



PEA – PEDAGOGY, ECOLOGY
AND THE ARTS CONFERENCE

POWER

EDITED BY
SABINA LANGER
NAZARIO ZAMBALDI

FrancoAngeli 



ECOLOGIE
DELLA
FORMAZIONE



ECOLOGIE DELLA FORMAZIONE

**Collana diretta da Alessandro Ferrante, Andrea Galimberti,
Maria Benedetta Gambacorti-Passerini, Cristina Palmieri**

La collana *Ecologie della formazione* intende promuovere la diffusione di ricerche e di studi dedicati a esplorare temi e questioni di ordine educativo attraverso una prospettiva ecologica, che legga cioè i fenomeni educativi come eventi situati, complessi, processuali e relazionali, che assumono forme contingenti e in divenire, profondamente connesse alle trasformazioni ambientali, tecnologiche, sociali e culturali del mondo contemporaneo.

A tal fine, essa si propone di accogliere contributi pedagogici e interdisciplinari, sia teorici che empirici, che mettano a tema l'educazione in una pluralità di contesti (formali, non formali e informali), per mostrarne le complesse ecologie.

In questo senso, il riferimento all'ecologia non va inteso tanto nella sua declinazione ambientalista e di relazione tra umanità e natura, quanto piuttosto come una visione dell'educazione orientata a cogliere le molteplici interazioni che su più livelli coinvolgono persone, tecnologie, oggetti, spazi, animali, nell'orizzonte di una società sempre più caratterizzata da intense e inedite contaminazioni tra corpi, saperi, teorie, ambiti, immaginari, esperienze differenti.

Comitato scientifico

Michel Alhadeff-Jones (*Columbia University*), Giuseppe Annacontini (*Università di Foggia*), Camilla Barbanti (*Università di Milano Statale*), Pierangelo Barone (*Università di Milano-Bicocca*), Gert Biesta (*Maynooth University*), Michele Cagol (*Libera Università di Bolzano*), Gabriella Calvano (*Università di Bari*), Mauro Ceruti (*IULM*), Guendalina Cucuzza (*Università di Milano-Bicocca*), Gabriella D'Aprile (*Università di Catania*), Jessica de Maeyer (*Universiteit Gent*), Silvia Demozzi (*Università di Bologna*), Liliana Dozza (*Libera Università di Bolzano*), Maurizio Fabbri (*Università di Bologna*), Laura Formenti (*Università di Milano-Bicocca*), Rosa Gallelli (*Università di Bari*), Ines Giunta (*Università Ca' Foscari di Venezia*), Monica Guerra (*Università di Milano-Bicocca*), Paolo Landri (*CNR-IRPPS*), Elena Marescotti (*Università di Ferrara*), Luigina Mortari (*Università di Verona*), Manuela Palma (*Università di Milano-Bicocca*), Monica Parricchi (*Libera Università di Bolzano*), Franca Pinto Minerva (*Università di Foggia*), Antonia Chiara Scardicchio (*Università di Bari*), Giulia Schiavone (*Università di Milano-Bicocca*), Maddalena Sottocorno (*Università di Milano-Bicocca*), Raffaella Strongoli (*Università di Catania*), Cristina Delgado Vintimilla (*York University*), Beate Weyland (*Università di Bolzano*), Davide Zoletto (*Università di Udine*).

Tutti i volumi pubblicati sono sottoposti a double blind peer review.



This volume is published in open access format, i.e. the file of the entire work can be freely downloaded from the FrancoAngeli Open Access platform (<http://bit.ly/francoangeli-oa>).

On the FrancoAngeli Open Access platform, it is possible to publish articles and monographs, according to ethical and quality standards while ensuring open access to the content itself. It guarantees the preservation in the major international OA archives and repositories. Through the integration with its entire catalog of publications and series, FrancoAngeli also maximizes visibility, user accessibility and impact for the author.

Read more: [Publish with us \(francoangeli.it\)](http://francoangeli.it)

Readers who wish to find out about the books and periodicals published by us can visit our website www.francoangeli.it and subscribe to “[Keep me informed](#)” service to receive e-mail notifications.

