

# REPORT T-LAB ATAQUES COMMUNITY, 20-24 JANUARY, 2017



Thomas Macintyre: Lead researcher

Martha Chaves: Coordinator, and bioregional representative of Coffee region Quimbaya

Andres Makú-Pardo: Link to El Llamado de la Montaña

Sofia Villa Barajas: Link to El Llamado de la Montaña

Tatiana Monroy Pardo: Bioregional Representative Center Bakatá

Tania Laisuna: Bioregional representative Sur

Margarita Zethelius: Bioregional Representative Caribbean

Yukuka: Bioregional Representative Center Bakatá

## Introduction:

Between the 20th and 24th of January, 2017, the Colombian T-Learning team conducted their first transition lab in the Indigenous *pueblo* (town) of Atánquez, Colombia. Nestled in the foothills of the Sierra Nevada mountains, the *pueblo* of Atanques represents geographically and metaphorically the bridge between the ancestral worlds of the *Mamos* (wise men) who live deep in the Indigenous reserve, and the modern world of development.

This ancestral-modern bridge presents a key focus of the Colombian T-learning project which is based on mapping, analysing and facilitating T-Learning processes within bioregional sustainability networks in Colombia. Initial mapping has shown a great variety of initiatives in Colombia addressing a range of nexus concerns such as territorial rights (bioregion caribbean), food sovereignty through permacultural projects (coffee bioregion), social innovation projects around water (bioregion South) and educational projects based on endogenous concepts of the good life (*buen vivir*) in the central bioregion of Bakata. These initiatives are connected through the sustainability network of C.A.S.A. Colombia (the Council of Sustainable Settlements in the Americas), who hold a yearly gathering called *El Llamado de la Montaña* (the Call of the Mountain).

Earlier research by members of the Colombian T-Learning team has shown that the network CASA promote educational spaces which in which experiential and transformative learning takes place (Chaves, 2016). Examples of this are social learning processes brought about through living in intentional communities (Chaves, Macintyre, Riano, Calero, & Wals, 2015), transgressive learning brought about through experiential encounters with other worlds (Chaves, Macintyre, Verschoor, & Wals, 2017b), visions and practices of alternative paradigms of living (Chaves, Macintyre, Verschoor, & Wals, 2017a), and alternative pedagogies which hybridise ancestral and modern forms of teaching (Macintyre, Chaves, Villa-Barajas, & Makú-Pardo, 2017).

Despite the these examples of transformative learning, an acknowledged challenge in the CASA network is the means to articulate, share and promote experiences and learning outcomes across. In other words, how is it possible to upscale these transgressive learning experiences, and what are the means to evaluate and monitor their transformational effects.

The following pages will describe the first T-Lab held in the Atánquez community, but so you the reader have an idea of overall of what we decided on, what we decided together is designing and putting into action bioregional transition labs led by each bioregional representative of the Colombian project. Each T-lab will involve diverse local actors, focussing on local nexus challenges. An important part of these labs will be to harvest the learning processes which take place during the T-Labs, and share these during the yearly national gathering *El Llamado de la Montaña*. It was also decided that the experiences and methodologies of the bioregional T-Labs of 2017 be systematized, and developed into an educational program, which will be piloted in the form of a MOOC (massive online open course) in 2018. The special characteristic of these

MOOCs is that they will be part virtual, but also part presential, where participants explore content online, but can also experience real-life examples in the communities providing the T-Labs.

### *Day 1: Arrival to the community of Atánquez*

After the logistical nightmare of coordinating a four-day workshop with participants from all over Colombia, it was with severe heat but a smile on our faces that Martha, Tatiana, Tania, Andres and I stepped out of the plane at the airport of Valledupar. Located in the northern province of Cesar, Valledupar is the home of Vallenato music, and the gateway into the snowy peaks of the Sierra Nevada de Santa Marta mountains. Our guide and co-researcher Andres Makú-Pardo has a lot of experience working in this region with Indigenous populations, and it was because of his contacts that we had the possibility to stay in the community of Atánquez. But first we took a taxi into town, bought hammocks and mosquito nets, visited the main square, then jumped into an old chevrolet taxi van to the *pueblo* of Atanques, in the Indigenous reserve of the Kankuamos.



*From left: Tatiana, Martha and Tania enjoying the sun on a park bench in the city Valledupar.*

Arriving to the town of Atánques one feels a little between two different worlds. The town is nestled in the foothills of the Sierra nevada, with cobbled streets snaking their way between traditional earth houses, and concrete houses. Locals walk around with traditional mochila bags, but few wear traditional clothing. There is a feeling of majesty in the town, with the view onto the mountains and the cobbled streets, but also of decay - houses are falling apart, and rubbish litters the roads.



