

RELEARN 2021 ANARCHIVE

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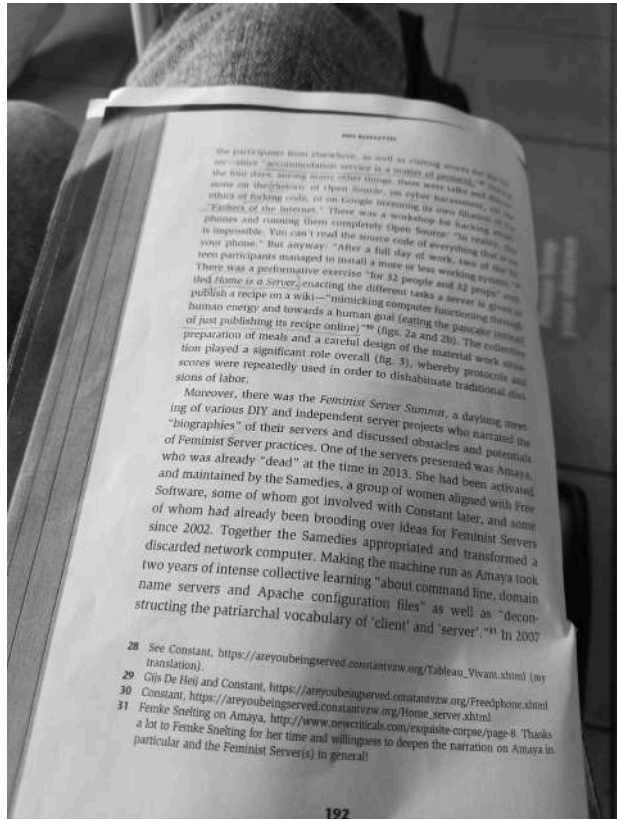
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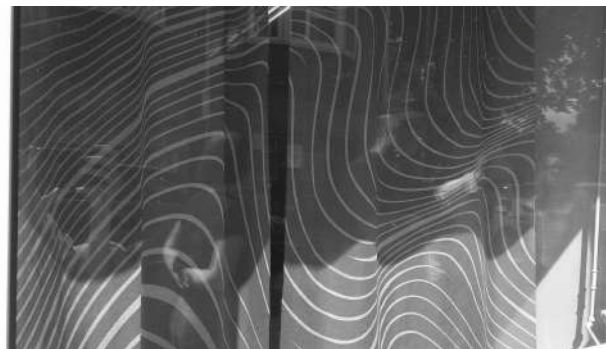
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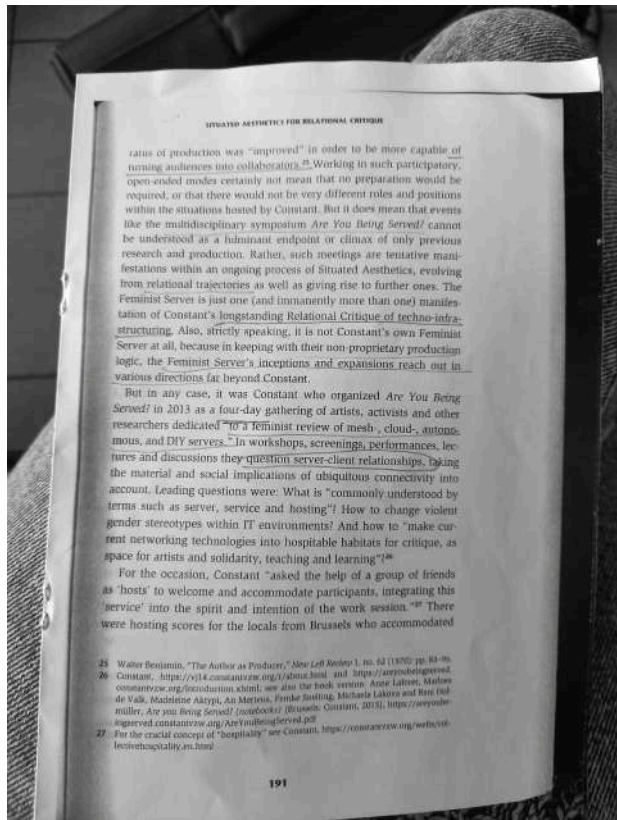
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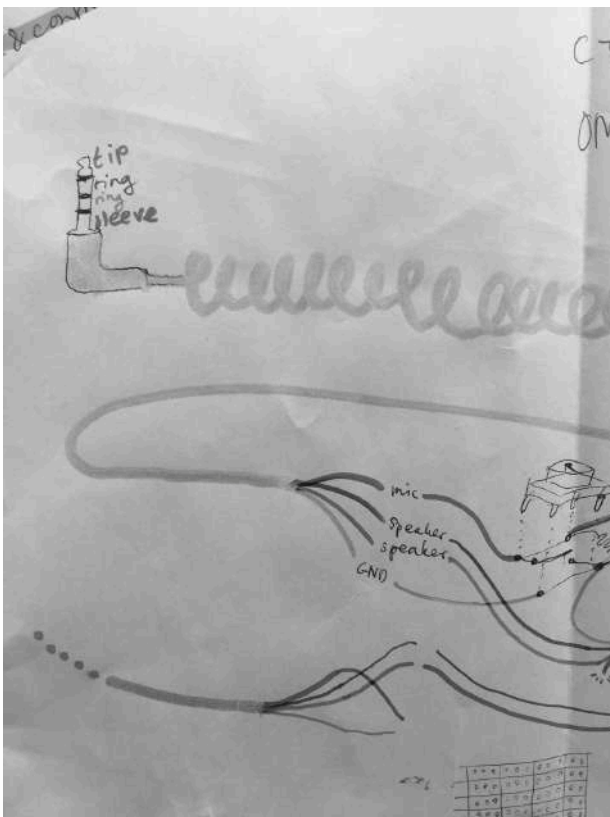
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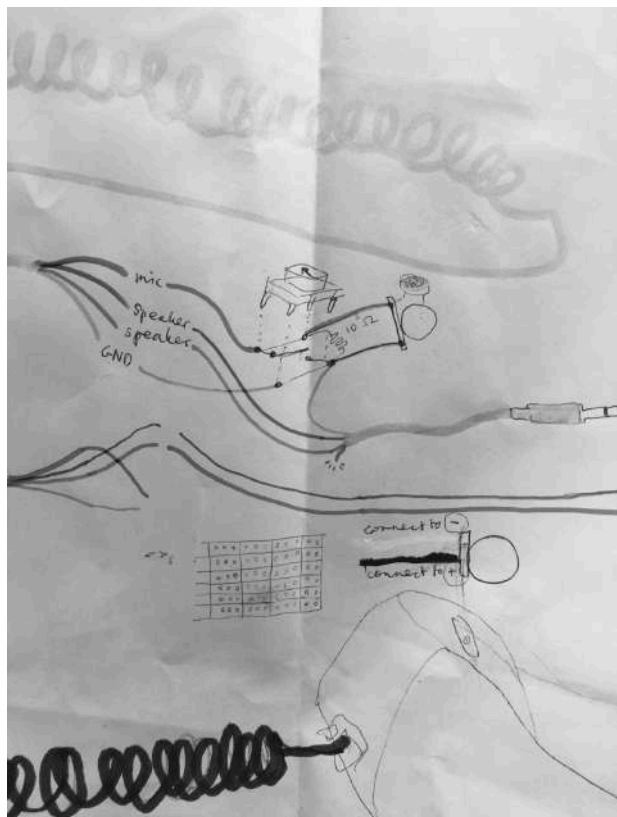