PEA – PEDAGOGY, ECOLOGY
AND THE ARTS CONFERENCE

POWER

EDITED BY
SABINA LANGER
NAZARIO ZAMBALDI



FrancoAngeli

Copyright © 2026 by FrancoAngeli s.r.l., Milan, Italy. ISBN 9788835198192



ECOLOGIE
DELLA
FORMAZIONE

PEA
Pedagogy Ecology and the Arts conference

Euphur
Euregio Platform on Human Dignity and Human Rights

University of Trento | Free University of Bolzano Bozen | University of Innsbruck

Accademia di Merano | Akademie Meran
Accademia di studi italo-tedeschi | Akademie Deutsch-Italienischer Studien

CRATere
piccola rassegna di teatro, arti e umanità

Teatro Pratikò
associazione culturale

Isbn e-pub Open Access: 9788835198192

Copyright © 2026 by FrancoAngeli s.r.l., Milan, Italy.

This work, and each part thereof, is protected by copyright law and is published in this digital version under the license *Creative Commons Attribution-NonCommercial-NoDerivatives 4.0 International* (CC BY-NC-ND 4.0).

Text and Data Mining (TDM), AI training and similar technologies rights are reserved.

By downloading this work, the User accepts all the conditions of the license agreement for the work as stated and set out on the website
<https://creativecommons.org/licenses/by-nc-nd/4.0>

Active links and QR codes included in the book are provided by the author. The publisher assumes no responsibility for active links and QR codes that lead to websites not owned by FrancoAngeli.

The author declares that generative AI tools were used exclusively for linguistic revision and stylistic optimization. The author is solely responsible for review and scientific content of the book.

Table of contents

Power. PEA – Pedagogy, Ecology and the Arts <i>Sabina Langer and Nazario Zambaldi</i>	pag. 9
---	--------

Keynotes

Lifelong Learning, Power, and Sustainable » Development <i>Peter Mayo</i>	21
We with Freud. Sex, Power, the Black Hole » <i>Lorenzo Bernini</i>	29
Power and Domination. A Pair Still to Be Explored » Through the Work of Danilo Dolci <i>Tiziana Rita Morgante</i>	39

Pedagogy

A Decolonial Reading of Academic Positioning. » Autoethnography and Resistance in Education <i>Lavinia Bianchi</i>	51
Negotiating Parenthood Within Power Relations. » Agency Among Muslim-Marked Parents in Schools <i>Sezen Çakmak</i>	59

Dialogical Participation in Schools. Learning Development Discussions as Time-Spaces of Power <i>Sonja Wodnek</i>	pag. 67
Orientation/Control as Power in Education. Cultural Reflections on Schooling <i>Francesco Ciociola, Antioco Luigi Zurru and Stefanie Roos</i>	78
Conceptualizing Power in Urban Educational Networks <i>Sandra Matschnigg-Peer and Tamara Peer</i>	87
The Power of Emotions at School. A Duo-ethnographic Study <i>Laura Corbella and Maria Cristina Mecenero</i>	97
Empowerment Through Children's Literature in Pedagogical Contexts <i>Jeanette Hoffmann and Elisabeth von Leon</i>	» 105
Feedback as Pedagogical Power: Error, Language, and Growth Mindset in Organizational Learning <i>Brigitta Pia Alioto</i>	» 116
Power/Dynamis. Entering the Primary School Teaching Profession <i>Tamara Peer, Sandra Matschnigg-Peer, Petra Rauschenberger and Katharina Krämer</i>	» 124
Thumbelina Is Here to Stay. Power, Creativity, and Artificial Intelligence in Contemporary Classrooms <i>Paola Valeria Crespi</i>	» 135
Pioneers. Democratic Education Through Critical Thinking and Multilingual Approach <i>Giulia Mirandola, Monica Galiè and Cecilia Cavallo</i>	» 143