*Walking down the cobbled streets of Atánquez with the Sierra Nevada mountains in the background.*

Our entry into the community of Atánques has been facilitated by Andres and his friendship with a local woman called Doña Rosa. Andres and his wife Sofia, with their initiative *Colectivo Talanquera* have been helping Doña Rosa to build an ecological house. With her old house falling apart, the new house is to be built with traditional techniques of adobe bricks and wood. The house still lacks a kitchen and the sanitary conditions need to be improved, but the plan is to continue developing the house and garden into an ecological demonstration farm. This process is empowering Doña Rosa and has interested many members of the community.



*Washing facilities for the house of Doña Rosa*



*The new house of Doña Rosa made from ecological and traditional adobe bricks.*

We thus arrived late in the evening to the house of Doña Rosa who served us rice and vegetables for dinner. We put up our hammocks and mosquito nets and went to sleep.



*Hammocks with mosquito nets.*

*Day 2: Who are we and where are we going?*

Breakfast was *tamales* (sweet maize cakes) and cooked in a pressure cooker perched on three stones over the fire.



*Doña Rosa preparing food over an open fire. She wakes up at 4am everyday to make the food.*

With the arrival of Margarita, we discussed the day's activities according to the predefined participative agenda (see Annex 1). Day two would be facilitated by Martha and Andres, and the focus would be on our personal and collective learning journeys.

Led by Andres and Doña Rosa, we set out walking along a path into the mountains behind the town of Atánquez so as to 'walk' the territory. Arriving at a sacred spot along a river, we stopped along a stone bank. Based upon a methodology of art therapy, Martha facilitated the morning's activity. Providing colored wool, and premade felted circles, she asked us to felt 3 to 5 turning points in our lives. What were the experiences that had changes us? How would we represent these experiences in symbols using wool?



*Example of a felted circle with five turning points represented through symbols.*

To document these processes, each person was video interviewed explaining their artwork in terms of life turning points, why they were considered transformative, what was learnt, and what triggered this learning? <sup>1</sup>

Andres then shared a methodology based on what he calls ancestral technologies. Sitting on a rock beside the river, Andres gave each of us two pieces of cotton - one for each hand. He

---

<sup>1</sup> See the following links for the life-history interviews:  
Martha Chaves (in Spanish): <https://youtu.be/gmXd8eeVur8>  
Margarita Zethelius (in Spanish): [https://youtu.be/whpZKL\\_U-d0](https://youtu.be/whpZKL_U-d0)  
Tatiana Monroy (in Spanish): [https://youtu.be/Vi\\_qc2dlunk](https://youtu.be/Vi_qc2dlunk)  
Tania Villarreal (in Spanish): [https://youtu.be/PYoQL\\_5C6nl](https://youtu.be/PYoQL_5C6nl)  
Thomas Macintyre (in English): <https://youtu.be/4VPDxnTKMug>

asked us to close our eyes and rub the pieces of cotton into balls, connecting with the territory, and transferring all our negative energy, emotions, and thoughts into the cotton balls. At the end of the exercise the cotton balls were buried into the ground, as an offering to Mother Earth (see appendix 2 for an explanation of ancestral technologies written by Andres). Having discarded our negative energy, we continued walking to a sacred spot along the river, to what Andres described as the 'confessional cave.' Individually we swam to the cave, located behind a small waterfall. Connected like a USB to Mother Earth, we each conversed with the entities of the territory.



*Small waterfall with a 'confessional' cave behind.*

In the afternoon after lunch, we sat in the local bakery, where the conversation moved from personal accounts of transformation towards collective accounts from respective bioregions. Each regional representative presented a factual story of collective transformation from their region. Martha, for example, told the story of the town of Pijao, in the province of Quindio, which has become the first 'slow town' in Latin America. Then each representative wrote a story of a desired future for their bioregion. The methodology of backcasting is useful as it connects the future to the present through creative exercises of imaging desired futures, and developing realistic steps to reaching that desired future. Through this exercise a clear red thread began to emerge through the experiences and hopes of the different bioregions - namely, the idea of *rutas naturales* (natural routes) representing an itinerant route between communities and projects where participants visit other initiatives to build community, explore other ways of living, and form networks and alliances.

Then the activity was interrupted by loud Vallenato music - the music of the region - and a group of people wielding bags of flour accosted us in the bakery and threw flour over our heads and

faces. Yes, *Carnival!* Music blared, flour flew, and the party raged. Promising to join the party later, we collected our things, walked back to the house of Doña Rosa, ate dinner, and promptly fall asleep in our hammocks, exhausted after a long day.



*Covered in flour on carnival day.*

*Day 2: Dragon dreaming and Catharsis: Facilitated by Tatiana Monroy Pardo and Tania Laisuna*

Facilitated by Tatiana, Day 2 started off with enacting the decision-making and governance method of Sociocracy (see Buck & Endenberg, 2010), which starts with defining a clear vision and mission, and working backwards in defining steps in how to get there. As a team, however, we were having trouble articulating this shared vision. Tania Laisuna therefore put forward the idea of continuing with the methodology of dragon dreaming - which instead dreams together what we want to happen, and through these desires a common vision is formed and a 'roadmap' to reaching these goals (Croft, 2014). See appendix 3 for a fuller explanation of Dragon Dreaming).