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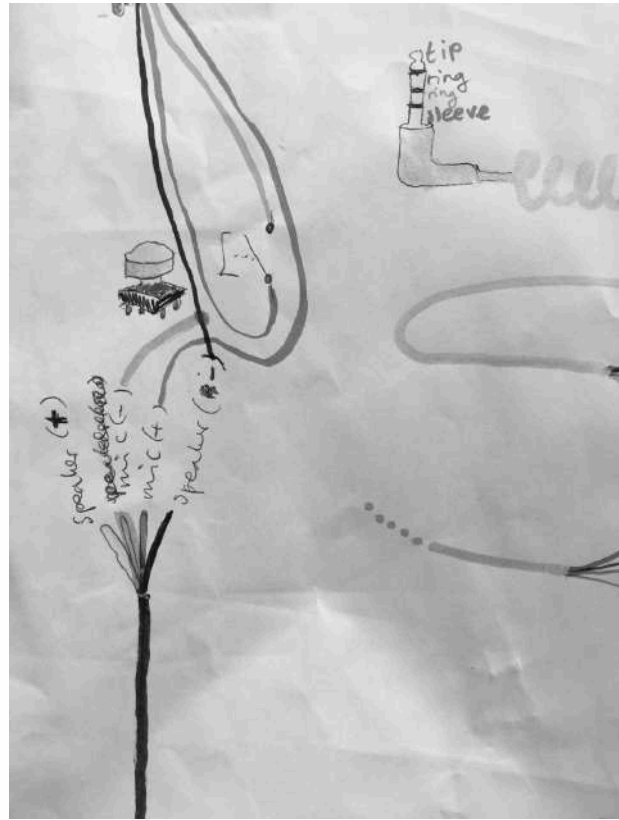
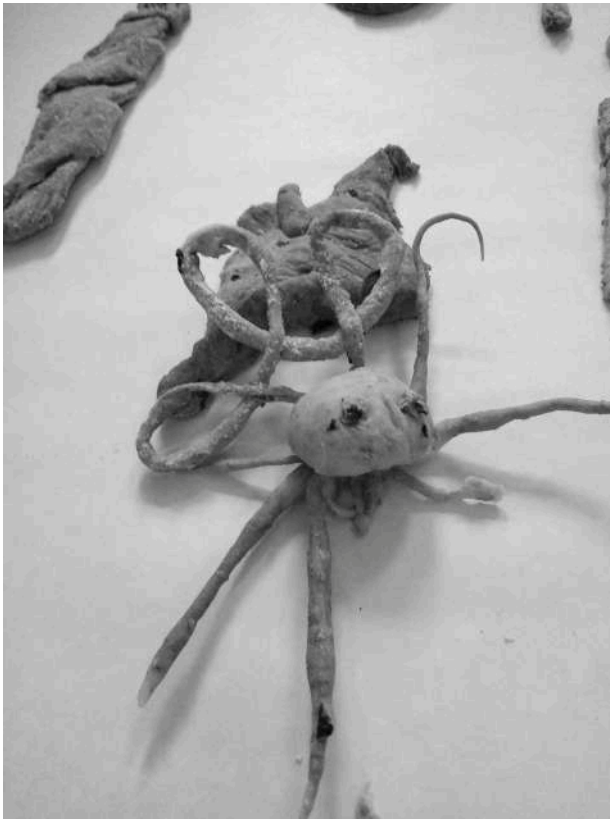


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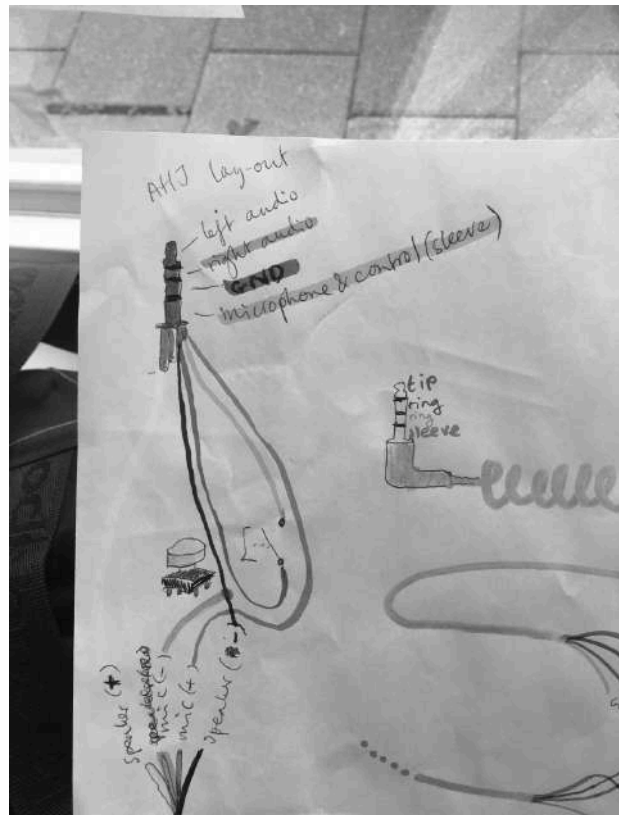


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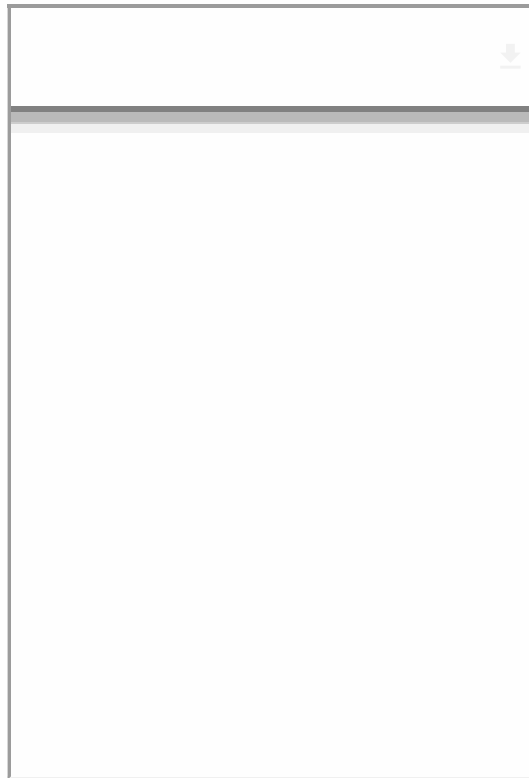
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"Nuccio Ordine, an Italian professor, has written an essay of this title (the Useless), to my knowledge not translated into English (now yes) usefulness of knowledge which has no immediate translation into sp Perhaps the type of things that make us better human but don't have material pay off. He is talking about the Humanities, or philosophy, are disconnected within the obvious 'making money of it'. He talks 'useful' being only understood as something that has to do with a pr application and, above all, an application with monetary outcome. H



