and international powers and capacities, lead to ill-being, demotivation, dislocation, and individual and collective retreat.

On the one hand, we observe an individual retreat on immediate consumption acts, which do not meet the satisfaction of real needs, nor do they meet the well-being criteria defined by the citizens themselves. The addictive consumption is nothing but the Danaids’ sieve: it is never full and it is always drilled with new frustrations. But it can show a research for things that individuals can do at their scale, things that are reachable, valued in the moment, by relatives and by society. Everyone can consume, within certain limits, even with money we do not own.

What we dare to identify here, through the consumption act as an individual need *to be able to*, and to get recognition could be satisfied into contribution acts. It is one of the challenge of change of this manifesto. It is a driving force for individuals to consider themselves as agents in a co-responsibility ecosystem.

On the other hand, we notice a collective retreat on control, surveillance instead of goodwill, accumulation of laws instead of shared values that would be connected to real life. And still, a need for confidence, a reason to live together as a desire of a future vision that would not be renouncement emerges everywhere.

The knowledge and the importance of climatic, social, energetic, ecologic and economic stakes are simultaneously affirmed, as well as their interconnections and their acceleration in a world more and more digital. It is no longer the time of giving information and raising awareness. Everyone “knows” or can easily and instantaneously know. This consciousness and this acceleration imposed themselves only in a generation. It is barely enough time to change our social representation system of our common goods, insufficient to try an action, management and protection plan. Too fast and too slow.

The international community, on a basis of consensus, is unable to face these new inter-related stakes. Moreover, the local incapacities are inter-twinned and restrain international governance instead of inventing collectively new ways adapted and connected to realities of life and to cultural references of local agents.

On an operational level, they also mix up by defining without translating macroscopic objectives, which by being redefined again and again, lose their strategic power. These objectives cannot set in motion relevant courses of action besides fossilized role-plays, unable to produce change because they are designed for stability. Conversely, when we try to translate the objectives at the level of local stakes, the translation often betrays and sacrifices a level of ambition, to the benefit of local consensus. Too global and too local.

Civil society claims its place around the table of stakeholders: it demonstrates alternatives and possibilities of self-organization, and implements ultra-local solutions inherently connected to the local level. It protests against the slowness of what is institutionalized, it marvels at the details, and exerts itself by the magnitude of the task. Too local and too small.

Anyway, at the global and the local level, we know how to observe, how to act, but we do not know how to contribute “at the level of what is at stake”. However, this is what “must be done”, *Agenda* in latin, for the 21th century. We need to learn how to completely fulfil our responsibility, while being conscious of the interdependences of others’ responsibilities.

Twenty two years after the Rio Summit, a rear-window gaze can discourage us, overwhelmed by the magnitude of our shared knowledge and by our incapacity to face the stakes. But a gaze at the stern-mirror is enough to give renewed impetus. Because even though the accumulation of individual and disconnected actions showed its limits, we all know that together, everything is possible. It is not anymore only about raising awareness and taking action. It is about contributing together to making society an essential common good on which each one exerts its part of responsibility, its 100% of responsibility.

Therefore, this manifesto has a purpose of defining and laying the foundations of a territorial project of sustainable development, laboratory of societal co-responsibility for the well-being of all, for today and tomorrow, at the level of what is at stake. This manifesto, constantly changing, also ambitions to involve everyone, public or private agent, individually or collectively, in a transformation process towards a desirable future, guarantor of public interest of present and future generations.

Today, new processes emerging from numerous project backers arise and converge toward societal and territorial coresponsibility. It is now about organizing meetings and to build lively and solid alliances. In that way, these convergences can fertilize themselves mutually by accelerating conversely their transformational potentialities. Therefore, these convergences can express themselves in a territorial ecosystem learning and materializing through ambitious, open, innovating and connected to local capacities and desires projects.

Faced with new pain, new words have emerged: on what to aim: sustainable development, public goods and how to organize governance, participation, involvement of stakeholders ... but not on "how to make and contribute" to act at the stake.

These words are more recent: contribution, social co-responsibility ... They resonate and are born in different places. These are words that really matter and manifest wishes to define the arm not they make clear in their meaning and their potential for transformation, both at the level of global issues and measurement capacity and local needs towards a sustainable society for all. This potential for transformation, they know how to say because they are made by those who really want ...

So use the "right words" without customization with gadgets without jabber, to plan, share and make the territorial sustainable development project, so-called Local Agenda 21. The principles and values of shared responsibility are placed in the eyes of society and the environment (societal) exerted in awareness of global issues and engage with the reality of the situation and capabilities local (territorial): territorial societal co-responsibility.