Control in Education <i>Elena Bergonzini</i>	pag.	151
Communication and Power in Gender Relations <i>Lucia De Marco and Giovanna Fontana</i>	»	157
Ecology		
How to Rethink Education and Power in the Age of Climate, Ecological and Social Collapse? <i>Pietro Corazza</i>	»	167
Beyond Subjugation. An Unconscious Path to Freedom <i>Pietro Caresana</i>	»	176
Redistributing Power in Biodiversity Education. Toward Participatory and Child-Led Learning <i>Letizia Luini, Greta Persico, Andrea Galimberti and Monica Guerra</i>	»	183
Sustainability, Education, and Children's Empowerment. Pedagogical Reflections <i>Francesca Rota</i>	»	192
Inspiratory Muscle Training and Balance in Ageing. From Evidence-Based Research to Lived Experience and Participant Empowerment <i>Francesco V. Ferraro</i>	»	200
The Power of Scientific Language. A Civic Education Project to Teach Biotechnology <i>Giovanna Fontana and Lucia De Marco</i>	»	210

The Arts

The Power of Theatre as a Phenomenological and Transformative Practice. <i>Nazario Zambaldi</i>	pag. 219
Resonant Presence and Future Developments. About the Power of Music Education and Glimpses of the Future Across Europe <i>Karla Louisa Stolle</i>	233
Empowerment. Self & Social Effectiveness Through Artistic Status Work <i>Ulrike Barth, Isabel Schmier and Angelika Wiehl</i>	243
3(En)action. An Enactive Approach Linking University, School, and Museum in Teacher Education <i>Giovanna Malusà and Carlo Tamanini</i>	251
From Ego to Eco. Practice-Based Steps Towards a Relational Pedagogy <i>Chiara Massullo</i>	261
Dance Movement Therapy Workshops. Embodied Learning for Empowerment in University <i>Antonina Eugenia Ferruzza Marchetta</i>	270
From the Power of Sound to the Sound of Power. An Artistic Experience <i>Maria Laura Belisario</i>	278
The Power of Children's Artistic Experience for Education for Sustainability <i>Marco Salvatore</i>	287
The Light Within the Shadow <i>Nicola Morandini</i>	295
The Authors	311

How to Rethink Education and Power in the Age of Climate, Ecological and Social Collapse?

Pietro Corazza

Abstract. According to collapse theories, contemporary industrial societies are destined to collapse in the near future due to interconnected and irreversible crises in climate, biodiversity, energy, and economy. Against this backdrop, the article outlines three possible directions of action, namely the creation of spaces for processing difficult emotions, the promotion of a non-dystopian collective imagination, and the experimentation with political practices based on «power with» rather than «power over».

Living in an Age of Climate, Ecological and Social Collapse

The point of view presented in this paper is that of scholars who describe the situation of the planet and our societies using the word «collapse», referring not only to the collapse of ecosystems on our planet, but also to the collapse of industrial societies (Taibo, 2016; Servigne & Stevens, 2020; Bendell, 2023). According to this perspective, the dominant form of society today, often described as «consumer-industrial» or «thermo-industrial», is increasingly unstable, as its four foundational pillars (climate, biodiversity, energy, and economy) are all undergoing irreversible crises. The different crises happening in each of these areas could, on their own, undermine the foundations of our societies, but it is mainly the interactions between them that, by aggravating each other, create a vicious circle that greatly amplifies their destructive effects, leading collapse theorists to conclude that a systemic breakdown of industrial societies is inevitable.

The aim of this article is not to rehearse the arguments in support of this thesis (for which the cited sources provide more thorough treatment), but rather to explore some of the socio-educational implications of such a diagnosis of the state of the planet and of contemporary societies.

This is not the first time a social collapse has happened in history, so it is possible to draw some insights from the study of the decline of past civilisations. Jared Diamond (2005, p. 12) describes a collapse as «a drastic decrease in human population size and/or political/economic/social complexity, over a considerable area, for an extended time», in which famine, disease or war usually play a crucial role in population reduction. Yves Cochet (2011, p. 2) proposes another definition: a collapse is «the process by which basic needs (water, food, housing, clothing, energy, etc.) will no longer be provided (at reasonable cost) to the majority of the population through legally regulated services».

