



**INICIATIVAS
REGENERATIVAS**
DEPORTE, SALUD Y MEDIO AMBIENTE



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Regenerative Initiatives Report

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Appendices

[Here link](#)



INTRODUCTION

This report is the result of a process of research, dialogue and connection-building around regenerative practices in the fields of sport, education, community action and our relationship with the environment. It is a continuation of the work led by Waves Lobitos, as well as the open conversations facilitated through the Regenerative Surf Congress, which together brought a shared conviction to the surface: in very different contexts, many organizations are already developing ways of working that seek not only to meet immediate needs, but also to restore relationships, strengthen collective capacities and open up possibilities for lasting transformation.

Building on this intuition, the Regenerative Initiatives project set out to better understand what these practices actually involve: how they take shape in territories marked by multiple vulnerabilities, and what learnings can be shared between organizations. Conducted with the support of Fedevaco, this collaborative research draws on interviews carried out with 33 organizations from different countries and engaged in a wide variety of fields: surfing, skateboarding, football, circus arts, adapted sport, community art, environmental education, women's leadership, mental health and youth support. Despite the diversity of their approaches, these experiences reveal shared concerns and similar guiding principles.

This report does not propose a closed definition of what is regenerative. Rather, it seeks to make existing practices visible, to identify points of convergence between them, and to show how certain organizations are building, from within their own realities, responses that bring together individual well-being, community life and our relationship with the environment. It pays equal attention to field practices and to the methodologies that support them, to the good practices that emerge from them, and to the structural challenges that run through their implementation.

Designed in a concise format, this document can be read straight through or consulted by section, depending on the reader's interests and needs. The appendices allow for further depth on certain elements and complement the analyses presented here. More than a final write-up, this report aims to serve as a foundation for reflection, dialogue and shared work for all those people and organizations seeking to strengthen educational, sporting and community practices capable of regenerating relationships, territories and possible futures.

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Project origin



From Waves Lobitos to Regenerative Initiatives: how and why was the project born?

Waves Lobitos is a non-governmental organization based in Lobitos, on the northern coast of Peru, which uses surfing as a tool for education and community development. The project has grown over the years thanks to a community that learns, shares and transforms itself through contact with the sea. After this journey, from the first workshops to the creation of the Regenerative Surf Congress, a natural question emerged: how do we keep learning together and how can we multiply this impact beyond a single event or location? It is from this reflection that this report and the Regenerative Initiatives project were born.

After three editions of the Congress, it became clear that the energy generated did not stop at the event itself: many organizations wanted to stay connected, share their learnings and deepen their regenerative approaches. It is in this context, and thanks to the support of Fedevaco, that Regenerative Initiatives was born — a collaborative research project carried out with

33 organizations around the world. Its aim: to identify inspiring experiences and bring them into dialogue, in order to regenerate communities and territories through sport, education and the environment.

Mission and objectives

The project seeks to strengthen an international movement of regenerative practices in sport, education and community action. To do so, it pursues four objectives:

- Make visible local experiences that integrate social, environmental and human regeneration, by documenting their methodologies and their learnings.
- Connect organizations with similar approaches, by fostering networks of mutual support and learning.
- Inspire new practices through gatherings, educational materials and audiovisual productions that disseminate regenerative principles.
- Systematize the learnings and generate shared tools that strengthen the field of regenerative sport at a global scale.

To achieve these objectives, the project relies on three complementary spaces: webinars and online exchanges to enable dialogue between organizations; a collaborative website where interviews, articles and audiovisual content are published; and a presence on social media to inspire and connect new initiatives.

Approach and methodology

To better understand how organizations driving regenerative practices work, we conducted collaborative research based on semi-structured interviews. Between August and September 2025, we spoke with 245 initiatives from the Americas, Africa, Asia and Europe, gathering their experiences, methodologies and challenges from within their own contexts. The people we met (coordinators, educators, founders and facilitators) all had direct field experience, ensuring a practical and contextualized view of regenerative practices. In total, 33 organizations with very diverse trajectories and approaches took part: programs in surfing, skateboarding, circus arts, football,

adapted sport and outdoor activities (such as frisbee), as well as projects in community art, mental health, environmental education, women's leadership and youth support. This diversity allowed us to build a broad vision, rooted in very different realities, of what "regenerative" actually means.

Our process unfolded in three stages:

- Online interviews of about one hour on average, focused on practices, learnings and local realities.
- Transcription and thematic analysis, in order to identify common patterns and specificities across organizations.
- Collaborative systematization, during which the team compared the results and grouped ideas around shared themes.