Intrinsically social co-responsibility must therefore be implemented for the common good. And, in fact, the search for a more just, inclusive and sober society for the development of all human beings can only communality also work from the perspective of co-responsibility and alliance. Provided this insight deserves to be explained today to consolidate a strong foundation for territorial sustainable development project, global and long term.

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**Define local Agenda 21,
Territorial project of sustainable
development**



Defined by the UN at the Rio Earth Summit in 1992, Agenda 21 is not a public policy, it is a “territorial project of sustainable development” (article 253 of the law n°2010-788 of 12 July 2010). A territorial project of sustainable development is a strategic projection and an operational translation shared by all the actors of a territory. These actors have to take into account the constraints and resources of a shifting territory in order to contribute to the aim of sustainable development.

The French National Framework of local Agenda 21, elaborated by the Department of Sustainable Development and local authorities, has defined 5 “consistent and concurrent” aims and 5 decisive elements since 2006. These aims and decisive elements are in accordance with the planetary Agenda 21. This framework is applied for all territorial project of sustainable development.

The Grenelle Environnement Forum incorporated those 5 aims into the Article 253 of the law n°2010-788 of the 12 July 2010.

The French National Framework defines these 5 “consistent and concurrent” aims as the final objective that all Agenda 21 must achieve:

- 1) social cohesion, solidarity between territories and generations
- 2) enable all human beings to achieve their full potential
- 3) combat climate change and encourage the quality of the atmosphere
- 4) conservation of biodiversity, habitats and resources
- 5) a dynamic of development based on a responsible production and consumption

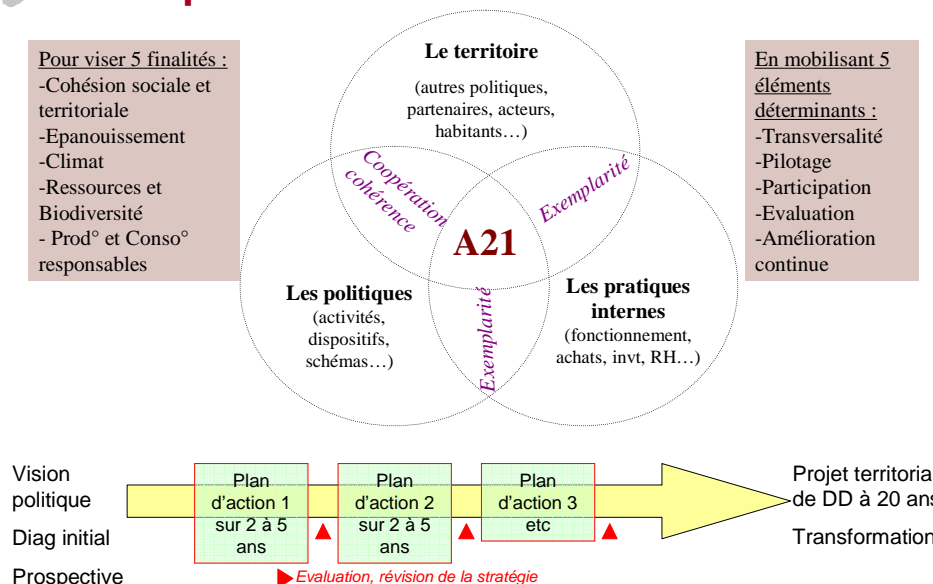
This Framework also defines 5 decisive elements of process which are the Agenda 21's methodological toolbox. These elements are methodological markers to empower the territorial project of sustainable development.

These 5 decisive elements are: assessment, transversality, participation, a strategy of gradual improvement and monitoring.

The common DNA of all Agenda 21, this French National Framework set the course for the future and the toolbox: the “non-negotiable” of all territorial projects of sustainable development. The Framework creates a frame of freedom. Each community, regardless of its size, can express and develop with all the local actors its vision of a more fair territory, more respectful and more environmentally friendly. This vision will be translated in an operational way into actions that will pave the way.

