CAPITALISATION OF EXPERIENCES

CoRé Program : Cross-sectional analysis of capitalisation processes

July 2025

Summary

Introduction

In a global context of intertwined ecological, social and economic crises, the need to encourage the dynamics of transitions at local and regional level is an absolute necessity.

This imperative concerns all players, first and foremost those who live in abundance (whether they live in poor or rich countries) but also the vulnerable and precarious (whose voices and experiences are not always heard or valued).

The dynamics of transitions help to invent and spread different ways of doing things, and create the conditions for public policies to be co-constructed on a wider territorial scale. If transition processes are often necessary, it is to help bring about changes and profound transformations in the way we live our lives in relation to the living world, in a quest for greater social and economic justice while preserving the common good.

With this in mind, the SCCF's CoRe programme - a partnership of 23 members in 18 countries across three continents, with which Ciedel is associated - has support several teams from institutions working in Senegal, Burkina Faso, India, Bangladesh, Bolivia, Peru and Colombia, as well as local leaders and communities in these countries, to capitalise on their experiences.

This collective work, carried out with committed players on the ground, has brought to light key know-how that is sometimes not very visible, but essential to the success of transitions, or even transformations that bring about equity, sustainability, resilience and resistance. These initiatives have enabled each partner to draw up

capitalisation documents detailing their expertise (more than 30 full documents are available on the programme website[1]) . They have also provided opportunities for collective learning, reflection and analysis in relation to the actions undertaken.

Lastly, they provided an opportunity for the partner organisations to acquire the methodological tools of the capitalisation approach, so that those who so wish can themselves support the process of capitalising on the experiences of practitioners[2] as well as leaders and local communities[3] with whom they work in the field.

Through a transversal analysis of these processes relating to the practices of the SCCF partner organisations.

This document highlights the know-how, the levers for change but also the questions that still need to be worked on, based on the experiences of the SCCF partner organisations.

1 Downloadable from the programme's website - Members' Area - https://communautes-resilientes.org/about.php?lang=fr
2 We use the generic term « practitioners » to refer to the members of the teams of the SCCF partner organisations, whatever their profession or function.
3 We use the generic term « community » to refer to the individuals, social groups and organisations with which the SCCF partner organisations work..

1 | Vision of a Fair Ecological Transition (FET)

Formulating a common vision of a fair ecological transition (FET)[4] is a complex matter. The visions of justice, ecology and the need to implement transition dynamics need to be brought together to build a common foundation, even if their operationalisation is specific to each context.

At this stage, however, a number of elements of consensus heard in Ciedel's support work can be highlighted. From our point of view, these are the following principles :

- The need to have a forward-looking vision of the changes, the desired transformations (because of the inevitable, necessary and urgent nature of the changes sought and the structural nature of these changes) in order to guide the dynamics of transitions towards the dynamics of transformations. The transformations to be driven forward are not the same for everyone, whether at local or global level.
- The diversity of territorial trajectories means that we need to think not in terms of "transition" or "transformation" but in terms of "transitionS" or "transformationS". As the vast majority of the world's 8 billion inhabitants are on a trajectory of improving their working and living conditions, they are being drawn towards a dynamic of greater consumption of resources, while the richest countries will have to reduce theirs in order to regain a sustainable and fair dynamic balance[5].
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- The Fair Ecological Transition concerns all stakeholders[6], not just the most vulnerable. It concerns civil society, but also political and economic societies. It concerns the vulnerable, the discriminated against, the deprived, but also the biggest consumers of the planet's resources in every country.
- The need to think in hybrid terms. Finding the right balance, for example, between agro-ecology and conventional agriculture. Paying particular attention to the defence of rights at the same time, whether human, social, political or economic. Lastly, by thinking in terms of different but compatible models of society, bearing in mind that we cannot think in terms of a single model of society that would lead to totalitarianism.

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4   We use the term 'Fair Ecological Transition' and the abbreviation FET here in a generic way, even though we believe that the term 'ecological' can be misleading and that the debate between justice and equity remains unresolved.
5   There is no transition to a "perfect" and sustainable situation. The history of humanity and the history of the climate is made up of alternating periods of over-consumption and periods of regeneration of natural resources. The challenge is to help build a long-term balance from these short-term variations.
6   These players are, of course, the inhabitants, but also economic players, administrations, organisations and institutions - including NGOs - armed forces and movements, etc.