This approach allowed us to build a collective vision — close to the ground and plural — of how sport, movement, art and environmental education can regenerate communities, territories and human relationships.

Many children, adolescents and young people grow up in family environments marked by domestic violence, emotional instability and the absence of affective support. The lack of trustworthy reference figures, isolation and difficulty expressing emotions affect their self-esteem, confidence and motivation.

- **Territorial inequalities and access to space.**

Geographical proximity to natural resources does not guarantee real access to them: some organizations work with people who live just a few meters from the ocean without being able to enjoy it. Economic, cultural and mobility barriers limit access to natural and sporting spaces. These obstacles particularly affect girls, women and people with disabilities. To this are added pollution, socio-environmental conflicts and the lack of safe and inclusive public spaces.

- **Social, cultural and gender-based violence.**

Organizations work in contexts of community violence, drug use, racial or ethnic discrimination, exclusion of migrants

and aggression against people with disabilities. Girls and women are particularly affected by stereotypes that restrict their presence in public space, their mobility and their access to leadership.

- **Mental health and emotional well-being issues.**

Anxiety, stress, depression and loss of motivation strongly affect adolescents and young people. Many people do not have safe spaces to express themselves, ask for help or build support networks. Experiences of violence, poverty and discrimination have a direct impact on their emotional well-being.

These observations invite us to understand violence not as an isolated phenomenon, but as a social language — the product of injustice, fear and a lack of recognition. It is from this understanding of structural causes and human effects that the regenerative initiatives analyzed in the next section of the report take shape.

Organizations' contexts and challenges

The interviews show that, even though each territory has its own reality, many organizations work in contexts marked by similar challenges, which directly affect people's well-being and their ability to take part in community, educational or sporting activities. These issues intersect and reinforce each other, creating environments where social and environmental regeneration becomes an urgent necessity.

These challenges manifest themselves through six interconnected dimensions, which cut across territories and cultural contexts:

- **Socio-economic precariousness.**

Communities face structural poverty, the absence of stable income and limited access

to basic services such as water, electricity or safe roads. Food insecurity, precarious employment, child labor and the lack of educational or professional opportunities are part of daily life for many families.

- **Institutional and political limitations.**

In many territories, the presence of the State is weak or insufficient. Organizations have to deal with complex administrative procedures, public policies that are poorly adapted to their realities, and failing child protection systems. As a result, they often end up taking on roles that should normally be the responsibility of the State.

- **Family and emotional fragilities.**



Regenerative approaches

Understanding the regenerative

When we talk about regenerative practices, we are referring to actions that do not seek only to “do no harm”, but to restore, revitalize and strengthen the systems we live in: people, communities and natural environments. To be regenerative is to create the conditions for life, in all its forms, to renew itself and flourish. But how is this concept translated into practice?

Within the organizations interviewed, the regenerative shows up in many ways: restoring ecosystems, strengthening community ties, supporting emotional well-being, promoting equal opportunities, or creating safe spaces for learning. Their actions combine care, creativity and participation. They adapt to territories and to individuals, allowing them to grow in a more conscious, supportive and sustainable way, through concrete everyday gestures.

More than a theoretical concept, the regenerative is a practice that guides the way of accompanying others, building relationships and creating opportunities in complex contexts. Where sustainability seeks to reduce negative impacts, the regenerative goes further: it aims to restore and strengthen the systems we are part of.

The regenerative in practice

Regenerating our relationship with nature

Organizations such as **Play and Train** (Spain), **Escuela MardelSurf** (Argentina), **Amigos del Mar** (Colombia), **Fundación Futaleufú** (Chile) and **Jark'ay** (Peru) understand regeneration as a process that involves the restoration of beaches, the cleaning of rivers, reforestation or the reuse of materials, always with the intention of giving function and life back to ecosystems. These practices are not only ecological but also symbolic. Restoring the land also means repairing the relationship between human beings and their environment, and turning these spaces into places of encounter and belonging.

Regenerating community life

For initiatives such as **Nexos Comunitarios** (Peru), **She Wins A.C.** (Mexico), **Fundación Barrios** (Panama), **Utopía** (Mexico) or **Panasea**

(France), the regenerative is expressed through the building of more horizontal and meaningful relationships. They seek to strengthen trust, rebuild relationships and turn competition into a space for cooperation.

Other organizations, such as **Inspiration Surf** (Peru), **Surfeando Sonrisas** (Mexico) or **Yo Soy Sus Ojos** (Peru), highlight the emotional dimension: sport and the sea can become safe spaces in which to find calm, self-esteem and a sense of belonging.