*Individually thinking and writing down our dreams.*

A central objective of this first T-Lab was to articulate our T-Learning project with the local realities, structures and experiences of the Atánquez community. This was to be accomplished through the intercultural event "El Llamado de la Montaña" (see Chaves et al., 2017b) which was planned to be held in the Atánquez community, and which various members of the T-Learning team are organisers.<sup>2</sup> To better understand some of the projects taking place in the community, the T-Learning team met with two women in the community Atánquez, who had participated in a women's empowerment and capacitation workshop in India where they learnt how to build and manage solar panel (Margarita helped organise the application for the two women). In an emotional account, we heard about their personal experiences in India, the culture clash, and the disillusionment and frustration of returning to their community without money to put into practice the skills they had learnt. In the afternoon we visited the Atánquez community representative of *El Llamado de la Montaña*, Orlando. Through a meeting plagued by vague promises, distractions, communication difficulties, and personally for me a creeping realization of the complexities of working with an Indigenous community, it became clear that the process of articulating the T-Learning project with the community and the event *El Llamado de la Montaña* was going to be a complicated process.

We returned to Doña Rosa's house and had a group reflection session. Seemingly out of nowhere - Catharsis! - deep emotional frustrations erupted in the group as we sat in a circle on the earth flour. Emotions between members of the group, expectations of the project, and the situation in the community came out. Personally I felt a strong responsibility in being part of

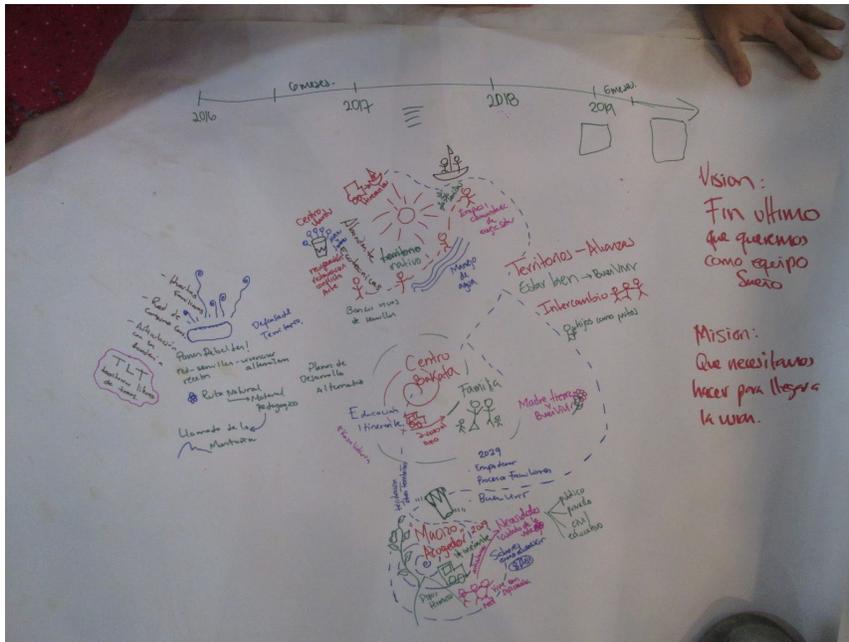
---

<sup>2</sup> This event was cancelled in the Kankuamo community, and instead held in the ecovillage Anthakarana in Quindio, Colombia.



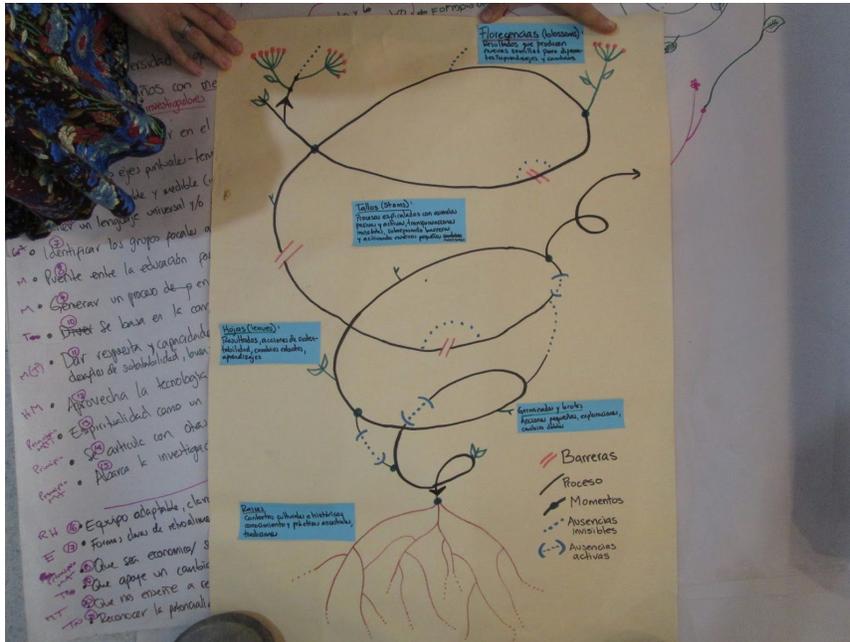
Martha writing down the necessary characteristics of our T-Learning program

In the afternoon we returned to the bakery in what we were starting to call the 'bakery methodology.' Over coffee and sweet bread with guava jam, we reflected on the day's activities and the increasing excitement over combining our experiences into a product which we could share with a wider audience.