2 | The know-how identified in the capitalisation processes

The capitalisation processes carried out since 2023 have made it possible to identify a large amount of know-how used by practitioners in partner organisations, local leaders and communities in their actions contributing to the FET.

These skills can be divided into two categories:

- Common know-how, which includes :

  → those identified in the majority of capitalisation processes, and which are characteristic of the support and implementation of FET processes
  → Those that have emerged in cross-capitalisation sessions (meta-capitalisation).

- Orphan" know-how, important in terms of FET in particular, but which is not always explicit or visible. This know-how was identified during experience capitalisation sessions, but only in a few cases.

The main types of know-how are listed below.

2.1. Common know-how

Most of the partner organisations with which Ciedel has worked are involved in adaptation or transition processes at micro-local level. This is seen as a necessary lever for supporting local social change and developing the power to act within local communities. This local work is fundamental, and is already the source of a transformative path for individuals and organisations.

The main common skills in the practices of organisations are highlighted here from three angles :

- in relation to the deep-rooted motivations of the players
- in relation to the territorial expertise of the organisations
- in relation to the posture and close relationship with the communities.

■ **In relation to the underlying motivations of the players**

Relying on a shared set of values

Practitioners, local leaders and, progressively, communities, even if they are not aware of it or formalise it, rely on a common set of values. These

values include :

- Justice, equity and solidarity,

- Responsibility and legitimacy,
- Respect and dignity,
- Exemplarity and commitment,
- General interest and common good,
- Hope and spirituality.

These values, largely derived from the foundations of social pastoral care, are mostly implicit but constitute an essential basis for individual and collective commitment to the transitions/transformations that characterise FET.

In some partner organisations, there is a clear strategic vision of the changes to which the teams wish to contribute. The values are passed on to the teams in the field in a considered and progressive way. For example, in Bangladesh, India and Senegal, new employees are welcomed gradually and receive support from an employee who has been with the organisation for a longer period of time, who will pass on the expected attitudes and ways of doing things in line with the values.

Relying on a vision of the future

Practitioners from the SCCF's partner organisations have developed skills in identifying and analysing changes in the area with community leaders and members, whether through support for the production of talking maps (India, Colombia, etc.) or field visits to identify changes in the environment and over time (Bolivia, etc.), or by helping community members to think about what they will leave as a legacy to their children.

These visions of the future are also developed by local leaders for their communities, for example the

place of eco-tourism and therefore the protection of biodiversity in the family and community economy, or the importance of regenerating biodiversity to ensure long-term income.

This know-how is essential for raising awareness of the importance of FET and for arguing and convincing local residents, local authorities and government representatives.

■ **In relation to the organisations' territorial expertise**

Knowing how to mobilise and strengthen local social engineering

Faced with the ever-increasing demands of donors to do more with less, and the need to cover ever-larger areas with fewer human resources, the SCCF's partner organisations have developed expertise in identifying and involve local players. Their role goes beyond being mere relays. They are real agents of change.

They are, for example, pioneering producers who adopt innovations quickly; innovators themselves; local facilitators; community or indigenous leaders, etc.

who act as an interface between the community and the practitioners, and who develop skills and a sense of general interest that enable them to complement the work of the practitioners over time.

These local relays thus become competent and legitimate agents for creating and disseminating innovations in line with the FET, in addition to the practitioners and partners.

Strengthening governance and dialogue at local level

Practitioners from the SCCF's partner organisations help to identify local players and set up forums for meetings and dialogue with them.

This makes it possible to go beyond the limits of formal consultation frameworks and develop more transparent, trust-based relationships. It also makes it easier to adapt actions to the institutional landscape, and to create synergies and complementarity with the actions of other players.

In addition, these same practitioners support local organisations by working with them to prepare their participation in institutional meetings, to identify what position they are going to present, and by working on the principle of putting in place positive advocacy approaches based not on demands but on proposing solutions to be implemented, particularly with local governments.

This know-how, which is essential for setting up actions that contribute to the FET, needs to be explained in more detail in order to be disseminated.