Regenerating learning and life paths

Several organizations understand this approach as an ongoing process of learning and adaptation. At **Social Skate** (Brazil), girls and young people learn by repairing and by doing: painting, cleaning or transforming spaces is also an educational and emotional experience. **Sport'Aide** (Canada) accompanies people from a place of autonomy: the organization helps each person find their own answers and develop a sense of responsibility toward their environment. From this perspective, the regenerative involves rethinking one's practices, questioning existing structures and allowing both people and organizations to grow consciously.

Regenerating across time

For organizations such as **Made for More** (South Africa), **Fundación Futaleufú** (Chile) and **Waves Lobitos**, regenerating also means seeding processes that continue beyond those who started them. At Waves Lobitos, for example, the first instructors who were trained have themselves become trainers of new generations, creating a cycle carried forward by the community itself.

This vision sees regeneration as a living, transmissible and lasting process, in which every training action leaves traces that multiply over time. The organizations interviewed show that the regenerative approach is a way of acting in relation to nature, to the community and to oneself, and that it adapts to each territory. Each organization expresses it differently, environmentally, socially, emotionally or educationally, but all of them converge toward the same horizon: creating the conditions for community life to have more meaning, more connection and more future.

Methodologies



The notion of methodology

In this report, we will use the term methodology repeatedly; it is therefore important to clarify what we mean by it.

A methodology is an orderly and conscious way of leading a process in order to achieve an educational, social or community goal. It is not just a set of activities, but also the principles, steps and conditions that allow these activities to produce the desired impact.

A good methodology fulfils several functions:

- **Providing meaning:** explaining why we do what we do and what we are trying to transform.
- **Providing structure:** organizing steps, roles and routines so that the process is clear and can be applied.
- **Ensuring coherence:** guaranteeing that all actions respond to the same human and pedagogical framework.

- **Allowing adaptation:** offering a flexible framework that can adjust to each context and community.

In community-based organizations such as Waves Lobitos, methodology is not a rigid manual but an open map: it guides practice, supports the program's values and leaves space for creativity, experience and continuous improvement.

The Toma 5 methodology in our practice

At Waves Lobitos, we work with the Toma 5 methodology, an approach created by Waves for Change in South Africa. It was born out of the need to provide psychosocial support to children and young people in vulnerable situations, using sport and play as vehicles for well-being and transformation. For us, Toma 5 functions as a simple and flexible framework that helps us bring meaning, structure and coherence to all our sessions, without limiting creativity or adaptation to context.

The methodology is built around two central elements: the five pillars that guide each session, and the three phases that accompany each participant's journey.

The five pillars form the basis of every activity, whether it is surfing, skateboarding, jiu-jitsu or art:

- **Safe space:** a physical and emotional environment in which each person feels protected, respected and listened to.
- **Reference adult:** the figure of the mentor, who accompanies with empathy, kindness and exemplarity.
- **Playful activity:** accessible and fun dynamics that motivate, stimulate and generate learning through movement.
- **Learning moment:** a short time of collective reflection, to connect the experience to life skills.
- **Connection to new opportunities:** what is learned does not stay within the session, but is connected to school, family, community and everyday life.

The three phases of the process

Toma 5 supports participants' emotional and social journey through three progressive stages:

- **Connection:** building relationships of trust and friendship within the group.
- **Teamwork and emotional management:** cooperation, self-regulation, empathy and strategies for coping with stress.
- **Projection:** integrating the learnings and projecting toward personal or collective goals that give meaning to the future.

In practice, we adapt Toma 5 to each discipline:

- in surfing, the sea becomes an open-air classroom;
- in skateboarding, perseverance and cooperation are central;
- in jiu-jitsu, we work on self-control and respect;
- in art and conservation, creativity becomes an emotional and community language.

More than a method, Toma 5 is the way we

build community: with care, play, reflection and openness toward opportunities that support the growth of every child, adolescent and young person.

This approach is not limited to Waves Lobitos. As we analyzed the practices of other organizations around the world, we discovered something revealing.

The pillars of Toma 5 in the practice of the organizations interviewed

Across the 33 interviews, we observed that the majority of organizations do not have a formally written methodology. This does not mean an absence of pedagogical structure: their practices reveal coherent dynamics, grounded in



experience, educational intuition and adaptation to each community. You may already be using Toma 5 without knowing it.

Qualitative analysis showed that many of these practices naturally coincide with the five components of the Toma 5 methodology. Even without using technical language, organizations place central importance on elements such as the safe space, the presence of a reference adult, play as a pedagogical tool, learning moments and the connection to new opportunities.