It is likely that the collapse of a society will not happen suddenly (as in the asteroid metaphor of the movie *Don't Look Up*), but rather that it will last for years or decades. However, within this gradual disintegration, there may be critical moments when the situation worsens dramatically from one day to the next (such as extreme weather events, wars, economic crises, pandemics, military coups, etc.) (Servigne & Stevens, 2020).

Collapse theorists invite us to change our perspective: they invite us to consider the various crises we are experiencing not as problems we can solve, but as conditions we must learn to live with. Collapse is a predicament: an inextricable situation that cannot be eliminated, like death or an incurable disease. According to this perspective, the industrial civilisation that has developed on the basis of fossil fuels is now approaching its end, and no technological solutions appear capable of averting this trajectory.

Acknowledging the likelihood of collapse does not imply a resigned or fatalistic stance, nor does it suggest that resistance to the trends described above should be abandoned. Even amid social and ecological breakdown, hope may be cultivated—that is, the conviction that creative ways of living fully, rather than merely surviving, remain possible within this new context. To do so, however, requires the courage to remain for a time in a state of uncertainty and turmoil, maintaining awareness of the situation and the emotions it elicits, without prematurely seeking reassuring solutions. This disposition is what Donna Haraway (2016) terms «staying with the trouble».

Questions arise regarding how these challenges can be addressed and what role the world of education might play. In this contribution I would like to briefly outline three possible directions for action, related to emotional elaboration, collective imagination and political practices (Corazza, 2025).

Create Spaces for Sharing and Processing Difficult Emotions Connected with the Collapse

The prospect of eco-climatic and social collapse can generate powerful emotional reactions (such as fear, grief, guilt, anger, despair, sense of powerlessness and others) that vary among individuals. These are often associated with powerful psychological defence mechanisms and entrenched cultural tendencies that block our awareness of the systemic breakdown and compromise our ability to deal with it (Dodds, 2011; Clayton, 2020). It is therefore essential to create spaces where it is possible to express and process these emotions: when people allow themselves to be in touch with difficult emotions and the pain they feel for the state of the planet, unexpected transformative potential can unfold.

The emotional processing of collapse has been likened to a grieving process, involving the mourning of a familiar societal model and the confrontation of fears associated with its dissolution (Servigne et al., 2020; Machado de Oliveira, 2021). At a deeper level, the prospect of collapse calls for an engagement with finitude and mortality—realities that tend to be repressed in contemporary culture, yet remain an inevitable dimension of every living being, society, and ecosystem.

One approach that can sustain a process of collective elaboration of collapse is the workshop *The Work that Reconnects*, created by eco-psychologist, scholar and activist Joanna Macy (Macy & Brown, 2014; Hollis-Walker, 2012; Hathaway, 2017). *The Work That Reconnects* aims to «help people around the world to discover and experience their innate connections with each other and the self-healing powers of the web of life, transforming despair and overwhelm into inspired, collaborative action» (Macy, n.d.). It is a workshop process that can be represented as a spiral, composed of four steps, in which different interactive activities are proposed in each step (such as emotional processing, reflection, dialogue, mindfulness and outdoor activities):

1. *Coming from gratitude*. Macy identifies gratitude for the gift of life as a foundational impulse across many religious and spiritual traditions, arguing that it provides grounding and stability in times of turmoil. It can also be considered as politically subversive in relation to the economic paradigm of infinite growth, insofar as it counteracts the chronic dissatisfaction on which consumerism relies.
2. *Honouring our pain for the world*. This step aims to bring to awareness inner responses to collective suffering and environmental destruction—including dread, rage, sorrow, guilt—and to allow their expression without shame. Such emotions may serve important adaptive functions,

signalling harmful social patterns and motivating behaviours oriented toward environmental and social well-being.