L'Agenda 21local,

► Corresponsabilité sociétale territoriale

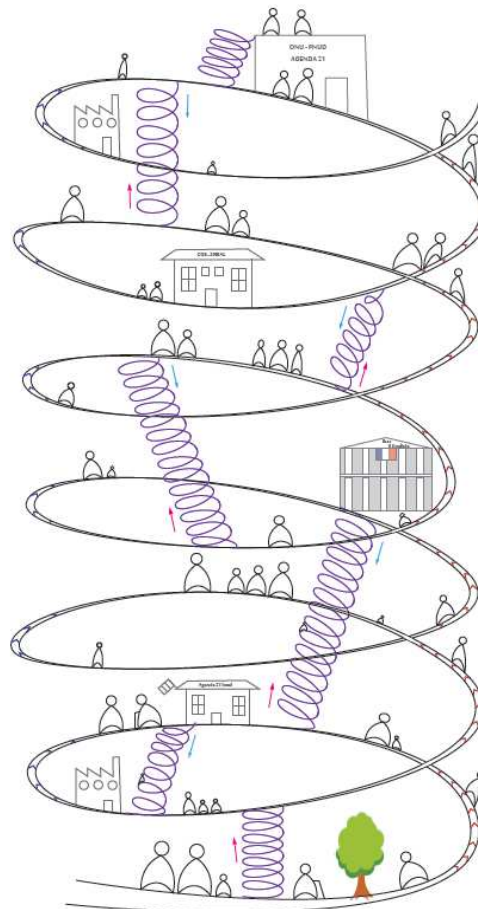


The French National Framework of assessment of Agenda 21 was elaborated in 2009. It is devoted to local authorities and territories that were already committed into a process of territorial project of sustainable development. These actors are willing to assess its strategies and its impacts. This National Framework of assessment was elaborated by the Sustainable Development Ministry and validated by all the associations of regional and local authorities. This Framework assesses the relevance and the scope of strategies of sustainable development by an evaluative questionnaire and key indicators.

Thus, the aim of a local Agenda 21 is not only about elaborating a “catalogue of actions” conducted all in the mean time, but the aim is to build a strategy of transformation in order to improve in a sustainable way the global health of the territory and the global health of its inhabitants. The actions are not approached by a single aim of efficiency: they come to support a purpose of tangible improvement of the territory and the well being of its population. This aim must be at the level of what is at stake and in accordance with the world as it is. Therefore the local Agenda 21 is based on a collective definition of common goods and the responsibility of each individuals to promote and preserve these common goods for today and for tomorrow.

Nowadays the local Agenda 21 is the only frame of coordination between projects and local or territorial policies in accordance with the planetary aspirations and concerns. The local Agenda 21 is also a frame for improving the process of dialogue, ascending and descending, appropriable by all actors or organisations (company, local authority, association, school ...). This dialogue enables the interconnection between:

- micro local strategies (agenda 21 done by families or around the neighbourhood)
- territorial strategies (local agenda 21)
- national strategies (national strategy of sustainable development)
- European strategy (European policy of social cohesion, European strategy of sustainable development)
- And in the end, global strategy (planetary agenda 21, aims of the millennium for development and aims of sustainable development).



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Define common goods and communality

Common goods indicate quality resources or collective heritage judged to be fundamental, nowadays and in the future (natural common goods, popular cultures, knowledge). In addition, societal qualities and universal rights are also collective resources whose quality has to be commonly managed (gender equality in many fields, job security, public health...)

To qualify a challenge as a common good is not natural. It results from collective decisions and sometimes conflicts. Common goods are social buildings, qualities acknowledged and highlighted by a group working with rules. Common goods have to be instituted. That is an aim involving property, appropriation and responsibility. On the face of it, we can tell common goods options are heterogeneous and numerous. The thing that is however doing their politic and ethic unity is they are the result of deliberations where the following question is asked: "in a sustainable society, which are the wealth or the fundamental common resources that we need to take care of together, if our goal is the well-being?"

Some experiences show that such deliberations, if done well, produce tangible results with groups of "ordinary" citizens. It however matters to be in a shared environment, within a common word endowed with a willing to aim sustainable development.

The expression common goods contain the requirement of common interest, accessibility for everyone and the idea that management (with the meaning of a vast joint activity) of common goods is collective, that it goes through the cooperation of multiple partners. The adjective "public" refers to public authorities, whereas the adjective "common" refers to a shared power intended by a common will. Obviously, in that case as in another, the practice of a shared responsibility is a difficult art, a new art that put the actors in front of their own responsibilities.

Common goods do not intend to set against private goods. As an example, the aim of a societal transition (ecologic, social, digital ...) if done well should not only be to take care of common goods such as water/air quality, biodiversity or social well-being, but should also increase the production of private goods into ecological and social common goods by ambitious levels of requirement (social and ecological high quality standards).

It is probably even what matters the most for job creation. Indeed, assuming that quantitative economic growth will sooner or later fades, and economic growth based on quality and sustainability can take over from it.

Example: we need more labour, so more jobs (at mid-term with identical jobs) to produce same quantities (so with no negative growth) in organic agriculture in comparison with "industrial and chemical" agriculture. Moving to the organic form is developing the production of agricultural common goods (organic quality of soils, biodiversity, climate protection, public health ...). And it is good for employment rates.