man, who no longer has time to dwell on useless things, is bound to machine". If there is a sector of society where this concept of utility it is perhaps business and the business organization. The traditional conceived as a machinery, is obsessed with effectiveness. Therefore obvious 'utility' is bound to generate antibodies. Here is a list: infor duplications of or shared roles, debates, free floating time, etc. Even a free space of ideas, requires from us an immediate summary and p leaving things with 'no closure' is high, even a sign of 'bad manage: be effective, concrete, practical, sharp, simple, outcome driven, conc is no room for the 'use-less' time where there is no obvious practica the very least, politically incorrect to behave that way. The constrain approach to organizational life is missing the point. It kills creativity Detractors of the 'use-less', 'not obvious-outcome-yet', say that the waste. They tend to see the issue in black and white, where only a ty management. But the presence of some 'use-less' space and time m: ultimate usefulness. Leaders should protect 'use-less' spaces as muc oxygen." https://libgen.rs/search.php?req=nuccio+ordine&lg_topic=libgen&open=0&view=simple&res=?

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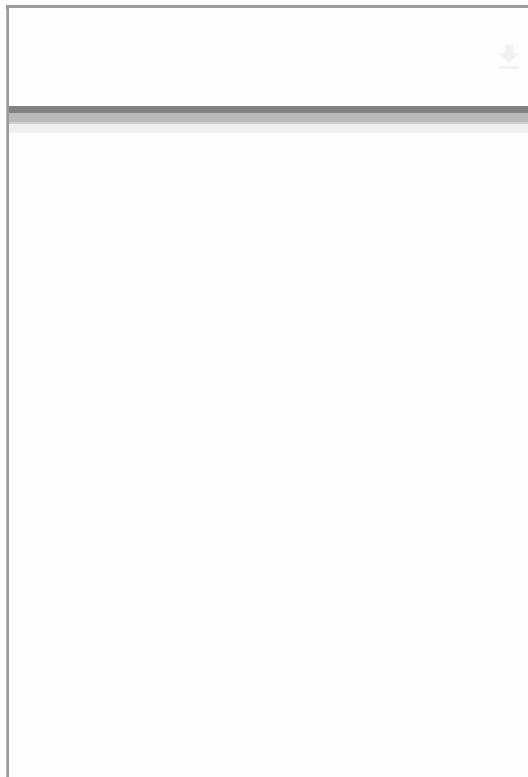
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caffeine.aexotic.net/



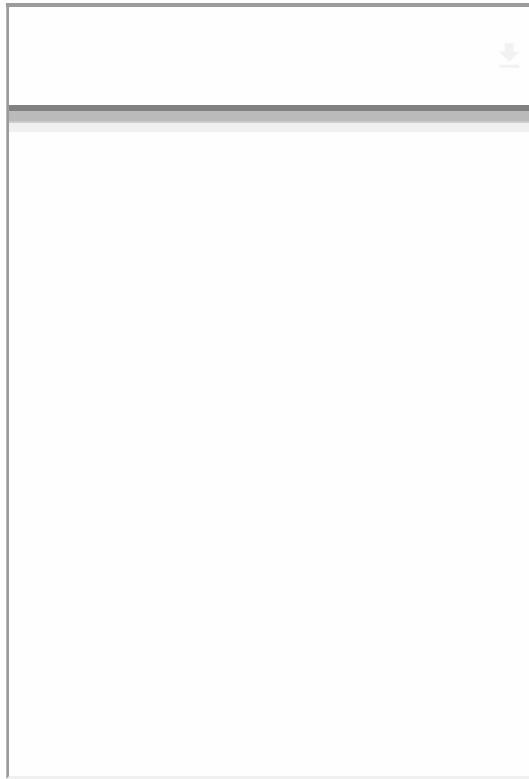
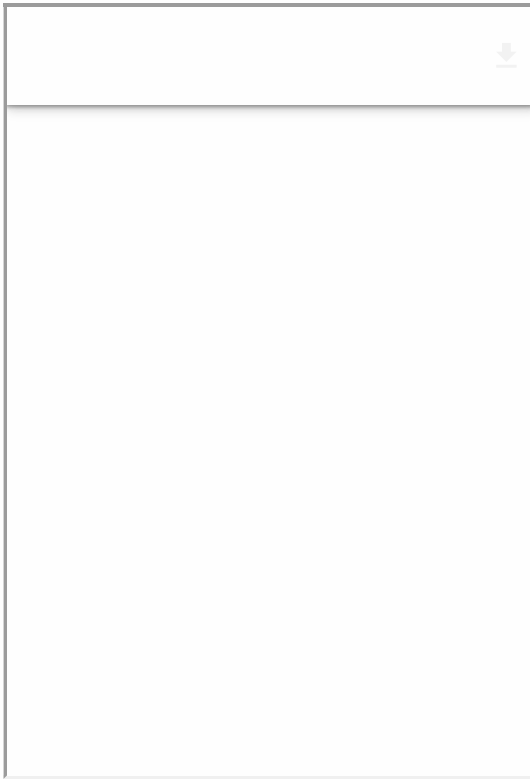
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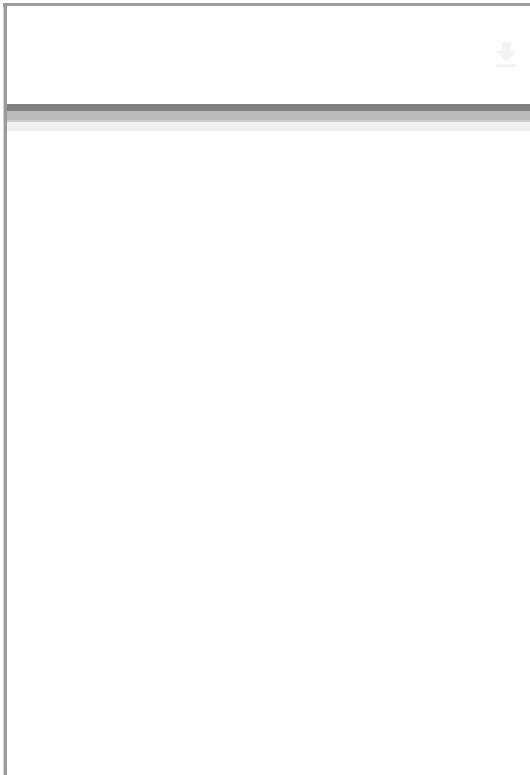