Mindmap of interconnections between T-Learning co-researchers.

In the evening Thomas and Martha bought out the theory of change model developed in New Delhi by the T-Learning team and explained it. Those new to the model liked the metaphor of the spiral and the organic plant. But there was simply not enough energy to go in depth. It was decided that instead of talking about possible indicators for transformation there and then, that we would develop these indicators based on the experiences of the bioregional transition labs which each co-researcher would be organising and facilitating in their communities.



*Spiral of change. Developed by Martha Chaves, Dylan McGarry, Heila Lotz-Sisitka and Gibson Mphepo during the T-Learning workshop in New Delhi, India, November 2016.*

#### Day 4: Departure

The last day in Atánquez. We woke up at 4am and walked up to a hill overlooking the town and the mighty mountains of the Sierra Nevada. In darkness and silence, we each thought our own thoughts, reflecting over the last few days and everything we had experienced, the agreements and tasks agreed upon. As an organiser of this team-building workshop, I felt confident that as a team we would be able to move forward towards our goals, and that I had learnt more about the others and also myself. I felt less certain about the articulation with the community Atánquez, but reassured by the relationship that Andres and Margarita had with the community leaders. Overall, this T-Lab has been a powerful experience and a real catalyst for T-Learning processes in Colombia.



*Sunrise, looking towards the Sierra Nevada mountains.*

## References

- Buck, J. a., & Endenberg, G. (2010). *The creative forces of self-organization*. Rotterdam, The Netherlands: Sociocratic center.
- Chaves, M. (2016). *Answering the “Call of the Mountain”: Co-Creating Sustainability through Networks of Change in Colombia*. Wageningen: Wageningen University. Retrieved from <http://library.wur.nl/WebQuery/wda/2193922>
- Chaves, M., Macintyre, T., Riano, E., Calero, J., & Wals, A. E. J. (2015). Death and Rebirth of Atlántida: The Role of Social Learning in Bringing about Transformative Sustainability Processes in an Ecovillage. *Southern African Journal of Environmental Education*, 31(1), 22–32.
- Chaves, M., Macintyre, T., Verschoor, G., & Wals, A. E. J. (2017a). Radical ruralities in practice: Negotiating buen vivir in a Colombian network of sustainability. *Journal of Rural Studies*, 9(1), 21.
- Chaves, M., Macintyre, T., Verschoor, G., & Wals, A. E. J. (2017b). Towards Transgressive Learning through Ontological Politics: Answering the “ Call of the Mountain ” in a Colombian Network of Sustainability. *Sustainability: Science Practice and Policy*, 9(21). <https://doi.org/10.3390/su9010021>
- Christian, D. L. (2003). *Creating a Life Together: Practical Tools to Grow Ecovillages and Intentional Communities*. New Society Publishers.
- Croft, J. (2014). *How to run a dragon dreaming creation circle: The facilitator’s guide*. Factsheet. Retrieved from <http://www.dragondreaming.org/wp-content/uploads/Fact-Sheet-Number-10-Dreaming-Circle.pdf>
- Macintyre, T., Chaves, M., Villa-Barajas, S., & Makú-Pardo, A. (2017). Educating for

development or educating for the good life? Buen vivir imaginaries and the creation of one's own myth. In P. B. Corcoran, J. P. Weakland, & A. E. J. Wals (Eds.), *Envisioning futures for environmental and sustainability education* (pp. 193–204). Wageningen, NL: Wageningen Academic Publishers.

## **Introduction**

En el contexto de los desafíos crecientes del cambio climático y la reconstrucción social y ambiental en el post-conflicto, hay una creciente necesidad de impulsar modelos alternativos y prácticas que promuevan en las personas la adquisición de capacidades para el pensamiento crítico y empoderamiento para generar acciones de cambio.

## **Objetivos del Taller**

- 1. Consolidar el equipo T-Learning.**
  - a. Por qué estamos nosotros aquí?
  - b. Quienes somos?
  - c. Definir los objetivos concretos y resultados esperados de nuestro accionar juntos a corto y largo plazo, a nivel individual y como organizaciones
  
- 2. Analizar las oportunidades y barreras para expandir los procesos T-learning en las bioregiones**
  
- 3. Conectar T-learning con el llamado de la montaña:** Hacer un primer borrador del programa pedagógico y definir el alcance, target, los roles y tareas del equipo alrededor de esta iniciativa. Conectar las bioregiones a esta iniciativa Encontrar pares kankuamos que se unan a esta iniciativa.
  