## Identifying the interests of different social groups

Any change has a direct impact on the interests of the various social groups in the area. Some gain, others lose.

The fair ecological transition is based on the introduction of a new system of constraints:

- for producers and collectors of harvested produce (Bolivia, Colombia, Senegal, Burkina Faso, etc.), this takes the form in the short term of a reduction in income (reduced pressure from collection on the environment, for example) or an increase in risks (phytosanitary risks, among others)
- for workers, for producers fighting for their rights (India, Peru, Bolivia), they are subject to the risks of criminalisation of their struggles and therefore repression, the loss of their jobs or their access to land, etc.

Practitioners, but also local leaders, have developed the know-how to identify the interests of each social group in the actions of FETE in order to put in place either actions that are in the interests of the majority or compensatory measures, such as :

- Compensating for actions to protect wild flora and fauna that contribute to crop damage and limit income from extractivism (cutting down trees, hunting during the breeding season...) by improving access to land suitable for cultivation or livestock farming.
- Subsidising the investments needed for the ecological transition, such as reservoirs for irrigation water or drip irrigation equipment...
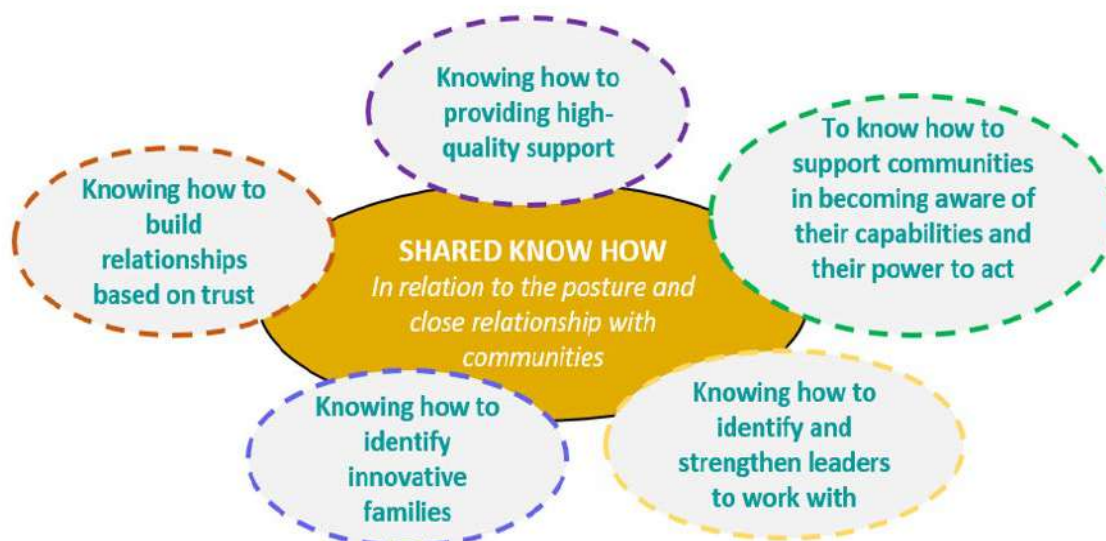
■ **In relation to posture and close relations with communities**

Building relationships of trust with communities

The SCCF's partner organisations have all developed expertise in building relationships of trust with communities:

To do this, the practitioners :

- Consider community members and leaders as social actors, subjects of law, capable of deciding for and by themselves, and whose decisions must be respected.
- Develop relationships based on respect for their interlocutors within the community, considering each of them as a person subject to the law,
- Develop holistic relationships with their partners. They see them not simply as "beneficiaries" of projects and programmes, but as people in their entirety, with whom they maintain integral relationships, both professional and personal, formal and informal. In Colombia, for example, Caritas workers have developed what they call "kitchen ministry", spending time with families during their visits to find out about their situation, the health of their children and the latest news from the community. Similarly, in Bangladesh, the majority of Caritas workers in the Chittagong Hills Tracts are from the local area in which they work. They therefore live with the people on a daily basis,

know them and share their concerns.
- Are exemplary in their activities and behaviour, making a point of honour of honouring their commitments: punctuality, respect for decisions taken, transparency of processes, putting into practice the values of solidarity, constant dialogue, etc.
- Take part in the major events of the communities with which they work: local festivals, farmers' markets, etc.
- Are available to respond to requests, whether by WhatsApp or face-to-face, during work periods such as evenings or weekends,
- Provide small services, such as helping to draft official correspondence, giving advice on children's education or buying medicines or inputs for families.
- And finally, they provide high-quality technical support (see below).