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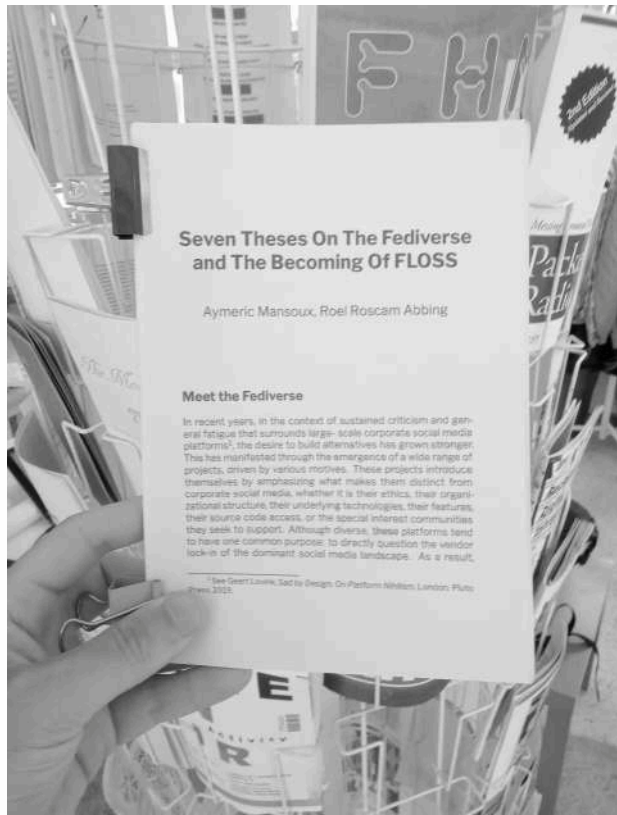
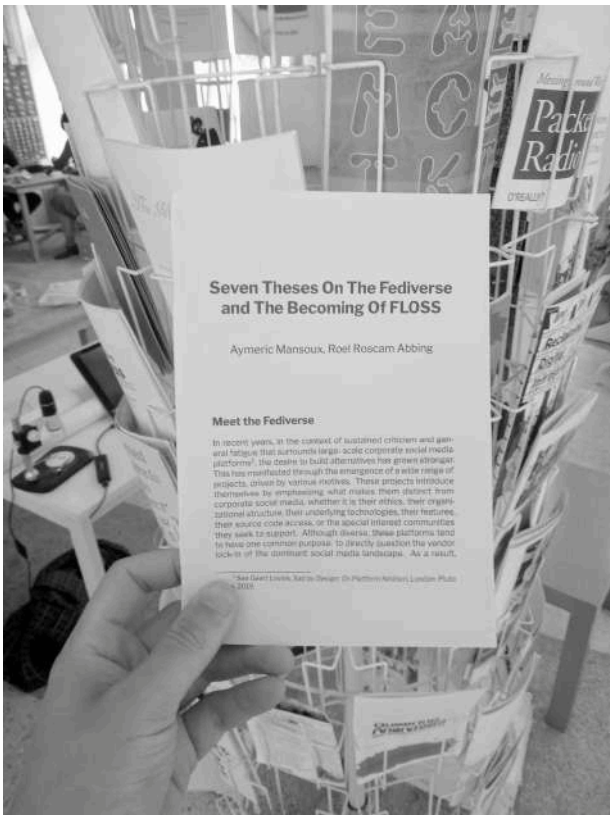
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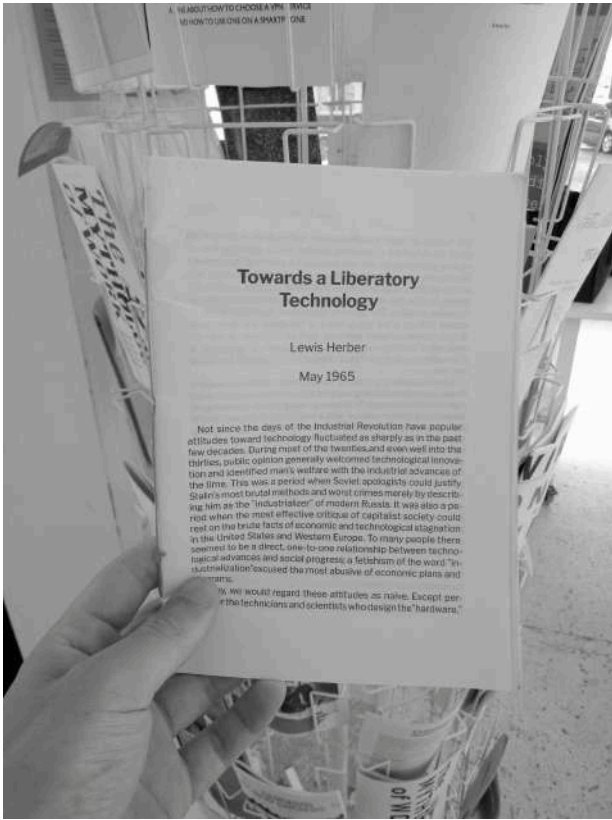
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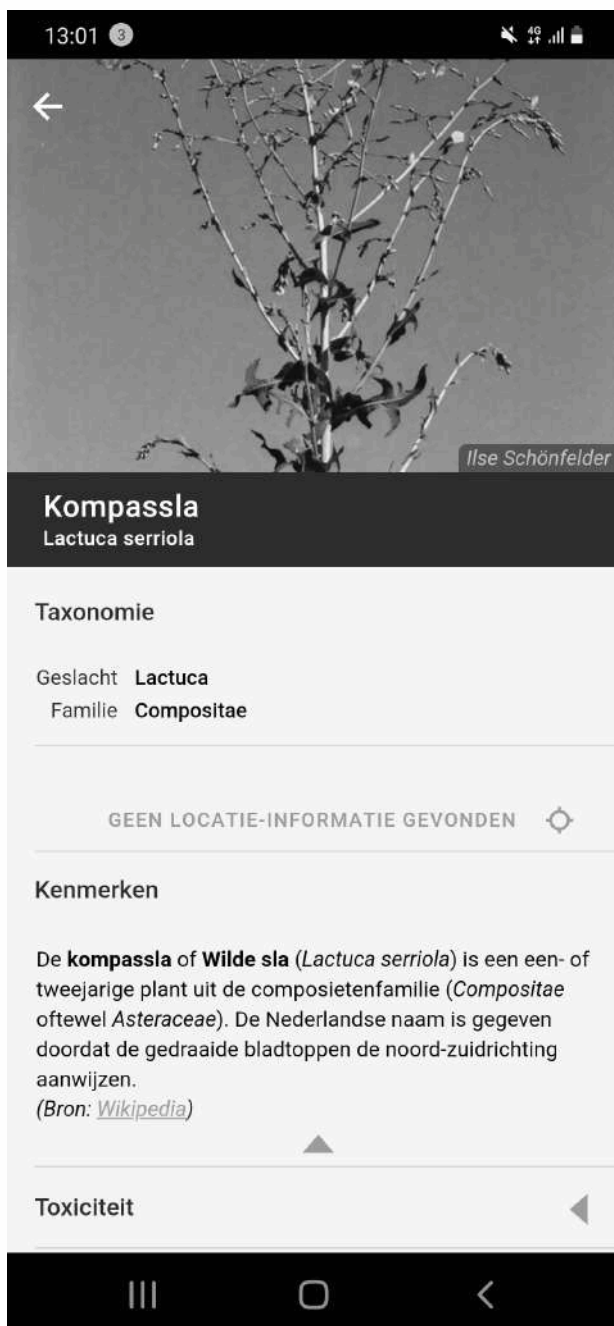