With common goods as collective qualities, we are not anymore in a traditional economy of "production" but in an economy that "cares about" including production conditions of private goods. This logic can be summarized as follow:

- a) **Taking care of people**, of their health, education, culture, well being, with a concern to not only help those people but to improve their autonomy and their own activity.
- b) **Taking care of the social bond** which is to be preserved and strengthened as much as social proximity at different scale and the universal right to access common goods.
- c) **Taking care of things and objects** so that they can last, be used and reused. Fact is they need to be designed and built for that purpose.
- d) **Taking care of nature** and common goods in each and every human activity in order to stay within the boundary of the ecosystem and to transmit future generations a heritage in good shape.
- e) **Taking care of an interactive, lively and permanent democracy**. It might be the first of common goods or the most transversal. It is even included by definition within the notion of common goods "commonly managed".

By including common goods at the very heart of political projects of "transition", we confirm the primacy of a growing quality economy over a classic economy based on quantity and purchasing power. Cooperation should be preferred rather than competition, and democracy on autocracy in any

of its forms. Thus, the extension of the traditional form of common goods leads us to find out the very meaning of “communality”

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Define territorial societal coresponsability

It is highly essential to define concepts of common goods and communality so that they can be shared and improved from various contributions. It is also important to make them land as quickly as possible; understand here, to face those to concept to reality, to different actors and citizens.

Territorial and societal shared responsibility might be considered as the framework of the communality.

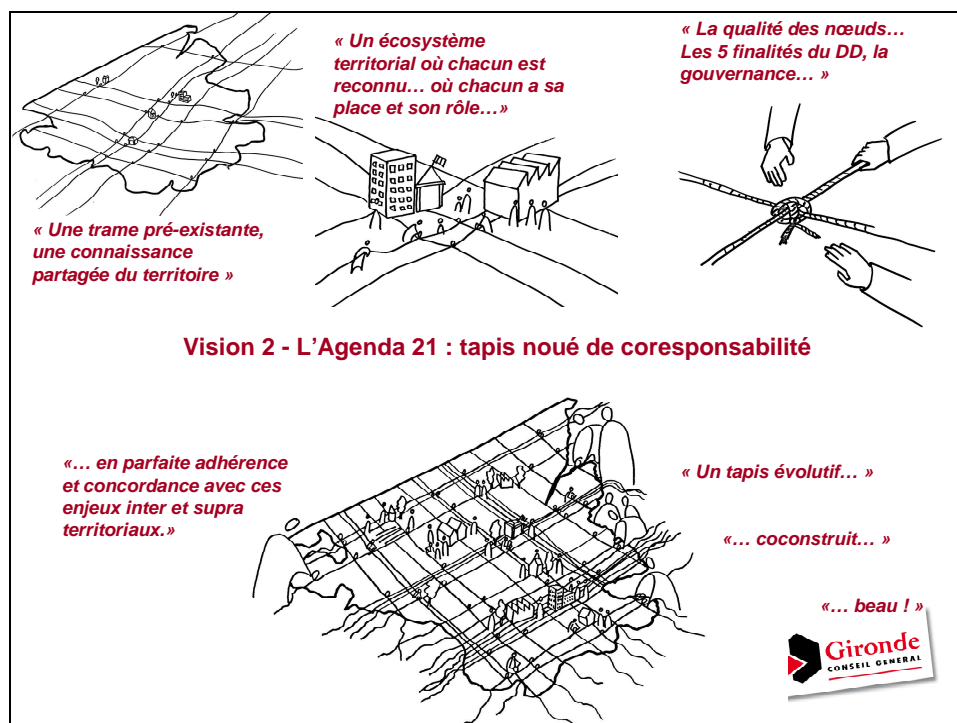
Before defining the notion of share responsibility, we need to explain the concept of Corporate Social Responsibility (CSR). CSR is the “contribution of a company to sustainable development” which interrogates its practices and its activities regarding their impact on society and environment by involving stakeholders.

ISO 26000 is an international standard that provides guidance on how businesses and organizations can operate in a socially responsible way. This means acting in an ethical and transparent way that contributes to the health and welfare of society. It is a way to have a clear view of different impacts such as: human rights, occupational health, corruption, energy savings and governance. In the ISO 26000's referential table, one main question is asked about local communities and the tie between organisation and territory.

An ongoing process of CSR leads the company to have a fresh look on its connections, tensions and porosity with its environment.

Considering this, porosity leads to ask a question about a responsibility that can only be entirely assumed if it is bond to the ongoing exercise of responsibility of the other actors: it is shared responsibility.

Societal shared responsibility locates each actor regarding territorial issues through levers that he might use at his scale; working as a co-responsible actor to implement solutions specifically dedicated to him. It is also to enable each and everyone to act where issues are the most important, where each and everyone part does really compt. It is, as well to locate itself in a wider ecosystem, more integrated, where everyone takes benefits for each other efforts making sure to overtake the sum of all actions in order to reach a real transformation at the stake.