3. *Seeing with new eyes.* This step rests on the premise that the current ecological and social crises are, at their root, a crisis of perception, requiring a fundamental shift toward recognising the interdependence of all things. This entails fostering a systemic vision of reality as relational flows and processes, alongside an expanded conception of time—what Macy terms «Deep Time»—encompassing connections with past and future generations, both human and non-human.
4. *Going forth.* The final step serves as a bridge toward participants' everyday lives, supporting the discernment of each individual's role in sustaining the web of life. The underlying assumption is that genuine motivation to act arises not from abstract moral imperatives, but from experiences of emotional or spiritual reconnection: care for nature flows naturally when the protection of the natural world is felt as the protection of oneself (Seed et al., 1988).

The temporal length of the WTR workshop can vary from one day to one month, and it can be practised in one multi-day session or in separate meetings. The handbook written by Macy and Brown (2014) offers theoretical foundations and many different practical proposals that can be adapted to different contexts and age groups (adults, adolescents, children, activist groups, racialised communities, etc.).

Promote a Non-Dystopian Collective Imagination of Collapse

To live amid a climate and social collapse it is essential to imagine and experiment with sustainable social, economic and political models aimed towards climate and social justice. But currently our capacity for imagination is extremely limited. Mark Fisher (2009) called it «capitalist realism»: «it is easier to imagine the end of the world than the end of capitalism». It is therefore crucial to examine the ways in which we imagine collapse.

Collective imagination is influenced by prevailing conceptions and expectations about human behaviour. In catastrophic situations, research asks whether individuals are more likely to behave selfishly and aggressively or collaboratively and supportively (Servigne et al., 2020).

Discussions of eco-climatic crisis or social breakdown tend at times to evoke dystopian imagery—wastelands, violence, and mutual distrust—reminiscent of the post-apocalyptic scenarios popularised by mainstream

cinema, in which isolated individuals or small groups struggle to survive in a context of generalised conflict. But such dystopic Far West scenarios are problematic for at least two reasons. Firstly, they depict human reactions to disasters in ways that are not very realistic: in fact, several studies show that after a catastrophic event most people tend to organise themselves spontaneously into solidarity networks, rather than showing selfish or aggressive behaviours (Bregman, 2019; Servigne & Chapelle, 2017; Greenfield, 2024). Secondly, they risk becoming self-fulfilling prophecies: if I think my neighbour is a threat, I will tend to be defensive and prepare for possible conflict, rather than nurture collaboration. On the contrary, navigating difficult times makes the active cultivation of bonds and networks of collaboration all the more crucial.

Industrial society is often perceived as the sole system capable of guaranteeing security, prosperity, and well-being, making the prospect of living outside it seem deeply unsettling. The assumption that its absence would inevitably give way to «barbarism», misery, and violence, however, warrants critical scrutiny.

Historical and anthropological research shows that, throughout human history, social models other than the contemporary Western one have often proved capable of developing political and economic structures which are in some cases less oppressive than ours (Graeber & Wengrow, 2021). Two myths appear crucial to deconstruct: on one side, the myth of progress celebrating infinite growth, and, on the other, the assumption of humans as a destructive virus, naturally inclined to exploit their surroundings without restraint. Although these two myths seem opposed, they ultimately support the same conclusion: human beings are perceived as unable to develop alternative models to infinite growth, that they are naturally destined to consume and exploit everything they can get their hands on. Contrary to this conclusion, historical and anthropological research demonstrates that humans have been able to live sustainably: indeed, most human communities, for most of the time that our species has existed on this planet, lived in a balanced relationship with their ecosystems. This means that there is a lot to learn, to re-discover and to experiment, in dialogue with historical and contemporary communities and societies living according to non-modern and non-Western paradigms.

From an educational point of view, it is therefore crucial to develop spaces to cultivate forms of political imagination, in particular aimed at imagining non-dystopian scenarios of collapse. This involves imagining different kinds of social relations, for example focusing on solidarity networks, forms of resistance and struggle against the destruction of the planet, alternative communities that experiment with egalitarian and

democratic forms of organisation. It also involves imagining new ways of coexisting with non-human life forms.