This shows that methodologies can emerge directly from practice, and that pedagogical knowledge is built through observation, accompaniment and accumulated experience.

Pillars shared intuitively

The analysis of the interviews thus highlights the recurring presence of the five pillars of Toma 5, with varying levels of formalization:

- **Safe space (82%).** The majority of organizations create environments where participants feel protected, listened to and respected. Emotional care runs through everything as a cross-cutting theme.
- **Reference adult (82%).** Teachers, coaches and mentors play a central relational role: they accompany, support, hold space and model behaviors based on trust and empathy.
- **Playful activity (70%).** Play, creativity and a recreational dimension are used as pedagogical tools to encourage participation, motivation and learning through experience.
- **Learning moment (61%).** Classes and workshops include spaces where participants practice, experiment and consolidate skills through direct action.
- **Connection to new opportunities (58%).** Many organizations link learning to the community, to environmental projects, to school or to new roles, allowing the effects to extend beyond the immediate activity.

Overall, these findings show that, even in the absence of a formalized methodology, there is a practical coherence that reflects the pillars of Toma 5. The organizations interviewed build educational and community processes grounded

in care, trust, play and reflection.

Methodologies emerging from the territories

Based on the interviews, we identified multiple ways of organizing educational, sporting and community practice. Although each organization develops its own methodology, these experiences share principles and structures that allow us to recognize common dynamics within the regenerative approach.

More than closed models, these are living methodologies, built from experience, from the territory and from people. Some are inspired by existing frameworks, others develop empirically, but all of them seek to generate human, social and environmental impact through active participation and meaningful learning.

Methodologies grounded in the body, experience and the environment

Many organizations use movement, play and contact with nature as the starting point for learning. Disciplines such as circus, climbing, surfing, adapted sport or outdoor activities become spaces in which bodily experience makes it possible to work on confidence, perseverance, managing fear and our relationship with the environment. In these approaches, falling, effort and progression are not seen as obstacles but as essential elements of the educational process. The body becomes a vehicle for learning about oneself, about others and about the territory we inhabit.

Methodologies centered on connection and community life

Other experiences emphasize the building of meaningful relationships. Sport and collective activities are designed as spaces of encounter, cooperation and care, where the relationship between participants, mentors and community matters as much as the activity itself. Mentorship, close accompaniment and horizontality emerge as key elements. In many cases, former participants take on roles of leadership, facilitation or accompaniment, ensuring continuity of processes and strengthening the community fabric from within.

Participatory and collective-learning methodologies

Methodologies also emerge that prioritize the active participation of the community in the design and development of projects. Organizations co-construct rules and objectives with the community, avoiding paternalism and promoting co-responsibility. These different practices reinforce the idea that knowledge is not imposed but built collectively, integrating local knowledge, life experiences and shared learnings.

Shared contributions and learnings

Looking at these methodologies as a whole, several common elements emerge that outline a shared regenerative approach:

- **Active participation and youth as protagonists:** methodologies encourage children, adolescents and young people to be central actors in the process, by participating in decision-making and in shaping the rules and dynamics.
- **Experiential learning:** sport, art and contact with nature are used as means to develop socio-emotional skills and generate lasting learning.
- **Reflective structure:** most practices include moments of opening, experience and reflective closing, which help participants integrate what they have lived through.
- **Effective inclusion:** adaptations, level-based progression and personalized support enable the participation of people with diverse capacities and realities.
- **Applied regeneration:** individual well-being is linked to the restoration of relationships and ecosystems, strengthening the connection between people, community and the environment.
- **Sustainability and projection:** methodologies that train local leaders or rely on systematized materials show a greater capacity for continuity and expansion.

These elements show that, despite the diversity of contexts, organizations share a common way of accompanying, caring for and educating. These practices are nonetheless rooted in complex realities, and several challenges remain.

Challenges and perspectives

Which challenges remain? Despite their richness, organizations face common challenges:

- Limited formal documentation, which makes it harder to transmit learnings.
- A strong dependence on volunteer work and limited resources.
- Little measurement of long-term impact.
- The need to strengthen processes of monitoring, evaluation and systematization.
- These challenges do not invalidate existing practices, but they highlight clear opportunities for improvement and for collaboration between organizations.

What perspectives open up from these experiences? From the set of methodologies analyzed, several learnings emerge that can guide the strengthening of the regenerative approach:

- Cyclical learning structures (opening – action – reflection – closing).
- Rituals that strengthen the sense of belonging.
- Mentorship and local leadership as pillars of sustainability.
- The integration of environmental and social dimensions.
- Participatory evaluation through simple tools.
- Methodological design that integrates accessibility and equity.