Extrait de l'évaluation proactive par les pairs de l'Acte 3 de l'Agenda 21 de la Gironde - 2013

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**Define the alliance of stakeholders to
create the conditions for transformation**

Working today at the integration of citizen and stakeholders participation in public policies or in processes of societal responsibility of organisations, it is working at a lever of social inclusion, an interest for public affairs, a democratic renewal.

The participation, which conveys a meaning of integration and commitment into an active and on-going citizenship, is based on 3 main values

Singularity : first of all, it is a social relation which concerns individual positions to one another. Tocqueville expressed the idea of a “fellow men society” : all individuals are the same, in other words all individuals have the same weight. Nevertheless, all individuals are different and unique, they have their own opinion. Thus each individual should be able and encouraged to express its ideas and opinions (empowerment)

Reciprocity : it is a principle of interaction between individuals, actors and organisations. Reciprocity echoes the notions of cooperation and altruism, but also the notions of transparency and transformation. Indeed, individuals are not only rational in a individual way, they evolve together. Thus, we must ensure a climate of trust and autonomy so that individuals can establish inter-relationships in a shifting system.

Communality : it is the construction of common mode. Sieyès explained that during the French Revolution in 1789, equality was produced through the multiplication of public events and the construction of public spaces. Equality means a world on which everyone can meet everyone else. It is not only an individual relationship but a type of society. The challenge of citizenship is to make a world as a common good.

The first six challenges of the participation are: democratic, transformation, mutual recognition, accountability, liveliness and sustainability.

1 The democratic challenge. Engage participation process is primarily a political act for active and continue citizenship of all. In this sense, there will never be too-much civic participation. Participate is to take part of the decisions that affect us, is to participate in public life, taking into account the rapid context changes and with full respect for democratic steps involved in decision making.

2 The challenge of transformation. Entering into a space for participation, whether physical or virtual means accepting to potentially change your mind during or after the process. The opening is a necessary prerequisite. The organization, when it incorporates a participatory dimension to the project, so accept that this project is ultimately different than she had imagined. The citizen, in turn, agrees to evolve in the considerations that could have a priori. More generally, participation is a learning process, it transforms the actors who engage (citizens and organizations) and transforms public action as private.

3 The challenge of mutual recognition. Citizens are fully recognized experts in their use and experience of their own lives and their own abilities. More specifically, an actor may have a particular interest in the subject matter which is to participate (it can be a waterfront project, a beneficiary, a user, an actor ...). It is therefore important to recognize this interest and support the characterization of position. It is also important to situate this interest with respect to interests of other actors, other stakeholders. The organization implementing the conditions of participation is also an actor, it initiates the project or it accompanies. It is therefore essential to establish prior to any participation a stakeholder mapping that identifies the actors and their roles, and their level of contribution expected. Everyone should be able to find its place, be recognized, and accept and recognize the role of other stakeholders.

4 The challenge of accountability. Realize participatory processes, introduce the opinions held, explain the unsuccessful reviews, be clear and understandable in the presentation of results... is a very survival issue of participation This is a first citizen exptation. This involves accepting publish and share the raw results of participatory approaches in a manner similar to that which applies to the OpenData philosophy.

But accountability is also to ensure that:

- Upstream; clear rules of the game: the scope of discussion, leeway (legal, financial, technical ...), constraints, what is negotiable and what is not ...

- Downstream; coordination of investments in order to cross the results and give wide coverage to the citizens advice and proposals

- And matching strategies to be clear and accessible message.

5. The challenge of liveliness. More than ever, the world is changing. Adapt to a rapidly changing world is an absolute necessity to be engaged with the world as it is and as it evolves. As such, any participatory process is now fully reproducible. If there are many lessons in each step, all demonstrate the need to adapt to specific projects, audiences, contexts of time and space, expectations and needs.... This implies a real rigor in our method and in particular in the preparation stages of participation, but also a starting to give up their full citizens, without trying to take the place of the citizen.

6 The challenge of sustainability. Designing participation in our commitment to the transition to a sustainable society amounts to not only allow the expression of the interests of all stakeholders, but also taking into account the interests of stakeholders who can not speak: the environment and future generations. Consideration and dialogue of all these interests collectively used to define the public interest and the common good and act accordingly.

If the engagement framework and definition of participation of citizens and stakeholders accurate and refined under the communality and sustainability, it remains an organized framework with a "host power." This framework organized and punctual and most often targeted.