Experiment with Political Practices Based on «Power with» Rather than «Power over»

According to collapse theorists, as ecological and social breakdown progresses, nation states, even in the most industrialised countries, may be expected to become increasingly unable to guarantee essential services to their populations (Servigne et al., 2020; Bendell, 2023). Therefore, «if the state withdraws from [the provision of public goods] then there is only one possible response, which is for populations to self-organize to provide their own commons» (Harvey, 2012).

This raises a question: how educational pathways might be developed to foster attitudes and methods capable of facilitating decision-making processes and the co-creation of organisational structures?

On a theoretical level, a key issue concerns the promotion of a conception of power understood not as «power over» but as «power with» (Pansardi & Bindi, 2021). The former refers to the dominant notion of power in collective imagination: linked to oppression, the imposition of will, and domination over resources and territories, sustained through physical, structural, and symbolic violence. «Power with», by contrast, is not a possession but a process—a mode of interaction grounded not in the imposition of will but in collaboration, valuing the contributions of others toward shared goals. This conception rests on the recognition of the fundamental interconnection binding humans to one another and to other living species, and on an understanding of the cooperative and mutualistic dynamics that underpin both ecosystems and societies.

At the educational level, a further question concerns how these concepts may be translated into practice: how decision-making processes and political structures grounded in «power with» rather than «power over» might be cultivated and learned?

A rethinking of educational contexts appears crucial to enable both learners and educators to experiment with alternative models of collective decision-making. Since the most suitable model varies depending on the situation, education should provide opportunities to engage with a plurality of approaches through direct experience, lest individuals reproduce the models they have been socialised into, mistaking them for the only ones available. In this regard, educational contexts can play a significant role in fostering the capacity to observe, question, and improve the decision-making

processes and power structures that underpin community life—functioning as spaces where collective decision-making can be concretely practised and shared methods developed.

A common assumption holds that effectiveness and participant involvement in decision-making are largely incompatible objectives—that gains in one necessarily entail losses in the other. While some tension between these dimensions does exist, various decision-making methods and organisational structures have been developed that seek to reconcile the two.

In this regard, two notable examples of decision-making methods are the *consent* method and the *consensus* method (Seeds for Change, 2013; Priest et al., 2024). The former favours fluidity over perfection, seeking a proposal that is «good enough» to be tested and refined through experience, making it particularly suited to operational and day-to-day decisions. The latter requires greater investment of time but yields solutions that are more inclusive of diverse perspectives and more broadly accepted by group members, making it appropriate for fundamental decisions that define the identity and direction of a group.

With regard to governance structures, the sociocracy model (Rau & Koch-Gonzalez, 2018) offers one example of an approach seeking to balance equality with effectiveness, and autonomy with collaboration. A sociocratic organisation consists of interconnected working circles operating across multiple levels, with no single overarching hierarchy. Each circle retains a degree of autonomy in determining how to fulfil its mandate, while dedicated roles and coordination circles ensure sufficient coherence and integration across the various parts.

Knowing and having experience of different decision-making and political-organisational models can also allow these models to be alternated depending on changing situations. Indeed, having as many alternatives as possible can be a great advantage in dealing with periods of change and uncertainty. Historical and anthropological research shows that for thousands of years, human beings have experimented with different socio-political structures, often alternating them according to seasonal needs. For example, Graeber and Wengrow (2021) cite the case of some Native American communities that gathered in large groups with a strong hierarchical structure during the hunting season, while living in smaller, anarchic communities for the rest of the year.

A further dimension, still largely underexplored in the field of decision-making and governance, concerns the relationship with the non-human world. While space constraints preclude a thorough treatment here, it is worth mentioning Claudia Chwalisz's research, which points to the need, for those seeking to rethink the foundations of democracy along non-

anthropocentric lines, to address the question of how the «more-than-human» world might be incorporated into political and deliberative processes:

At a time when there is widespread consensus on the «crisis of democracy» around the world, it is essential to return to the fundamentals of agency, trust, connection, belonging, curiosity and other relational elements. It is equally essential to expand this concept beyond the human-centric lens, to recognise that we are not only connected to each other, but also to the living world – that we are not separate from it, but part of it. [...] What does this mean for innovations in governance? What would it mean to govern with the living world, not just for it? (Chwalisz, 2024)