These relationships of trust are the basic ingredient for implementing the changes brought about by the dynamics of transitions, with trust between technicians and communities facilitating the testing and adoption of productive, technological and organisational innovations.

Providing high-quality support

Most of the practitioners in the SCCF's partner organisations are experienced professionals. For example, the agricultural technicians in Bolivia are also producers in their own plots or those of their parents, are involved in the territories over the long term, and test innovations on their own farms before disseminating them. As practitioners, they know how to back up their support with a genuine body of experience, thereby acquiring technical legitimacy. This expertise can also be found in other fields, such as support for regional governance, political impact, etc.

In addition, they are practitioners who are committed to the communities they work with, which is

demonstrated by their willingness to respond to requests, in particular WhatsApp calls in the evening or at weekends, but also responses to operational requests: purchase of seeds, small items of equipment, etc. at the request of farmers in return for reimbursement when travelling to the communities.

Finally, the practitioners make it a point of honour to respect their commitments, whether these be appointments or contractual commitments made in terms of material support from the institution.

The quality and duration of this support make it easier for the communities to take the practitioners' FET guidelines seriously.

Helping communities to become aware of their capacities and their power to act

As part of their support approach, the practitioners in the SCCF's partner organisations have developed expertise in empowering communities, their leaders and their members by :

- Valuing people's actions to overcome their doubts about their ability to be agents of change, as in the case of domestic workers in India or women from indigenous organisations in Peru,

- Putting them in a position to define their own action plans and to co-construct the projects and the methods of collaboration between the institution and the community, respecting the decisions taken by the communities but also ensuring that the commitments made by the community to the supporting institution are respected.

Practitioners have developed a great ability to actively listen to the needs and demands expressed by communities, as well as a capacity to strengthen the ability of local organisations to act by supporting them and promoting their initiatives.

As a result, local organisations are gradually taking an active role in setting up working groups and citizens' forums, and are becoming more and more involved in running collective events, in the governance of organisations and local areas, and in conflict management (for example, in Bangladesh, through the involvement of village chiefs in conflicts that may arise over farmers' participation in the project), until they are able to do without the support of practitioners.

These organisations see co-development as an essential driving force in collective learning and the dynamics of transitions.

Identifying innovative families

Lastly, to ensure the successful dissemination of the innovations in FET proposed by the practitioners and to avoid opportunistic requests, organisations have developed the know-how to identify families with the capacity and real motivation to experiment and innovate, which goes beyond mere declarations of intent. To achieve this, the practitioners from the partner organisations have devised an approach based on :

- A call for applications from families in the community interested in experimenting
- Validation of these applications by the community
- Information for these families on the conditions of the experiments (personal contributions, long-term commitment, etc.) to validate their commitment.
- An assessment of the families' capacities (availability of labour, capital, land, etc.)
- Identification of the innovative approaches they have implemented themselves without external support.

This process, which is undoubtedly a little lengthy, enables opportunistic requests to be filtered out and families to be identified who, on the one hand, will guarantee their involvement in innovation initiatives

aimed at the FET and, on the other, will not lose interest at the first setback.

Identifying and strengthening leaders to work with

These are in fact two different skills. However, they were identified as being linked by most of the partners. They are therefore dealt with together in this document.

In most relationships with communities, practitioners are in direct contact with local leaders: traditional authorities, institutional leaders, resource persons, etc.

For example, in Burkina-Faso, institutional and traditional leaders are included right from the start of the initiatives (co-construction of the project, involvement in mobilising people, co-ordination of work stages, etc.).

In Bangladesh, all initiatives are designed in conjunction with local leaders, whether institutional or community-based. For example, they play an active role in identifying the innovative families to

be mobilised and in organising and leading village forums.