Today's "citizen participation" is in the best cases, linked to processes of construction of public policy; as "stakeholder participation", it is in the best cases, a combination of stakeholder's project to improve an organization. In the worst case, it is fictitious company legitimacy. Actually part of a dynamic societal co-responsibility fully shared supposes to take a course in speaking rather alliance. Indeed, the definition of territorial societal co-responsibility of each stakeholder is planning the "host power." The issue of participation is now seen more in terms of **alliance**. Peer among peers of the same territorial ecosystem stakeholders public and private, individual and collective are linked by a common destiny as in their ability to locally operate the levers of transformation to a sustainable society. The term alliance implies acquiescence, horizontality reports and reciprocal arrangements. The alliance brings the perspective of contribution in a dynamic of reciprocal obligations granted collectively to achieve a common goal: a sustainable society for the well-being of all, for today and tomorrow.

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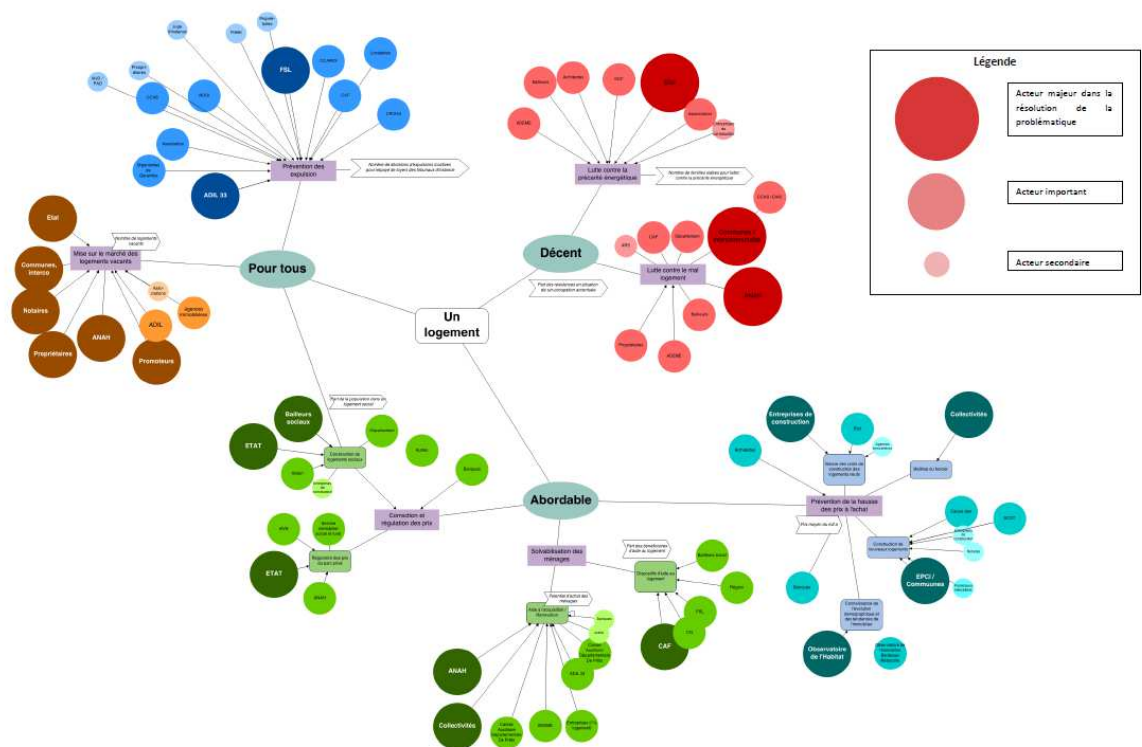
Define the model and contribution indexes

As we saw it, in the context of a territorial project of sustainable development, the goal is not to elaborate a catalogue of actions, but to build a transformation strategy in order to improve durably the global health of the territory and its inhabitants. The actions are not the aim; they are nevertheless the essential stays and scaffolding of the transformation strategy toward a sustainable territory for the well-being of everyone, for today and tomorrow. Their value can only be measured by their effective and efficient contribution to the strategy.

To do that, we first need to define the health and the state of the territory, and the well-being of the populations. This is precisely the aim of the Sustainability profile.

Six synthetic indicators constitute it, corresponding to five aims of sustainable development “coherent and concomitant” (Social and territorial cohesion, Fullest development of every human being, Preservation of biodiversity and protection of natural environment, Fight against climate change, Responsible consumption and production) and corresponding to the central elements of the local Agenda 21 (index of governance). These indexes were elaborated in order to aggregate together elementary data that allow us to show the situation of a territory and of its inhabitants for sustainable development. They are calculated for every “Départements of France”. This work lasted four years and involved almost 700 people. This work is still constantly changing. Indeed, if the first version of 2010 defined a concerted vision, but still with a top-down method; whereas the current process aims to organize the alliance between bottom-up definitions of well-being criteria, made by the citizens themselves, and the top-down strategic visions.