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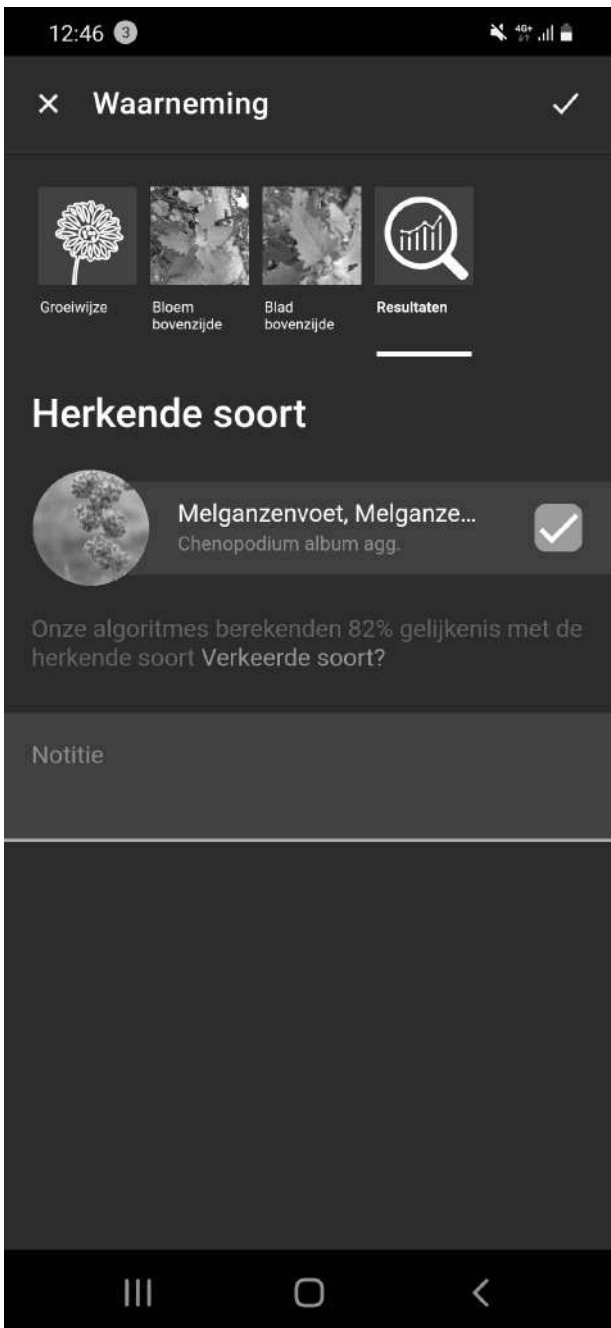
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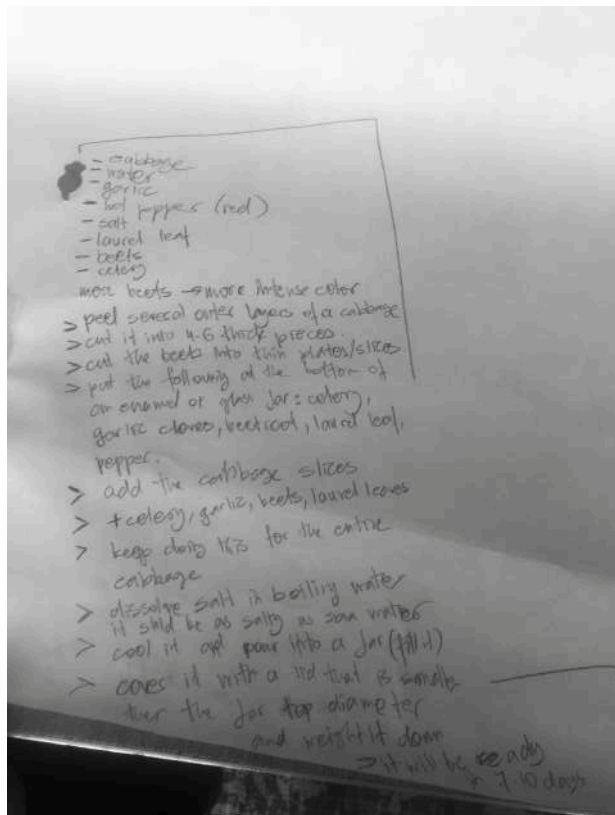


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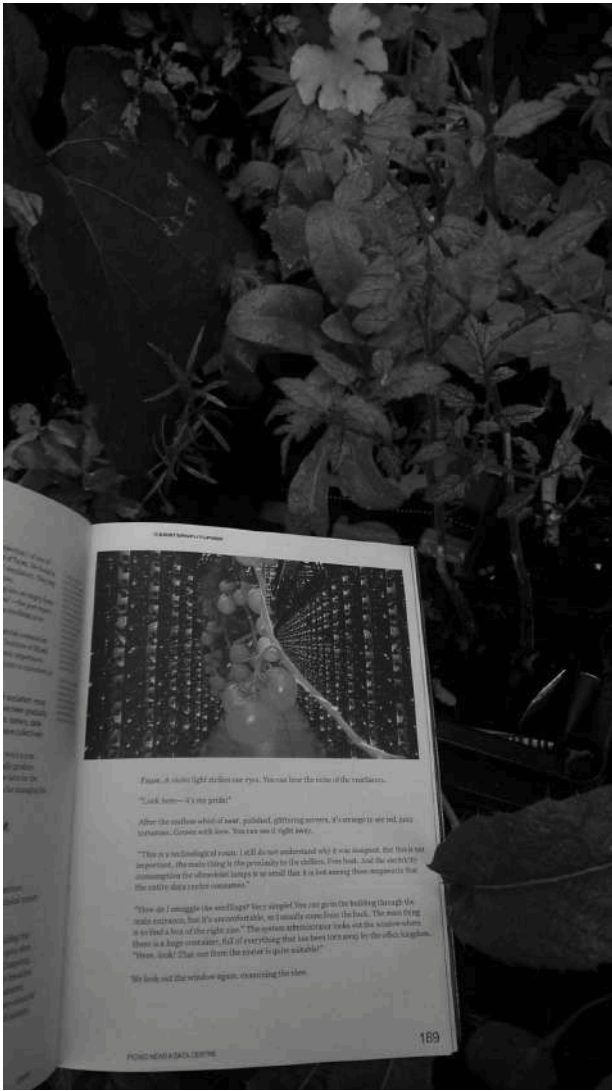