In Latin America, the vast majority of these local leaders are people who have left their community, both geographically (in Spain, Argentina, the city, etc.) and in terms of their status (former farmers became construction workers, restaurant waiter, radio presenter, project promoter, etc.).

This decentralisation from their position in the community has enabled them to broaden their field of vision, develop forward-looking skills for their area, gain in legitimacy, open up to environmental and climate issues, and develop their ability to express themselves with representatives of both private and public bodies.

These shifts in focus have given them an open-minded attitude and an understanding of the challenges

and opportunities[7] facing their region: ecotourism, integrated management of the Amazon rainforest, defending their region against extractivist practices, etc.

These community leaders are mostly people who have received training in values as catechists, pastors, community radio speakers, promoters, etc., giving them a sense of the general interest, social justice, the common good, etc.

Practitioners from the support organisations work with these people to set up forums for exchanging knowledge: "escuelas de campo" in Bolivia, "champs écoles" in Senegal, "learning centres" in Bangladeshi villages, community leaders' forums in India, all of which enable these people to take a step forward by having references outside their local area. These spaces help to develop the power to act.

Knowing how to identify these leaders (whether they already are or are in the process of becoming so) enables practitioners to draw on a network of leaders who are open to the world and who have the potential to analyse and refer to issues that are capable of supporting change towards FET.

This know-how, which is common to almost all the experiences capitalised on, forms the basis of the skills needed to enable communities, whether rural or urban, indigenous, Afro-descendant or peasant, to take part in transition processes or even fair ecological transformations.

2.2. Orphaned know-how

Lastly, the capitalisation of experiences has enabled us to identify important know-how in relation to FET, but which is not always explicit or visible. This know-how was identified during the capitalisation of experiences, but only in a few cases.
Where they did not emerge, this does not mean that they do not exist at all. Here are those that we have identified in specific contexts:

Knowing how to disseminate useful information for the FET

Leaders involved in promoting the FET regularly need to be able to argue their positions with regard to the actions of companies, certain local governments and government departments.

To do this, it is essential that they are able to back up their positions with reliable, verified information, otherwise they risk losing all credibility and legitimacy.

Some partner organisations have developed expertise in making reliable information available, in particular through radio programmes, as in the case of the ACLO Foundation, or in defending causes that contribute to FET, such as the support provided for the drafting of a protocol to combat violence against indigenous women in Peru. Partner organisations in India, Bangladesh, Senegal and Burkina-Faso have also developed tools for disseminating information (radio programmes, town criers, action research with publication, etc.).

Given the challenges of the FET process, this know-how will need to be developed in cooperation with other institutions working in this field.

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7   This know-how may be specific to certain leaders. For example, a Bolivian community leader who, while working as a labourer in the regional capital, took the initiative of joining a group of tourists to understand what tourism was all about and identified that it could be a profitable activity for his community, providing jobs as a guide or host and thus offsetting the losses linked to climate change.

Creating protected spaces for local players

The criminalisation of the fight for a fair ecological transition, trauma linked to the abuse of young women, daily racism against indigenous people or "lower" castes... local stakeholders are subjected to violence that can be fatal.

Some of the SCCF's partner organisations have set up protective spaces for people who have been subjected to these acts, whether to enable them to speak out in confidence about the violence of which they have been or are victims, or to enable them to find safety. The creation of these spaces and the mobilisation of human and financial resources to implement them on a long-term basis help to strengthen the bonds of trust, bring out new leaders and enable them to become involved on a long-term basis.

Challenging traditional practices

A fair ecological transition is often equated with a return to the ancestral practices of peasant and indigenous communities, whether in technical terms (agriculture, management of common areas such as tropical forests, pastoral areas, etc.) or in terms of social organisation (community management, family organisation, etc.).
In several cases, the partners have developed the know-how to reflect on, question and challenge traditions in the light of the 21st century.

For example:

- In the context of promoting tropical forest products and "traditional" seeds, national and international exchanges enable species and varieties to be disseminated from one region to another and experiments to be carried out on the dissemination of new species in the regions.

For example, a Colombian producer brought back two Lucuma bushes from an exchange in Peru, a fruit tree hitherto unknown in Colombia, whose fruit he now sells on the local market.