The methodologies identified show that the regenerative approach does not express itself through a single model, but through diverse practices that share a common intention: to create the conditions for well-being, connection and the development of more conscious and supportive communities.

These experiences demonstrate that, in different territories, ways of acting are already being built that regenerate relationships, restore trust and open up possible futures.

Good practices identified



Adapted sport and inclusion

In the initiatives interviewed, adapted sport appears as a language of inclusion: it allows each person to reinhabit space, body and group. It is not about correcting a limitation, but about recognizing diversity and creating real conditions for participation. That is why, more than a perfect model, these organizations function as laboratories: they test, adjust and learn in context.

This analysis is based on the experiences of organizations such as **Play and Train** (Spain), **Made for More** (South Africa), **Yo Soy Sus Ojos** (Peru) and **Actitud** (Peru), among others. Several transferable practices emerge from this study:

- **Step zero:** getting to know the person — capacities, context, expectations — before the first session.
- **Flexible structure:** a basic framework that can be adapted in terms of timing, materials and roles.
- **Safety and gradual progression:** additional

support when needed and gradual steps toward autonomy.

- **Rituals of belonging:** opening and closing moments that strengthen trust and motivation.
- **Qualified accompaniment:** small teams and trained instructors.
- **Continuous improvement:** evaluation after each session in order to adjust the next one.

In summary, adapted sport works through a matrix of principles: connection, gradual progression, safety and collective learning. An essential balance emerges: relational sensitivity without technical safety can lead to risky situations; technical rigor without listening can produce rigid and exclusionary practices. It is precisely this balance that creates the real conditions for inclusion and social regeneration.

Cultural heritage and community identity

Within the experiences analyzed, the heritage dimension appears less frequently, but it is particularly significant. Here, heritage is not understood as a frozen inheritance from the past, but as a living process: something that is transmitted, transformed and updated through everyday practices, bodies and territories.

From a regenerative perspective, working with heritage means: reconnecting people to their history, identity and environment, and using this shared memory as a foundation for strengthening the sense of belonging and community cohesion. Regeneration is therefore not limited to environmental or social dimensions, but extends to symbolic and cultural ones as well.

Two experiences illustrate this in complementary ways:

- **Imilla Skate** (Bolivia), where skateboarding is a tool for revaluing Indigenous and female identity.
- **Environmental Youth Alliance** (Canada), where nature, ancestral knowledge and environmental education come together to strengthen the intergenerational connection to the land.

In both cases, activating memory, identity and local knowledge makes it possible to restore deep relationships between people, community and territory. Heritage thus becomes a pedagogical

language that connects past, present and collective projection, opening up paths of transformation that combine identity, cultural justice and long-term sustainability.

Family participation: when regeneration begins at home

Among the most consistent findings of the comparative analysis, the role of families in regenerative processes stands out. Their participation appears as a structural factor for well-being and sustainability: the changes generated by the programs only consolidate when they extend into the family environment. Involving families is also a pedagogical choice: strengthening co-responsibility, rebuilding trust and creating a culture of shared care.

How are families integrated in practice?

The organizations interviewed develop different strategies for family integration:

- **Emotional accompaniment:** the work focuses primarily on mothers, fathers or



caregivers, based on the observation that many of the difficulties faced by children and young people stem from unresolved family dynamics. Adults are placed at the center of the intervention.

- **Building connection:** *Club Millantú* (Chile), *Fundación Futaleufú* (Chile) and *Surfeando Sonrisas* (Mexico) use sport as a catalyst for family connection, by offering shared activities that generate spaces for encounter and communication.
- **Models of co-responsibility:** at *Surfeando Sonrisas*, families take part in logistics committees, while *8vos a los 30s* (Ecuador) promotes a system of family memberships that contributes to the program's economic sustainability. *GOALS Haiti* (Haiti) maintains regular and direct contact with households, thereby strengthening mutual trust and the community network.

What challenges does family participation pose? The main challenge lies less in the absence of participation than in its quality and depth.

- **Transfer of responsibility:** some organizations, such as *Environmental Youth Alliance* (Canada), point out that inclusion can become symbolic if it is not accompanied by a genuine transfer of responsibilities, knowledge and decision-making power.
- **Pedagogical training:** *Youth Sport Uganda* (Uganda) notes that effective participation requires ongoing training and support processes for families and community leaders, in order to ensure pedagogical coherence over time.
- **Structural factors:** work patterns, lack of time or generational gaps often limit direct involvement.

Social regeneration begins within the home. When families participate actively, learnings extend beyond the program and become part of daily life. Families are no longer simple beneficiaries, but co-educators and co-creators of the transformation process. This shift from paternalism to family agency is one of the most significant contributions of the regenerative approach.