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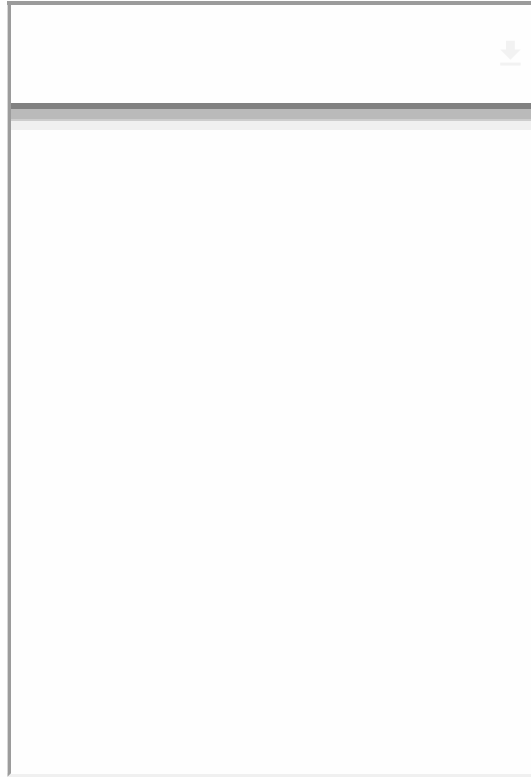
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<https://www.internetexchangemap.com/#/metro-area/rotterdam>

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<http://networks.land/reference/physical/>

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<https://antenneregister.nl/>

<https://antennekaart.nl/>



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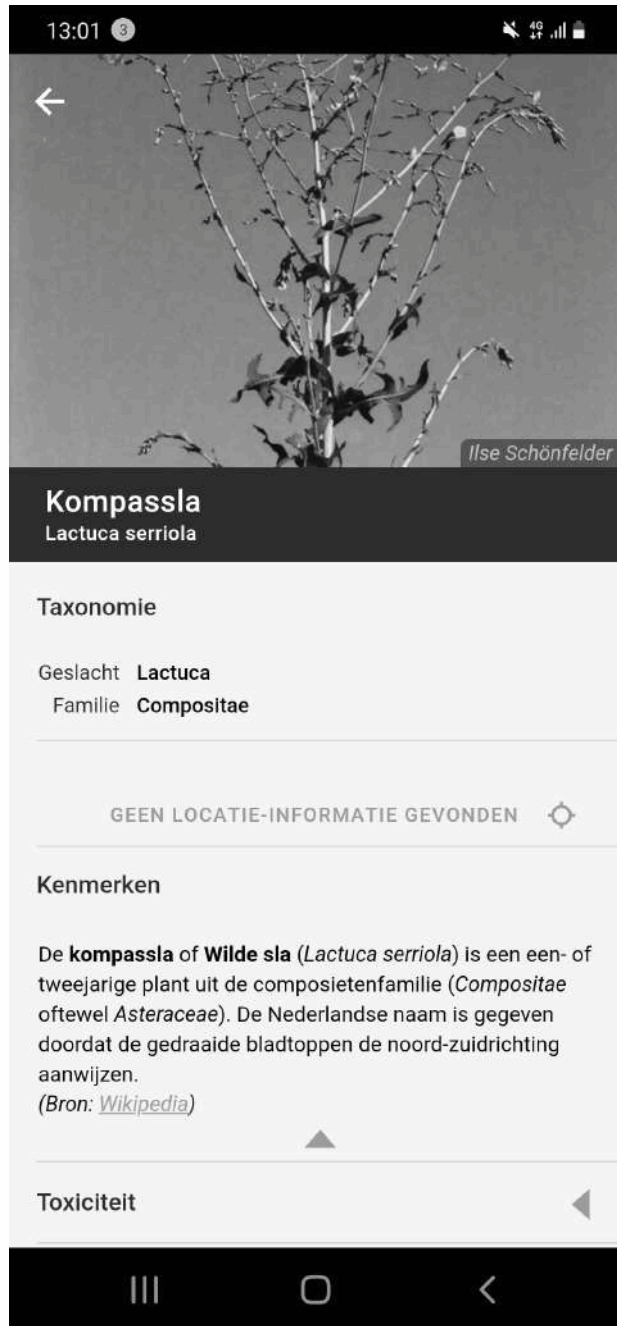
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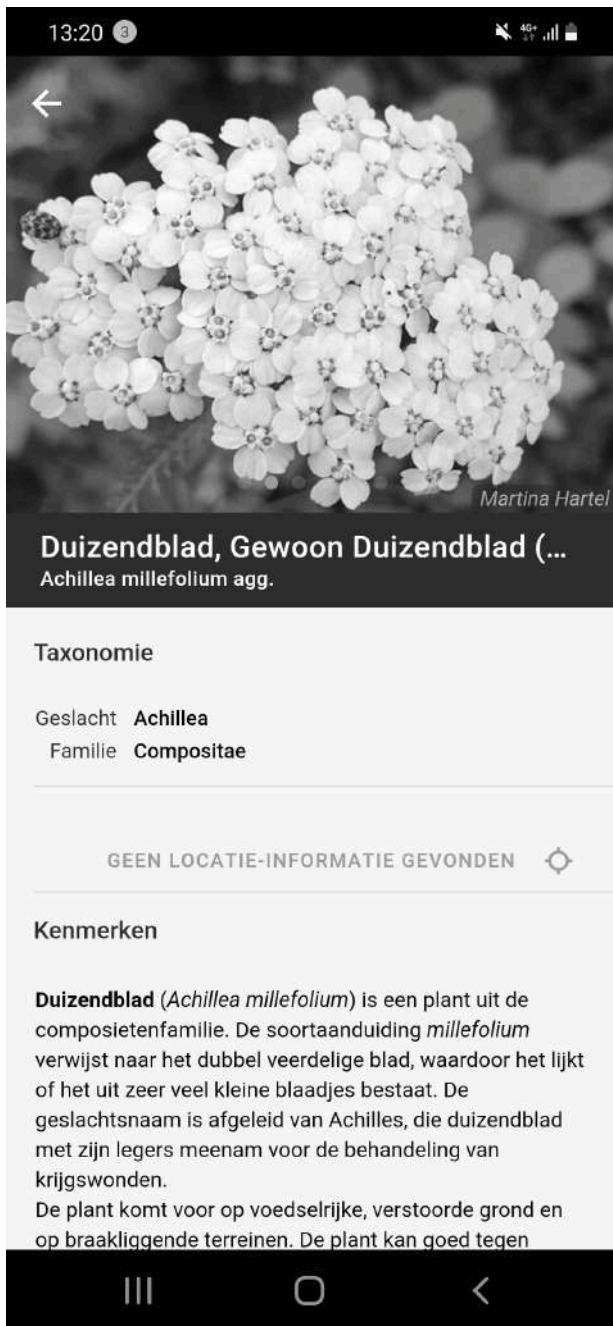