- In contrast to the ancestral practice of "chaqueo" to open up farmland in the Amazon rainforest, based on cutting down trees (Tumba), eliminating weeds (Rosa) and burning (Quema), which increasingly leads to uncontrollable forest fires, the SCCF's partner organisations are popularising chaqueo without burning.
- In the area of social organisation, CAAAP is supporting a network of indigenous women in their fight against violence against women, allegedly linked to "indigenous traditions" such as early marriage and even marital rape.

This know-how, which aims to develop a capacity for critical analysis of "traditions" in order to avoid an idealised vision of indigenous or traditional societies, and to update them in the light of changes in society and the defence of a common set of values, is fundamental to a FET approach.

These "orphaned" skills offer prospects for action that will enable the SCCF's partner organisations and the local, regional and national organisations they support to move to a higher level in terms of implementing actions that have a significant impact in terms of FET.

3 | Levers of change that encourage the implementation of Fair Ecological Transition (FET) dynamics

Through the process of capitalising on experience of practices, several levers of change relevant to contributing to FET can be highlighted. This is Ciedel's view.

These levers for change emerged through the process of capitalising on experience, and we believe that they underlie the process.

We can highlight :

Clarifying the core values that unite the stakeholders

Identifying, formalising and validating the core values that unite the players - practitioners in partner organisations, community leaders and members - as the basis for their commitment to FET is fundamental to uniting the players around a common drive for change.

This set of values is experienced and shared, but not always made explicit, either within the institutions or within the communities, so it is important to be able to discuss it regularly, develop it if necessary and clarify it.

Creating and maintaining relationships based on trust

All change involves taking risks. Changes designed to fuel a dynamics of transitions or transformation that reshuffles the cards of existing balances are all the more destabilising.

Creating and maintaining relationships of trust between practitioners, local leaders and communities is a factor in accepting this risk-taking.

Identifying the interests of stakeholders in becoming involved in change

Identifying the interests of different social groups in whether or not to get involved in changes helps to minimise the weight of opposition to these changes,

even if it means putting in place temporary or permanent compensatory measures.

Identifying legitimate leaders who are open to the world

Identifying local players who have legitimacy by virtue of their exemplary nature, their skills and their openness to the world beyond their own community, and reinforcing this openness by setting up exchanges of experience with other areas, makes it possible to have ambassadors for change within communities.

Use local practices as a starting point to facilitate dissemination at different levels (regional, national, global)

Scaling up local changes to have a substantial impact requires :

- Political support for partners and organisations, gathering, formatting and disseminating information such as legal texts, exploration and exploitation permits for companies, etc.
- Developing expertise in networking players

  → Knowing how to identify and mobilise the regional, national and international players with whom local players and the institutions that support them are in contact, in order to develop networks of influence capable of influencing the policies and practices of governments and businesses.

- Formalising and disseminating positive advocacy know-how

  → Strengthening the ability of local players to make proposals and not just demands, in order to influence local, regional, national and international public policy.

- Legal support for citizens and their organisations.

  → Provision of lawyers able to defend common assets (rivers, mountains, etc.), leaders and communities.

- Developing informal institutional solutions

  → In the light of our experience, learn how to set up informal institutional arrangements (networks, local organisations, etc.) that are resilient to the risks of political manipulation.

These levers for change, which emerged from reading the capitalisations, are not necessarily sufficient, but they are in any case necessary if support institutions, leaders and communities are to become involved in the FET process and disseminate their experiences and the approaches used to design and implement them.

4 | The questions that arise today for the continuation of the Fair Ecological (FET) support process

Capitalisation support practices in the three continents have identified a number of key issues that need to be addressed if the CoRe programme is to strengthen its contribution to TEJ.

The ambiguity of the ecological term

For many, this term refers to the environment and agro-ecology, rather than to a holistic vision of the place of humans in society and in nature, integrating the political, social, economic, cultural and environmental dimensions of the human being. Yet a systemic approach is needed to support transitions.

While agro-ecology projects are fully in line with the values and effects sought around FET, they are only one aspect of the dynamic of transitions. It would be interesting to discuss a number of related issues, including in particular: the profitability of this type of agriculture; the difficulty of access to agroecological food products for the most disadvantaged, given their cost.