This observation process does not only aim to observe. It is about, once again, to formalize the observation in order to guide the transformation. This idea led to the definitional work of the “Indexes of contribution”. Concretely, it is associating to the indexes about the state of the territory a stakeholder mapping (State, local authorities, enterprises, associations, citizens), who own a responsibility of the evolution of the situation. It is also precisising the level of this responsibility.

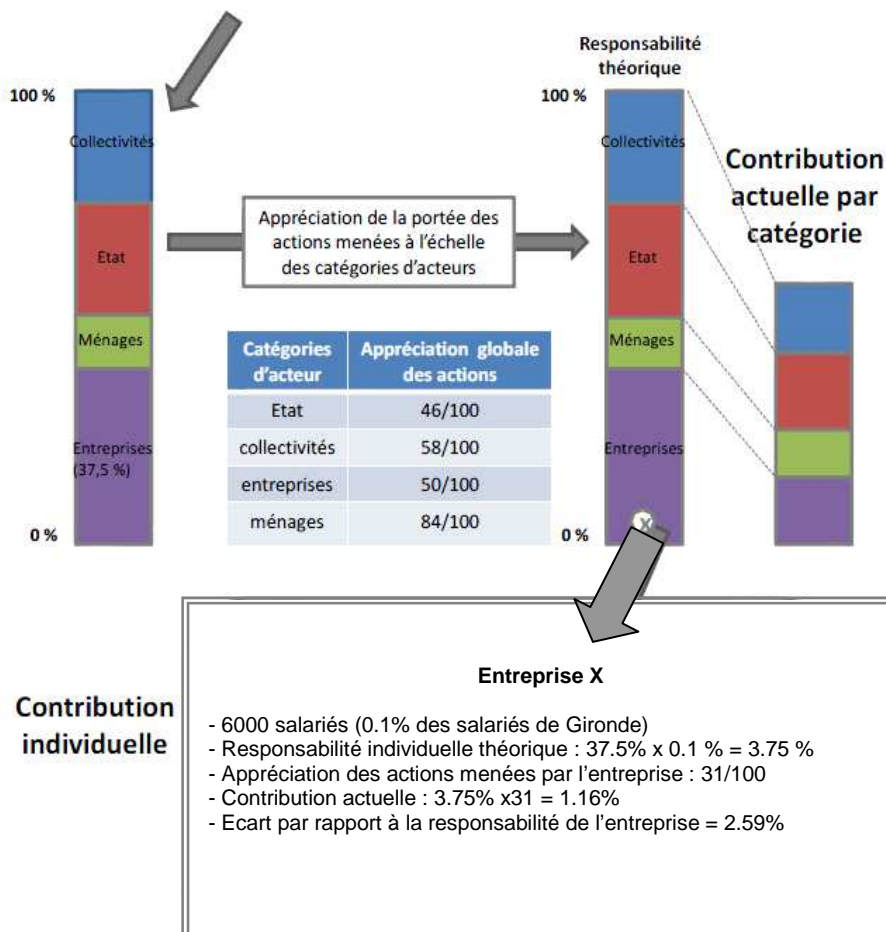


When it is done, two elements should be brought together: the “theoretical responsibility” of the actor, that is to say what should be its responsibility if it fulfilled it completely, and the “real responsibility” of the actor, that is to say its current involvement. Then we need to determine the levers to bring together the theoretical responsibility to the real responsibility.

In the context of the coresponsibility of the actors, the fundamental hypothesis of the contribution model is that the totality of the evolution of the situation for the sustainable development is attributable to all the actors. This is our 100% of responsibility. The model does not comprehend any exogenous factors. Every level has thus its 100% of responsibility. I am 100% responsible for what I can

contribute at home and in my street. The local authority is 100% responsible for what it can contribute at the local level. The State is 100% responsible for what it can contribute at the national level, especially for legislation, Europe is 100%... Each one contributes therefore at its 100%, even if it represents a tiny percentage of the global 100%. Each one fulfils its part of coresponsibility.

Real individual responsibility	=	Theoretical responsibility of the category of actor	x	Weight of the actor	x	Actions currently fulfilled	x	Territory situation
Cir	=	Rct	x	Pi	x	Ai	x	St



In other words, the contribution model associated to the indexes allows each actor to identify its responsibilities and to locate their action in societal and territorial coresponsibility dynamic "at the level of what is at stake". The model allows each actor to know its level of responsibility by giving him an assessment of the part of its contribution to sustainable development, while expecting territorial objectives decided collectively.

Thus, it is a measuring tool of individual contribution, but also a dialogue tool allowing to define a common vision:

- Of the efforts to produce collectively: the 100% of the territorial objective.
- Of the distribution of these efforts between the actors: each one part.
- Of the assessment of the level of individual achievement of each one part: individual effort.