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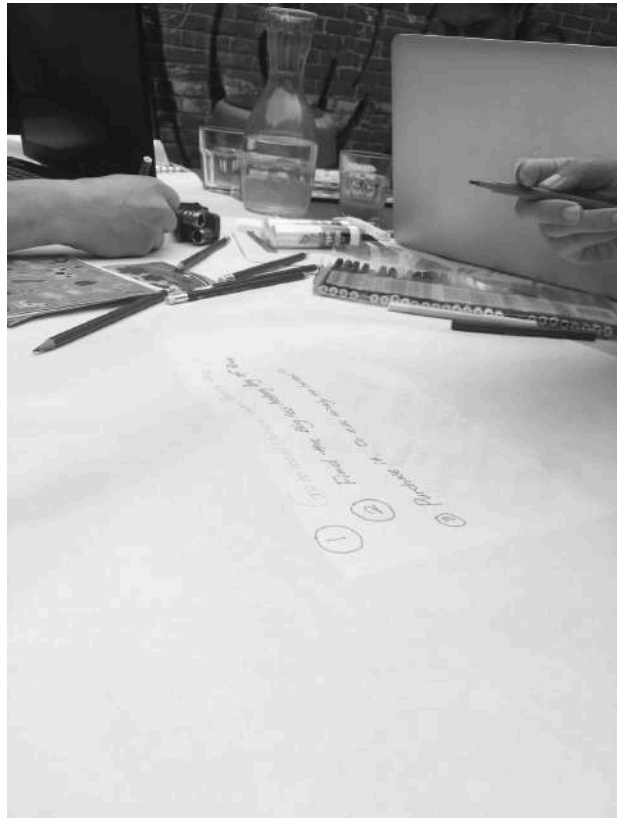


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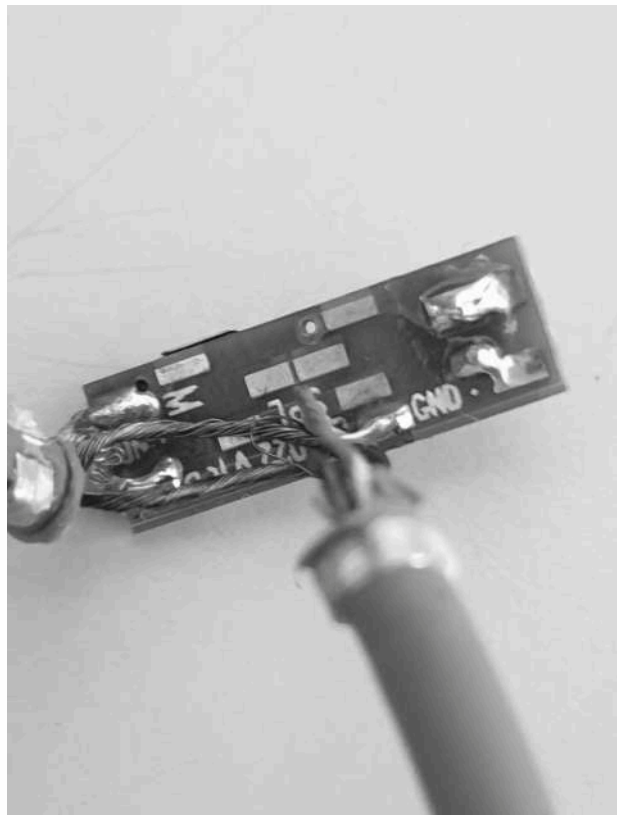


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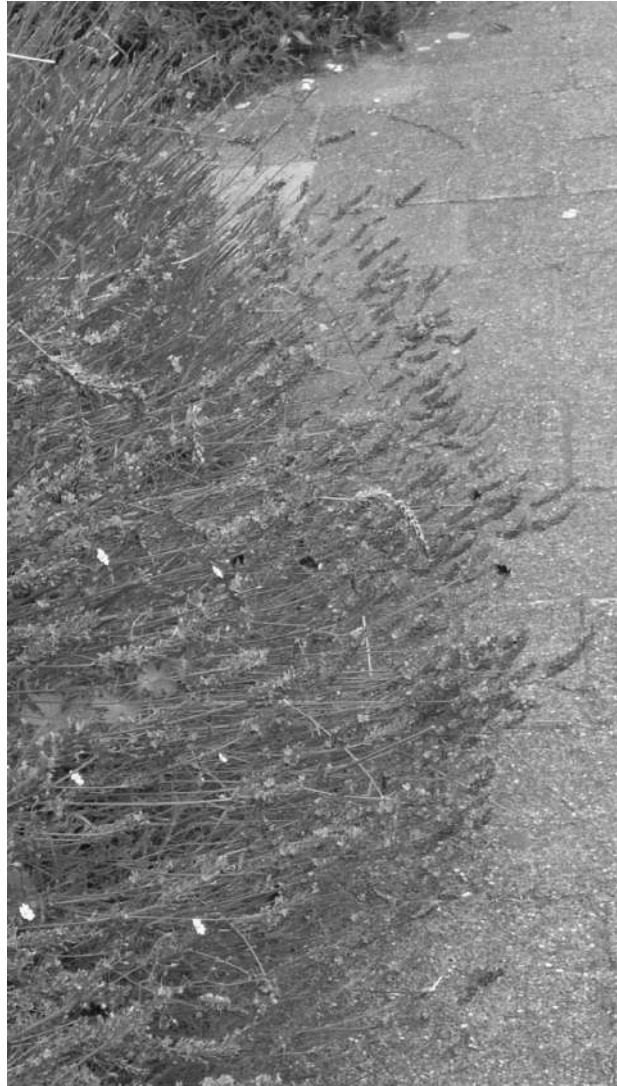
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"When two hands touch, there is a sensuality of the flesh, an exchange of warmth, a feeling of pressure, of presence, a proximity of otherness that brings the other nearly as close as oneself. Perhaps closer. And if the two hands belong to one person, might this not enliven an uncanny sense of the otherness of the self, a literal holding oneself at a distance in the sensation of contact, the greeting of the stranger within? So

much happens in a touch: an infinity of others – other beings, other spaces, other times – are aroused."
<https://www.diaphanes.net/titel/on-touching-the-inhuman-that-therefore-i-am-v1-1-3075>