Different perceptions of justice

There is no consensus on the term "justice". It is understood in different ways, depending on the context, the country and the partner:

- As a synonym for the fight against inequalities in their various dimensions (political power, capabilities, access to the means of production, access to income, access to services, etc.).
- As the fight against exclusion, with a view to inclusive development
- As a quest for equity between citizens, so that everyone has access to the same opportunities and shared access to resources.

The partner organisations therefore have different perceptions of the steps that need to be taken to bring about change:

- Strategies for green growth
- Strategies related to sobriety and degrowth
- Mobilisation in favour of a radical change in the development model.

This intrinsically raises the issue of working on rights, in particular land rights, which are sources of major inequalities within local societies and at national level, but also economic, social and cultural rights (the right to housing, the right to employment, etc.).

The role of the urban environment

In today's predominantly urban world, where the consumption of public goods, the production of contamination factors and the production of greenhouse gases that cause climate change are concentrated in cities, this issue is central to the transformation of the system.

The relationship with conflicts

The issue of transforming one system into another raises the question of the dynamics of transition.
These do not necessarily have to be violent, because most of the time they involve accompanying a long process of learning and integrating new ways of living together.

But this process of transformation is never totally consensual, because there are bound to be winners and losers if structural change is to be effective, especially when there is an urgent need to embark on a process of change.

It is essential to recognise conflict as natural and as a situation that needs to be managed. It is a strategic tool for debate that requires the formulation of a "common translation". This is undoubtedly an area to be explored in the next stages of our work.

Supporting spin-offs at different levels (regional, national, global)

Most of the experience capitalised on is local experience, and therefore has local effects. Making the most of local practices to feed into regional, national or international public policy remains a challenge.

In some cases, the SCCF's partner organisations and local leaders have been able to develop the know-how to change scale. In Bolivia, for example, the leaders of BOCINAB9in the Amazon were able to mobilise their network of influence to ensure that three articles in the country's new constitution were devoted to the Amazon. In Peru, the experience of the indigenous women's network against violence against women has spread to all the indigenous organisations in the San Martin region and has been disseminated at national level through AIDESEP, the umbrella organisation of Amazonian indigenous organisations[8].

This raises a number of questions:

- How feasible is it for local FET initiatives to be scaled up to meet the needs of global society?
- How can influence strategies (including advocacy) be adapted and adopted to contribute to structural change at local, national, regional and global levels?

It is only through these innovations that it will be possible to design and implement effective, practice-based advocacy that is credible enough to influence local, national and international public policy.

Taking into account the link between the different countries on the planet

How can we find common interests between the different stakeholders, in particular between stakeholders committed to development models that are not sustainable in the long term (over-consumption of the planet's resources) and stakeholders who need access to more resources to achieve a "decent" quality of life from a global social justice perspective?

In view of the challenges of FET at local, regional, national and international level, this will undoubtedly involve cross-referencing the lessons learned from the capitalisation work carried out with the SCCF's partner organisations and with those identified in other initiatives, particularly in the French network.

Producing, promoting and circulating knowledge

To date, little knowledge of the practices of SCCF partner organisations is circulated within partner institutions, between partners and even less between communities.

The importance of encouraging the operational implementation of the transmission and sharing of knowledge (to contribute to scaling up and feed the impact processes) is a priority.

8   As part of the need for unity, in July 1999, in the municipality of Puerto Rico, in the department of Pando, at a workshop on the legal security of land, the peasant and indigenous organisations of the Bolivian Amazon signed an agreement in defence of land, territory and natural resources. This was the first concrete step towards the creation of the the Bloc of Peasant and Indigenous Organisations of the Amazonian North of Bolivia (BOCINAB)

Conclusion

Against a backdrop of environmental and social emergencies, characterised by an upsurge in conflicts and violence at local, national and global level, FET is more urgent than ever.

However, it is illusory to think that we can have an impact on the crises facing the planet if solutions are not found and implemented on a global scale, both here and there.

The capitalisation carried out with SCCF partners therefore needs to be cross-referenced with capitalisation carried out or to be carried out in Europe, particularly in the Caritas network.