- 4. Generar una metodología conjunta para T-labs**
  
- 5. Socializar el proyecto T-learning con la comunidad kankuama**
  
- 6. Conceptualizar sobre el aprendizaje transformativo:**
  - a. Definir los indicadores
  - b. Detonantes de los procesos de T-aprendizaje y cómo evaluarlos
  - c. Proximos pasos
  
- 7. Generar material ilustrativo** de nuestra conceptualización conjunta y compilar ejemplos que ilustran también dicha conceptualización. De esta forma se iniciara la contribución de caso T-learning Colombia al proyecto internacional y se tendrá un material que puede ser usado en el tejido con la comunidad Kankuama.

Horario	20 Enero	21 Enero Facilitadores: Martha	22 Enero Facilitadores: Tatiana	23 Enero Facilitadores: Tania	24 Enero
6-7		Yoga	Actividad juntos (yoga, caminata...)	Actividad juntos (yoga, caminata...)	Actividad juntos (yoga, caminata...)
7-8		Desayuno	Desayuno	Desayuno	Desayuno
8-9		Caminata por el territorio + Espirales de vida T-learning Objetivo: 1, 6 y 7	Visión colectiva programa pedagógico llamado de la montaña (PPM), con pares kankuamos Objetivo 3	Conceptualizar T-learning caso colombia, indicadores, evaluadores flags.	Operalizamos las mochilas y pasos a seguir
9-10					
10 - 10:30		Descanso	Descanso	Descanso	Salida
10:30-11		Historia de la bioregión  Objetivos: 1, 2, 6, 7  Historias del futuro	Operalización del PPM y relación con CASA Objetivo 3	Metodología conjunta de los T-labs	
11-12					
12-13					
13 -14		Almuerzo	Almuerzo	Almuerzo	
14-15		Historias del futuro  Objetivo: 1, 2, 7	Bioregiones y PPM, relación con CASA y el llamado (el equipo corazón)	Presupuesto	
15 - 15:30		Descanso	Descanso	Descanso	
15:30 - 16:00		Historias de futuro	Sostenibilidad económica del PPM	Presupuesto	

16 - 17		Hilando historias  Objetivos: 1 y 7	Actividad emocional, libre o de vacío	Socialización del proyecto T-learning con comunidad kankuama	
17-18	Ritual?				
18-19	Comida	Comida	Comida	Comida	
19 -20	Ritual juntos Objetivos: 1	Celebración  Objetivos: 1 y 7	Preparar material para socializar PPM y buscar financiación	Celebración	

## *Appendix 2: Ancestral Technologies (Andres Pardo)*

For millions of years humans of this part of the world (La Sierra Nevada) have lived in harmony With Mother Earth - for we have no other; we are Her. To live in harmony with the outside world we must be in harmony with the first world; The first world is of course not Europe: it is oneself. The Earth is a perfect creation and everything about it is reflected in the complexity of His being; what we now call 'technology' is but a tiny copy of what Mother Earth accomplishes. She does not pollute, she does not hurt - She believes.

The subject is one of connection. Without connection none of our 'last generation' technological artefacts would work. The system would collapse. Well, that is what is happening, and maybe we have not noticed. In our own knowledge there are what we call today 'ancestral technologies'; what they do is to keep us connected with The Earth - with the 'All' - not just with the 'world'. As part of these ancestral technologies, for the T Learning meeting here in the Sierra Nevada of Santa Marta (Nauma Queku), we have used two ancestral methodologies directly linked to the ancestral technology of the 'offering', which in our case is enacted through silence in a natural and magical environment, to achieve the 'agreement' between what we want to do, what we should do, and the supreme conscientiousness. This verifies the well-being for all beings, starting from the self-recognition that as Individuals we are but part of a whole, and committing ourselves to the care of the collective.

The beginning of the exercise is the cleansing, which for our meeting was carried out in the waters of the *Chikuindya* River. Through this cleansing we review ourselves and identify the 'programs' or other 'files' that are no longer useful to us and discard them, trash them. We do this through rubbing a piece of cotton in each hand, transferring the negative energy in ourselves to the cotton. We consider negative all action or thought which violates the law of origin, the law that promotes life and well-being. So that this negative energy is no longer with us or in us, and so to know that what we believe to be coming in the future is clean, transparent and cold, like water.

In the second exercise we individually and physically entered the cave below the waterfall. This is the ear of the Mother - the ancestral office. Like when the USB enters the port and connects, free of viruses, to exchange information. Deep breaths, listening attentively and confessing. Silence, beautiful thought and confidence, now our meeting will be fruitful. With freedom and certainty the agreement to do the best for the future of All beings.