Gender equity and women's leadership

Within the regenerative practices analyzed, gender equity does not appear as an isolated objective or a simple indicator to be reached, but as a daily practice that transforms relationships, modes of participation and decision-making spaces. Promoting the leadership of women and people with diverse identities involves not only ensuring access, but also recognizing knowledge, skills and forms of care that have historically been made invisible.

Four lines of action emerge:

Representation as a starting point

Several organizations place representation as the initial condition for equity.

Environmental Youth Alliance (Canada) makes it a governance principle: 50% of the board is composed of young people, opening up spaces for women, racialized people, 2LGBTQIA+ communities and people with disabilities. Equity is also worked on through self-definition and mutual recognition practices, such as decolonial introductions, which strengthen a relational leadership grounded in listening, care and the creation of safe spaces.

Intervening in contexts of greater vulnerability

In contexts of strong social vulnerability, gender equity is approached through a structural reading of inequalities. *GOALS Haiti* (Haiti) draws on the analysis of the differentiated impact of social, climate and economic risks on women and girls, by setting up workshops on gender-based violence, women's leadership programs and rules of equal participation that guarantee parity between women's and men's teams. These strategies aim not only to increase participation, but to transform mindsets and promote a culture of co-responsibility, by linking education, awareness-raising and community action.

Sport as a space for women's leadership

Sport and culture emerge as key tools for strengthening women's leadership from a young age. *She Wins A.C.* (Mexico)

uses sport to develop self-confidence, communication and teamwork, viewing sporting practice as a space for social learning. Visibility of girls in traditionally male-dominated arenas, combined with institutional alliances, strengthens the appropriation of these spaces. In a complementary way, **8vos a los 30s** (Ecuador) prioritizes the presence of women and queer people in its audiovisual productions, helping to normalize diverse leaderships within the sporting field.

- **Equity as collective co-responsibility**

Some organizations approach gender equity from a cross-cutting and community perspective. **Utopía A.C.** (Mexico) integrates equity into educational programs focused on positive masculinities, children's rights and community leadership, by linking actions with other organizations and with public institutions. This approach shows that the empowerment of women cannot rely on women alone. It requires collective transformations, also involving men and institutional structures.

Overall, these practices show that gender equity and women's leadership are not built solely by occupying visible spaces, but by generating conditions of trust, agency and continuity. From a regenerative perspective, equity thus becomes a living, collective and transformative process, capable of strengthening the resilience and sustainability of communities.

Care for the environment and environmental sustainability: caring for the environment to regenerate relationships

If gender equity regenerates human relationships, care for the environment regenerates territories and the bonds between people and the ecosystems they inhabit. These practices are not limited to ecological conservation: they bring together direct action, collective learning and emotional experience. To regenerate means to relearn how to coexist with the environment and to recognize that human and environmental well-being are deeply interconnected.

How does this translate into practice?

- **Learning in nature:** several organizations develop their programs directly in natural spaces. **Environmental Youth Alliance** (Canada) works in community gardens and native plant nurseries, accompanying its activities with rituals that strengthen the affective bond with the land. These actions are paired with simple rituals: opening and closing circles, moments of shared reflection, collective meals — all of which reinforce the affective bond with the land and with the group. **ISOP** (Costa Rica) uses surfing or rafting to raise environmental awareness. Direct contact with rivers and the ocean makes it possible to consolidate daily habits of care and to build a shared environmental culture, grounded in collective experience rather than in abstract discourse.
- **Anchoring in the territory:** the analysis shows that care for the environment is strengthened when there is an emotional bond. The Mountain Protectors project of the **NGO Victor Rimac** (Peru) was born out of a deep emotional connection with the Cordillera Blanca, combining environmental education and community awareness in order to convey a systemic understanding of ecosystems. This approach fosters a gradual appropriation of the territory by young participants, who develop environmental leadership and a sense of responsibility toward the spaces they frequent.
- **Training young people as guardians:** a recurring pattern in the organizations analyzed is the promotion of environmental leadership among young people. **Amigos del Mar** (Colombia) trains young people as guardians of the marine environment. The young people of Environmental Youth Alliance not only take part in activities, they also take on roles of leadership and governance, thereby strengthening co-responsibility. Ecological restoration also appears as a central educational practice. **Jark'ay** (Peru) transforms degraded spaces into productive areas through tree planting. **Club Millantú** (Chile) combines climbing with regular clean-ups and biodiversity monitoring.