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Define the toolbox

Defining a toolbox for territorial societal co-responsibility is essential to explore all the truly transformative potential of the concept and how to act in the transition phase in which we live. As you cannot make something new with something old, the tools must be renewed and also designed to meet the challenges. This is a radical change of posture. Open innovation, create spaces and conditions of creativity is not obvious without accepting a number of prerequisites.

Create spaces can be considered as open kitchens, in which we all taste the flavors to suit our taste buds differently, our education, our family and community culture. Friendly kitchen, half "Spanish inn" (like a party where everyone brings along the food they wish to eat and to share), half molecular cuisine, where the tech obviously count but is not enough : desire, imagination, experimentation, tradition enriched with exotic spices. This recipe is for all of us to create, to bring our ingredients, our spices, our assays and decoctions and more generally ... our greed! All are considered essential ingredients of the main dish to share: the transition to a sustainable society.

In jars: the right questions and the right people

Finding the right question is often more difficult than finding the answer. You should collectively agree to spend time on "why" before looking at "how". It's not a waste of time because it can not be a good answer to a bad problem. Asking the right question also implies doing it with the right people, those who are involved such as those concerned with the problem we are trying to ask.

*Tips and Tricks: How to tell the difference between involved and concerned?
In the omelette with ham, chicken is concerned and the pig is involved.*

If the question at one with the right people problem is formulated correctly solutions and alternatives appear more easily.

*Tips & Tricks: A simple method is, for example, asking five times "why" before seeking the "how."
Explore the controversy is also beneficial, as taking the time to agree on what makes consensus as to what makes dissensus. It is important to be clear about what makes disagree.*

Ensure to offer all the people who participates wagering on an equal footing in the under participatory knowledge sharing process, but also under conditions of accessibility and availability, etc..

Tips and Tricks: employed technicians belonging to organizations "accompanying" or "leaders" receive a salary to achieve the exercise. Therefore, other actors, especially civil society, should be eligible for a compensatory "income" for their participation in the process" a" participatory leave to put them in terms of practical equality ...

The sieve of the essential

When you have defined with the right people on track and what really matters, you verify that it is not a recipe consists forgetting the essentials. Sustainable development, territorial societal co-responsibility, especially can not imagine "recipe" that can be destructive of solidarity, predatory or non-renewable resources ...

Consider when designing the solution, the impacts it would have on "what really matters" banish solutions that would have a negative impact on one dimension (or assume the choice mindfully) focus on global solutions contributing to all social and environmental goals of a sustainable society.

*Tips and tricks for your best sieve:
The Analysis of the sustainable development aims or criteria of well being for all defined collectively.
Project into different time dimensions: the short, medium and long term.*

Collective tasting: opening ourselves to the purview of others:

"Go back to your work, again and again" (Boileau), accept criticism in a constructive sense, generate debate and be in a position of active listening, openness to change, it is sometimes painful to hear but it is still profitable. Points and blocking times can be seed acceleration for better solutions. This tactic also allows you to go deeper into the development of innovation and work details, conditions, levers that sometimes seem anecdotal. It is also building solutions, more robust, shared. But it is also sometimes admit the "false good idea" out and leave a better foot.

Tips & Tricks: Asking the question of use is paramount and ask with people who are going to use is essential.

Flicks of the wrist: accept failure and serendipity

Want to control everything and dictate is against-productive. To generate innovation, we must know let breathe. It should also leave room for failure, because innovation by nature cause many dysfunctions, fertile malfunctions. Conversely, it may happen that in seeking a path, there is a bifurcation, a new destination. By new relational modes it implies, by new ways of building shared solutions to the problems of today and tomorrow, the territorial societal co-responsibility required to open this mode to let go and allow to explore new solutions.

Essential ingredients: the goodwill and trust



Scheme – On 2014 December 13th, unprecedented encounter actors civic innovation in Gironde and an animation was participatory collectively helped identify ingredients and utensils essential for societal transitions towards a sustainable society.

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Say “Tank you”...

This project of Manifesto comes from 4 years of collective work within the network of Agenda 21 of the Gironde. Thanks to all participants in the local as well as national working groups (Ecological Solidarity Pact, hosted by the Office of the territory of the Ministry in charge of sustainable development) and European working groups (International Network of shared responsibility territories for the well-being of all, hosted by the Council of Europe).

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It is intended to be enhanced by its readers and actors ... and feed the national meeting of Agenda 21 organized by the Ministry in charge of SD December 4, 2014.

It is mainly an invitation to debate on what really counts today and how to recover individually and collectively in our ability to act at the stakes ...

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