Through these forms we create the world around us by supplying the needs to live well. In this way we make decisions, we resolve conflicts and we rule ourselves - ourselves as individuals. Always from the beginning, from the first territory, to the Whole. T-Learning Colombia flows. To finish off our T-Lab and open ourselves to what is coming according to the agreements and tasks agreed upon, we walked up to a surrounding mountain before day-break, at the moment in which the invisible will be revealed, and with the green light of the dawn, we free the road ahead of us, empowered as the Sun who knows its own path; towards what will be our T-Labs

and with them, our message to become a transforming seed. Connected to the Earth and ourselves.

Written by Andres Makú-Pardo  
Translated by Thomas Macintyre

## Appendix 3: Dragon dreaming

*Circle of Dreams provided by: Tania Villarreal*

### Day 2

During the session of construction of the general vision of the project, the T-learning team decided to use a circle of dreams, taken from the methodology of Dragon Dreaming to support the participatory construction of this vision (see Croft, 2014).

The following describes the methodological argument for using the Dreaming stage in Dragon Dreaming: Each project begins with the dream of an individual person. In most cases the dream is born during a 'Aha' moment, and therefore from a new consciousness. To realize this dream the person has to be aware of what dreams means. Then the dreamer has to share it and develop it with other people. In that phase the individual dream must die to be reborn as a community dream.

Many good projects never cross this first barrier. The action of sharing the dream with others and making it a common dream is very important: only if the totality of the members are 100% involved and they have the dream and the original objectives in mind will they will be able to carry out the project. Conflicts that appear during this phase that are not resolved will reappear later and may end the entire project.

Once we have shared our dream and become aware of it in a totally positive way we will be motivated to making the dream come true. We will start collecting information and getting deeply involved in our project. At this moment we are taking a step outside our comfort zone and entering unknown land.

The four stages of Dragon Dreaming that are: 1) DREAMING; 2) PLANNING; 3) PERFORMING and 4) CELEBRATING, to advance in the process was made for the team a Circle of Dreams, methodologically described below:

Once you've decided who you're going to invite your dream team then you'll invite them to a Dream Circle. This will be a meeting in which your individual dream will have to "die" in order to be reborn as a collective dream. Only if the members of the dream team can identify 100% with the dream, will they be able to commit and support the project wholeheartedly. A law of Dragon Dreaming is: *"Do not make concessions, 100% of your dreams will come true."* It may sound unrealistic at first, but it is possible. Try this:

After the initiator has presented his dream and explained what the project is about, they will expose the dream to the team asking: How should this project have to be so that after all it can be said that this has been the best possible way to use my time? Then everyone presents their answers. In the Dream Circle it is important to communicate charismatically, everyone must

have an opportunity to discover what is important to them and then they can communicate their needs to others (which needs courage, as shown up to now, even though they may think themselves selfish or fussy). However, as the project continues, it will become obvious what the needs are so that everyone can identify 100% with the project.

So it's best to include what is most important to us from the beginning. Because if we leave this for later it can degenerate into forms of conflict that can endanger the whole project. It can also lead to some of the members detaching themselves from the project or to the motivation. This can also be a great danger to the project.

During the Dream Circle it may also happen that someone realizes that this particular project is not in tune with who they are and what they want to do. This person should then say it openly and honestly, even though it may be painful for the individual and the group. After the dreaming has ended, the dream is read in the past tense, as if the project had already happened, this could energize the group a lot. To give an example: "The people of the project team got along fantastically well and learned a lot", or "We managed to get € 3,000 for the project".

This is a powerful way to invite the future into the present. It may be a bit uncomfortable at first, but try it. You will find it very motivating, instead of imagining the great amount of work pending, it creates a celebration energy that will also last throughout the great aspects of the project.

The goal: That the dreams are fulfilled 100%

At the end of the process the team generated the inputs to begin with the planning and structuring phase of the operative part of the project with the tools of Sociocracia.

Created by: Tania Villarreal

Translated by Thomas Macintyre

## Appendix 4: Sociocracy

*"La Sociocracia es un sistema de Gobierno con métodos detallados que facilitan a las organizaciones sociales, evolucionar hacia el funcionamiento de verdadera participación y empoderamiento". (Aldeafeliz, 2015)*

*"Sociocracy is a system of government with detailed methods that facilitate social organizations to evolve towards the operation of true participation and empowerment." (Aldeafeliz, 2015)*

With this information, we continue to address the need to build the full path of the research project, the scope and its relationship to the Call of the Mountain. To build this route we use:

Sociocratic methods of consensual decision-making:

In order to develop this method, it is necessary to bring to the meeting a previously constructed proposal and clear proponents to present it. Sociocracy encourages the proposal to be executed with the basic and safe elements to try it out, taking care that in its development are made with the necessary feedback to improve the process. It avoids building a 'perfect' proposal, seeking a 'good enough for now' approach.

Sociocracy consists of 6 stages or rounds in which we listen and feel the voices of each and every participant including the facilitator (Christian, 2003).