Caring for the environment is not only about restoring ecosystems, but about cultivating conscious relationships between people and the territories they inhabit.

These environmental practices show that movement and sport are at the heart of our relationship with territories. It is precisely this dimension that the next section explores in more depth, by looking at how sport becomes a tool for well-being and social transformation.

Sport as a tool for well-being and social transformation

The interviews reveal a clear shift: sport stops being an end in itself and becomes a space for well-being, collective learning and social participation. This shift is accompanied by a shared critique of traditional sporting models, still marked by competition, hierarchy and selection.

Three lines of work emerge:

- **Questioning competitive logic**
Several organizations highlight that institutional sport tends to reproduce a logic of performance that excludes those who do not fit dominant criteria of success, at the expense of the well-being and overall development of children and young people. In response, **Utopía A.C.** (Mexico) frames its programs within the approach of sport for development: the value of practice is not measured by victory, but by its capacity to generate trust, participation and opportunities throughout life. This shift in perspective seeks to give sport back its social and educational function, moving it away from the culture of rankings.
- **Well-being as a starting point**
In many of the experiences analyzed, well-being is not a side effect but a central pedagogical principle. Within **ISOP** (Costa Rica), for example, the priority given to the emotional dimension translates into clear rules: if someone is not feeling well, the activity stops. The objective is not to "tough it out" but to feel safe enough to take part. Mutual support among participants is an integral part of the educational process. Similarly, **Te Mahatu** (Chile) removes any technical evaluation: the objective is not to learn to surf, but to develop calm, perseverance and self-confidence. These pedagogical choices broaden participation and reduce dynamics of comparison and exclusion.



- **Learning together**

Non-competitive methodologies foster cooperation and the building of lasting relationships. **Yo Soy Sus Ojos** (Peru) structures inclusive running around collective rituals that strengthen the sense of belonging and value the diversity of bodies and abilities. **She Wins A.C.** (Mexico) and Bent But Not Broken (Peru) use sport to encourage the development of cross-cutting and transferable skills: confidence, leadership, responsibility and resilience. **GOALS Haiti** (Haiti) and **Nexos Comunitarios** (Peru) link sport and community participation, using physical activity as a meeting point to work on cooperation, communication and awareness of social and environmental issues.

These approaches open up concrete paths for rethinking physical education, youth programs and public policies, and they raise a central challenge: ensuring the long-term sustainability of these models.

Innovations in financial and organizational sustainability: sustaining without losing meaning

One of the most widely shared challenges among the organizations analyzed is finding ways to ensure their economic viability without giving up their ethical coherence or social mission. While many NGOs continue to rely on donations, grants or institutional partnerships, some have developed more autonomous strategies that allow them to diversify their income, professionalize their management and project themselves over the long term.

Six inspiring models:

- **Pedagogical approach to funding:** Among the most inspiring experiences, **VUSS** (Brazil) proposes a pedagogical approach to funding. Rather than simply granting sponsorships, the organization supports structures in the strategic use of resources, teaching them to reinvest, plan and optimize funds. Funding thus stops being a one-off form of support and becomes a tool for learning and institutional strengthening.

- **Technical support and incubation:** Other initiatives focus on technical support. At **Panasea** (France), sustainability is built in collaboration with a social and solidarity economy incubator that supports project management and partnerships while preserving community roots. This kind of articulation makes it possible to balance the human value of the actions with a more stable economic base.
- **Creative and cultural economy:** Creativity also appears as a key resource. **Sport'Aide** (Canada) combines institutional funds with private resources, and develops cultural products such as books or comics, which broaden its educational impact while generating complementary income. In this case, communicating the project's values also becomes a sustainability strategy.
- **Mobilizing the network:** A similar approach, though based on a different logic, can be observed at **8vos a los 30s** (Ecuador). Thanks to its recognition in the climbing world, the organization manages to mobilize networks, brands and allies to fund projects democratizing sport in rural and Indigenous communities. Here, symbolic capital is transformed into a collective resource when it is put at the service of a clear social objective.
- **Hybrid NGO/social enterprise model:** The experience of **Utopía A.C.** (Mexico) shows another possible path: the creation of a social enterprise alongside the NGO, designed to generate its own income and reduce dependence on external donors. Although this hybrid model entails greater complexity, it responds to a strong conviction: economic autonomy is a condition for maintaining political and ethical coherence over time.
- **Circular economy:** Other organizations develop models grounded in the creative and circular economy. **SkatePal** (United Kingdom), for example, finances part of its actions through the sale of branded products, while transferring skills and leadership to local associations. Similarly, **Amigos del Mar** (Colombia) links recycling, environmental education and community income generation, integrating financial sustainability and a sense of belonging.