References

- Bendell, J. (2023). *Breaking together: A freedom-loving response to collapse*. Good Works.
- Bregman, R. (2021). *Humankind: A hopeful history*. Bloomsbury.
- Chwalisz, C. (2024). *Governing with the more-than-human world*. Democracy Next. https://www.demnext.org/uploads/DemocracyNext_MOTH-Governance-discussion-paper.pdf
- Clayton, S. (2020). Climate anxiety: Psychological responses to climate change. *Journal of Anxiety Disorders*, 74, Article 102263.
- Cochet, Y. (2011). *L'effondrement, catabolique ou catastrophique?* Institut Momentum. <https://institutmomentum.org/media/articles/L%E2%80%99effondrement-catabolique-ou-catastrophique.pdf>
- Corazza, P. (2025). *Coltivare speranza su un pianeta al collasso*. FrancoAngeli.
- Diamond, J. (2005). *Collapse: How societies choose to fail or succeed*. Penguin Books.
- Dodds, J. (2011). *Psychoanalysis and ecology at the edge of chaos: Complexity theory, Deleuze/Guattari and psychoanalysis for a climate in crisis*. Routledge.
- Fisher, M. (2009). *Capitalist realism: Is there no alternative?* Zero Books.
- Graeber, D., & Wengrow, D. (2021). *The dawn of everything: A new history of humanity*. Farrar, Straus and Giroux.
- Greenfield, A. (2024). *Lifehouse: Taking care of ourselves in a world on fire*. Verso Books.
- Haraway, D. J. (2016). *Staying with the trouble: Making kin in the Chthulucene*. Duke University Press.
- Harvey, D. (2012). *Rebel cities: From the right to the city to the Urban Revolution*. Verso.
- Hathaway, M. D. (2017). Activating hope in the midst of crisis: Emotions, transformative learning, and “The work that reconnects”. *Journal of Transformative Education*, 15(4), 296–314.

- Hollis-Walker, L. (2012). Change processes in emotion-focused therapy and the work that reconnects. *Ecopsychology*, 4(1), 25–36.
- Machado de Oliveira, V. (2021). *Hospicing modernity: Facing humanity's wrongs and the implications for social activism*. North Atlantic Books.
- Macy, J. (n.d.). *What is the Work That Reconnects?* The Work That Reconnects Network. <https://workthatreconnects.org/what-is-the-work-that-reconnects/>
- Macy, J., & Brown, M. (2014). *Coming back to life: The updated guide to the Work That Reconnects*. New Society Publishers.
- Pansardi, P., & Bindi, M. (2021). The new concepts of power? Power-over, power-to and power-with. *Journal of Political Power*, 14(1), 51–71. <https://doi.org/10.1080/2158379X.2021.1877001>
- Priest, J., Bockelbrink, B., & David, L. (2024). *A practical guide for evolving agile and resilient organizations with Sociocracy 3.0*. Sociocracy30. <https://sociocracy30.org/guide/>
- Rau, T. J., & Koch-Gonzalez, J. (2018). *Many voices one song: Shared power with sociocracy*. Institute for Peaceable Communities.
- Seed, J., Macy, J., Fleming, P., & Naess, A. (1988). *Thinking like a mountain: Towards a council of all beings*. New Society Publishers.
- Seeds for Change. (2013). *A consensus handbook*.
- Servigne, P., & Chapelle, G. (2017). *L'entraide: L'autre loi de la jungle*. Les Liens qui Libèrent.
- Servigne, P., & Stevens, R. (2020). *How everything can collapse: A manual for our times*. Wiley.
- Servigne, P., Stevens, R., & Chapelle, G. (2020). *Another end of the world is possible: Living the collapse (and not merely surviving it)*. Wiley.
- Taibo, C. (2016). *Colapso: Capitalismo terminal, transición ecosocial, ecofascismo*. Los Libros de la Catarata.