Stages:

1. *Presentation of the proposal:* Thomas and Martha were the proponents. The proposal presented was as follows: Face-to-face and virtual course from 4 months to 1 year. Each bioregion generates a "classroom course" with the following elements:
  - a. tools to understand the structures and design of your classroom.
  - b. Themes that you consider important and want to share information.
  - c. Create your own material.
  - d. The Call of the Mountain is a process of co-creation that draws on the bioregional process directed at 4 different targets: inspirers, formal academy, organizers, communities.
2. *Round of clarifying questions:* After the presentation of the proposal, a round of questions was opened that clarifies doubts about the proposal presented. It is important to clarify that this round does not address ideas that complement the proposal or suggestions for change. It is the job of the meeting facilitator to keep the focus on this point.
3. *Quick reaction round:* This round checks how comfortable everybody is with the proposal. In this case, we were all comfortable with the proposal. If a proposal shows little support or has substantial deficiencies it stops at this time.
4. *Consent / observations round:* In this step, "gifts" (suggestions) are harvested that can improve, complement or change some elements of the proposal. The following types of arguments are harvested: aspects that were forgotten, which conflict with the development of another role or activity, potential consequences that are not being taken into account, and aspects expressed in a confusing way.

- a. Prioritization In 2017 of the Pedagogical Route: Pilot ready to test: Bioregional T-Lab, Campus Call Center, Virtual platform with focus group (Dynamizadores,: mentor, trainee, connector), investigative follow-up to massive inspiring classrooms (Call of the Mountain). In the 2018 pilot launch, feedback process and adjustments.
5. Resolving observations: There are several ways of solving the observations harvested. In this case, proponents were asked to include them in the full proposal and submit it in February.
6. Announcement of the decision and celebration: The proposal for the T-Learning Colombia action route was unanimously agreed for 2017 - 2019.

With the agreed upon proposal, we divided into two groups: *Group one* identified tasks that need to be executed in categories of intensity and complexity, while *group two developed a* structure in four circles, with some of the tasks (see below). Each group presented their work and we carried out the same six step process of consent described above. With this harvest of the groups, we found that certain items were repeated and others had been ignored. We realized two rounds of consent so that all the elements would be identified.

The following is the organisation of the T-Learning project based on working circles, derived from the sociocratic method:

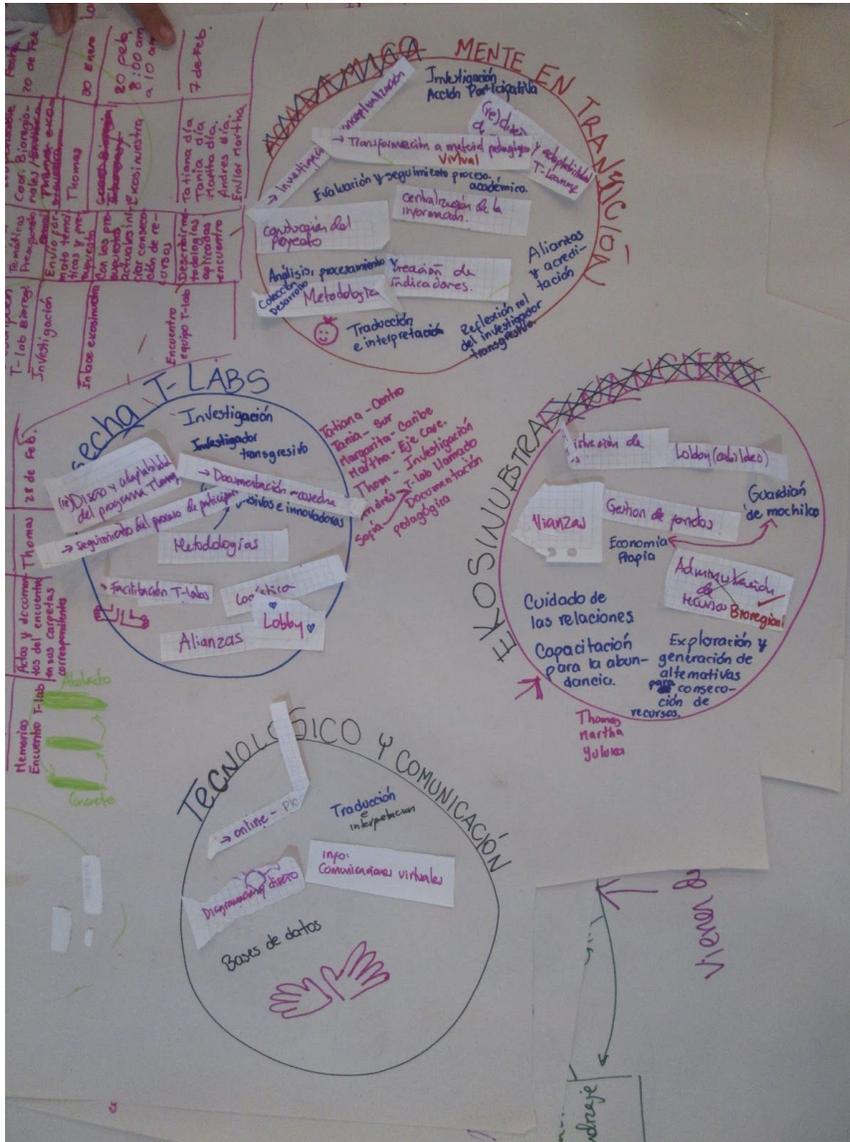
*Circle Ekosinuestra:* Alliances, fund management, Lobby, own economy, backpack management, care of relationships, exploration and generation of alternatives for the attainment of resources, training for abundance.