In summary, these experiences show that sustainability is not limited to "raising funds". It involves rethinking organizational culture:

professionalizing management, diversifying sources of income, ensuring transparency and thinking strategically about how resources are used. From this perspective, sustainability becomes a pillar of the regenerative approach. It

does not only ensure the continuity of actions, but also strengthens the autonomy, local identity and ethical coherence of projects over the long term.



Identified challenges: between commitment, creativity... and structural limits

The analysis of the 33 interviews shows that, beyond the diversity of contexts, organizations face very similar challenges. These limits do not call into question their impact or their legitimacy; on the contrary, they help us understand the real conditions under which regenerative practices are built.

- **Financial fragility as a point of tension.**

The main challenge identified is economic instability. The majority of organizations depend on donations, grants or one-off support, which makes long-term planning, the consolidation of stable teams and the broadening of impact more difficult. *"The lack of stable funding forces many people to work on a voluntary or part-time basis, which limits continuity and generates*

burnout.” (interview of September 24th 2025, Moviendo NGO, Chile)

- **Organizational overload.** Another recurring limit is organizational overload. Teams are often small and take on multiple responsibilities. This makes it harder to ensure continuity, to transmit learnings and to consolidate internal processes. *“One of the biggest issues we have is that we’re not yet very credible, precisely because we’re new in this field — even though, in the other youth-related strand I told you about, we already have many references at the sporting level.”* (interview of September 23th 2025, Víctor Rimac NGO, Peru).
- **Persistent social and cultural barriers.** The interviews reveal that inclusion remains a daily challenge. In several contexts, cultural norms restrict the participation of women and girls in sport, or make it harder for them to remain in programs. *“Maybe we could grow further if we had paid staff in charge of going to schools or to institutions working with people with disabilities. That’s where you find your audience and bring them to training sessions, because you also have to go and look for them. It’s hard for them to find us on their own, precisely because of the disability. If they can’t see, it’s not as if they were walking*

down the street and stumbled across posters.” (interview of September 23th 2025, Yo Soy Sus Ojos, Peru).

- **Lack of systematization.** Although most organizations develop solid and coherent practices, many do so without formalized methodologies or evaluation tools. This empirical approach allows for strong adaptation to context, but it makes it more difficult to measure impact, share learnings or replicate experiences. The lack of systematization also limits access to funding and institutional recognition. Yet the analysis shows that many organizations share common principles in their way of accompanying, caring for and educating. This opens up a clear opportunity: turning accumulated experience into shared knowledge.

The challenges identified do not slow the regenerative movement; they define it. They reflect organizations that act in complex contexts, with few resources and with strong human commitment. Recognizing these limits opens up a space for dialogue, training and networking. Not to correct from the outside, but to strengthen from within practices that are already transforming communities, relationships and territories.



CONCLUSION

The analysis presented in this report highlights the existence of a set of practices which, from very different territories, disciplines and contexts, share the same intention: to create more favorable conditions for well-being, relationship-building, learning and collective life. Through sport, education, art, our connection with the environment or community work, the organizations we met develop concrete ways of accompanying, caring for and strengthening the capacities of people and communities.

Despite the diversity of approaches observed, points of convergence clearly emerge. The experiences analyzed give a central place to the quality of relationships, to the creation of safe spaces, to learning through experience, to territorial rootedness and to projection over time. In this sense, the regenerative does not appear as a single methodology or a model to be reproduced as is, but as a shared orientation, which takes shape differently depending on local realities, organizational histories and community needs.

The report also shows that these practices are built under conditions often marked by financial fragility, organizational overload, social inequalities and a lack of institutional recognition. These limits do not diminish the scope of the initiatives observed. On the contrary, they remind us that regeneration does not unfold in ideal contexts, but on the basis of complex realities crossed by tensions, constraints and constant efforts of adaptation.

In this context, one of the main lessons of this research is undoubtedly the following: it is not so much about inventing regenerative practices from scratch as about better recognizing, connecting, documenting and strengthening experiences that already exist. Many organizations already carry, in their ways of acting, principles of care, transmission, participation and transformation that deserve to be made more visible and more widely shared.

This report is therefore a step in a broader process. It opens up paths for continuing to systematize learnings, consolidate methodologies, foster exchanges between organizations and strengthen a field of practice that is still emerging, but already rich in experience, knowledge and perspectives. More than a point of arrival, it offers a common foundation for continuing the dialogue and collective work around what it means, today, to regenerate relationships, communities and territories.

Report 2026
Regeneratives
Initiatives



Appendices
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