The points to watch and the questions that arise today must be worked on collectively in the coming years by :

- Identifying and sharing the core values that unite practitioners, community leaders and all partners,
- Developing processes for producing, promoting and disseminating knowledge in Europe, Latin America, Africa and Asia :

  → Enhancing the value of the knowledge identified and developed through the capitalisation process
  → Promoting and disseminating experience already capitalised on

  → Continue to capitalise on the experiences of partner organisations and support them in capitalising on these experiences with communities.

- Using this knowledge to :

  → Continue to clarify the notion of FET, while respecting the diversity of meanings,
  → Feed the practices of the SCCF and its partner organisations
  → Feed exchanges with other players
  → Develop strategies for influencing and scaling up.

Starting from the practices of those working on the ground - practitioners, leaders and residents - we can design solutions to help bring about change from the local to the global level in order to preserve our common home. This may seem an unattainable challenge, but it must be our shared ambition

LIST OF CAPITALISATION DOCUMENTS PRODUCED

(downloadable from : https://communautes-resilientes. org/member_zone.php - membrer area)

With SCCF partner organisations - about their practices

- **Caritas Kaolack - Sénégal**

  → Caritas Kaolack's community support approach for sustainable change around market gardens

- **Réseau OCADES - Burkina-Faso (6 dioceses)**

  → How does the OCADES Caritas Burkina mobilise agents and animators to disseminate agroecology?

- **IGSSS - India**

  → Mobilising community organisations in the slums of Raipur to improve their living conditions and environmentt

- **Caritas Bangladesh – Bangladesh**

  → Practising adaptive hill farming using traditional and improved methods to achieve an equitable ecological transition in the Chittagong Hills Tracts

- **ACLO Tarija - Bolivia**

  → Convincing indigenous people and farmers to change their production systems
  → Exchanging experience between indigenous people and farmers: knowledge to support transitions
  → How can we build trust with the community?
  → Implementing a consensual project for the use and management of a rare resource: water
  → Fulfilling the commitments made to the community

- **ACLO Chuquisaca - Bolivia**

  → Supporting the adoption of an eco-technological innovation: ecological ovens
  → Young guardians of nature parks: primary school children as environmental leaders in their communities: a successful contribution to a just ecological transition!

- **CIPCA Cochabamba - Bolivia**

  → Setting up diversified production systems with an agro-ecological approach in the Anahuani community
  → Adoption of technology for the collection and efficient use of irrigation water
  → Water governance and management of local water recharge areas for the design of a national policy

- **CIPCA Altiplano - Bolivia**

  → Reforestation in San Pedro de Totora integrating technical innovation and community involvement
  → Appropriation of agroecological production systems by farming families

- **CIPCA Amazonia Norte - Bolivia**

  → CIPCA support for BOCINAB

- **CAAAP San Martin - Peru**

  → Systematisation of the experience of CAAAP technicians in supporting indigenous women in the department of San Martin - Peru

- **Secretariado Nacional de Pastoral Social – CARITAS Colombia - Colombia**

  → Systematisation of the support provided by social pastoral agents to farmers who have adopted agro-ecology.
  → Systematisation of the experience of social pastoral support for self-managed community micro-credit groups
  → Systematisation of the experience of support for advocacy training for farmers

With communauties
Bolivia
In association with ACLO Tarija :

  → Silvia, a life marked by injustice and the search for a better life
  → The indigenous community of Trampitas, facing up to its future
  → The leadership of Juan Mercado

In association with ACLO Chuquisaca :

  → How the community of El Palmar became a pioneer in ecotourism
  → How the community of Molano became convinced of the benefits of ecotourism

In association with Amazonia Norte :

  → Don Luis Rojas, a leader at the service of the Bolivian Amazon
  → Napolean Chao and Jose-Antonio, leaders of the Jerico community, a pioneer in protecting and developing the Amazon rainforest

Peru
In association with CAAAP San Martin :

  → Systematisation of the experience of the indigenous women's network in the department of San Matin

Colombia
In association with Secretariado Nacional de Pastoral Social - CARITAS Colombia :

  → Systematisation sheet on the agro-ecological experience of peasant farmers
  → Systematisation sheet on the experience of micro-credit groups