*Circle T-Labs:* Design and adaptability of the program, methodologies, facilitation, documentation-harvest, research, alliances, lobby.

*Circle Mentas en Transicion:* Research-conceptualization participatory action, transformation to virtual pedagogical material, centralization of information, creation of indicators, alliances and accreditation, role reflection of the transgressive researcher, analysis processing, collection and development of methodologies.

*Technological circle and communication:* online platform, virtual communications info, translation and interpretation, layout and design.

Consent round: We agreed unanimously that the structure in four working circles with the clear arts for the group T-Learning Colombia



The four working circles developed during the T-Learning workshop

### Action plan and next steps.

With the conclusion of the above proposal, the next step in sociocracy is operationalising each step, assigning tasks to each participant, and deadlines. In Sociocracy it is essential that there is a coordinator of the steps for the task, responsible for the dates of deliveries.

In Circle A The team would be made up of Thomas as a researcher, and each of the Bioregional representatives:

- Tania: Bioregion South
- Tatiana: Bioregion Center
- Margarita: Bioregion Caribbean
- Martha: Bioregion Quimbaya - coffee region
- Andrés: T-Lab Call of the Mountain

Sofia: Pedagogical Documentation

In Circle B, Yuluka is in charge because of her knowledge about the Ekosinuestra (economic solidarity).

We built a table with the following items as steps in this circle:

<b>DESCRIPCIÓN</b>	<b>TAREA</b>	<b>RESPONSABLE</b>	<b>FECHA</b>
Información interna	Creación de carpetas en Drive para acceder a las memorias y materiales de la reunión	Martha	30 de Enero
Acta encuentro T-Learning Enero	Organización de toda la información cosechada en los cuatro días de trabajo y envío al correo electrónico de la ruta de acceso	Thomas	28 de Febrero
Temas T-Labs y presupuesto	Creación de documento guía para exponer tema de cada encuentro Bioregional y presupuesto global del mismo	Thomas	30 de Enero
Temas T-Labs y presupuesto	Entrega por cada líder bioregional de presupuesto y tema de los T-Labs para el círculo de Ekosinuestra	Tatiana, Martha, Andrés, Margarita, Tania	20 de Febrero
Reunión equipo Ekosinuestra	Reunión programada con todos los coordinadores bioregionales para revisión de presupuestos y temas de los T-Labs y posibles fuentes de financiación	Tatiana, Martha, Thomas, Andrés, Margarita, Tania, Yuluka	20 de Febrero
Descripción Metodologías encuentro T-Learning Enero	Creación de documento con la explicación de cada una de las metodologías desarrolladas en el	Tatiana, Martha, Andrés, Tania, Margarita	7 de Febrero

	encuentro		
--	-----------	--	--

In this way, we finished the T-Learning workshop satisfactorily, with clear and precise tasks to move the process forward.

As a permanent process of Sociocracy, the facilitator proposed a round of feedback on her work and the feeling with which each participant of the meeting would leave. The facilitation was successful for the process and everyone left happy, satisfied and inspired by the process.

**Tatiana Monroy Pardo**  
**Facilitadora experta en Sociocracia y Tecnologías Sociales**  
**Investigadora Bioregión Centro**  
**Translated by Thomas Macintyre**

## *Appendix 5: Working Circles*

Tasks for each circle:

### **Tecnológico y de comunicacion**

- plataforma en línea
- Diagramación y diseño del material
- Comunicaciones virtuales, inscripciones, divulgación preguntas
- manejo de listas, bases de datos
- Traducción de

### **Ekosinuestra**

- Administración de recursos
- lobby
- alianzas
- gestión de fondos
- administración de recursos bioregional
- cuidado de las personas y sus relaciones
- capacitación para la abundancia (responsable)
- exploración y generación de alternativas de consecución de recursos
- Guardianes de mochilas (economía propia)

### **Cosecha T-LABS**

- (re) Diseño y adaptabilidad del programa
- Documentación de la cosecha transgresiva e innovadoras
- seguimiento del proceso de participantes t-labs vivenciales
- metodologías
- Facilitación t-labs
- logística
- alianzas
- Lobby
- Investigación

### **Mentes en Transición**

- Investigación y conceptualización
- Transformación a material pedagógico virtual
- (re) diseño y adaptabilidad del programa
- construcción del proyecto
- centralización de la información
- metodologías (análisis, procesamiento, conexión, desarrollo)
- creación de indicadores
- traducción e interpretación
- alianzas y acreditación
- evaluación del proceso