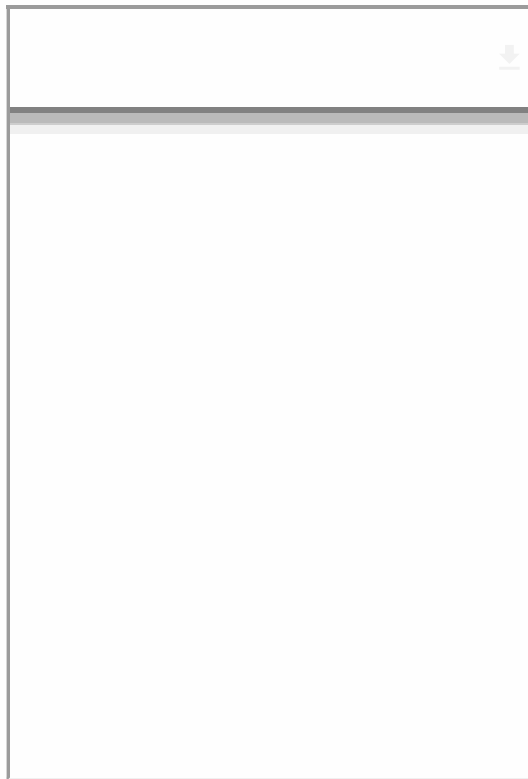
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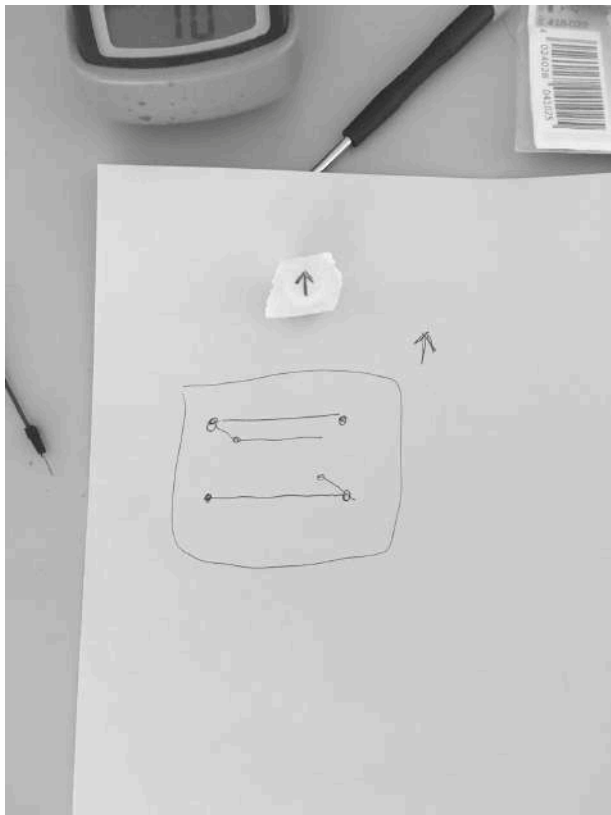


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kompassla

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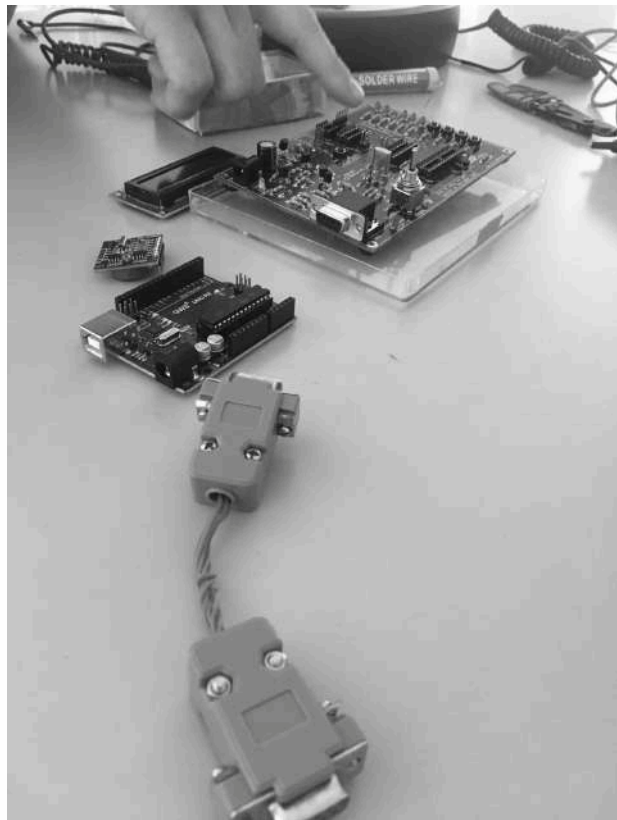
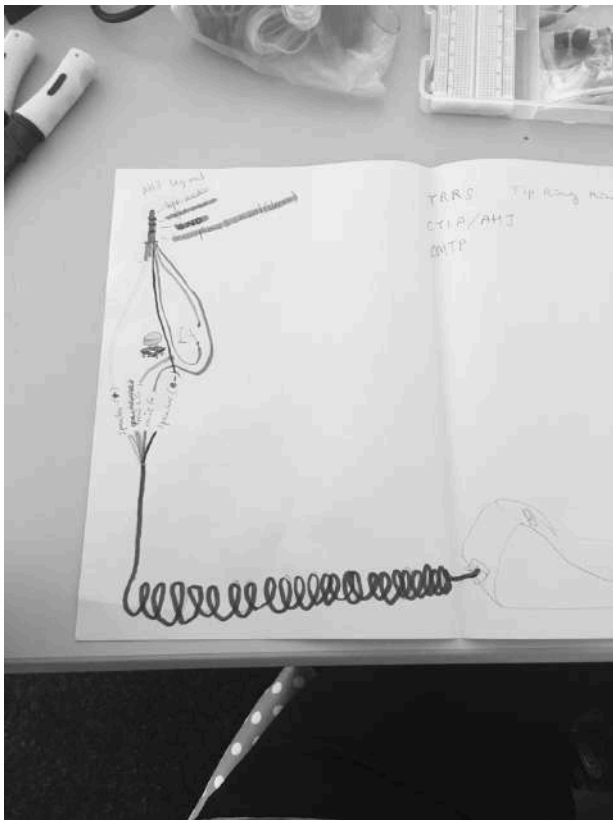


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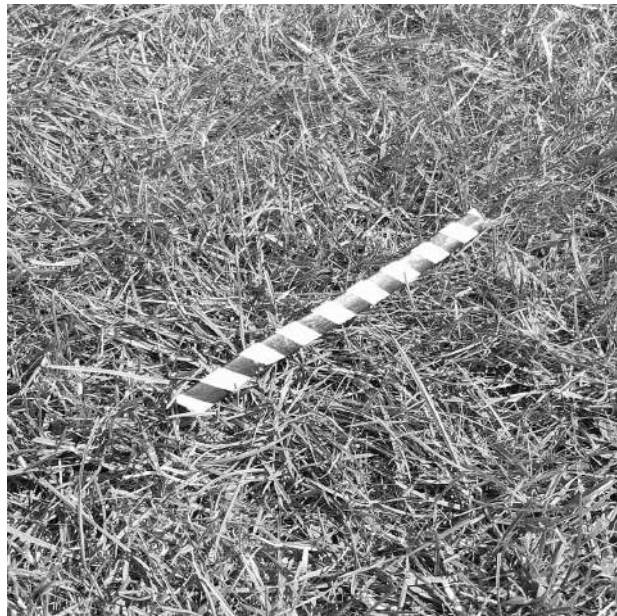
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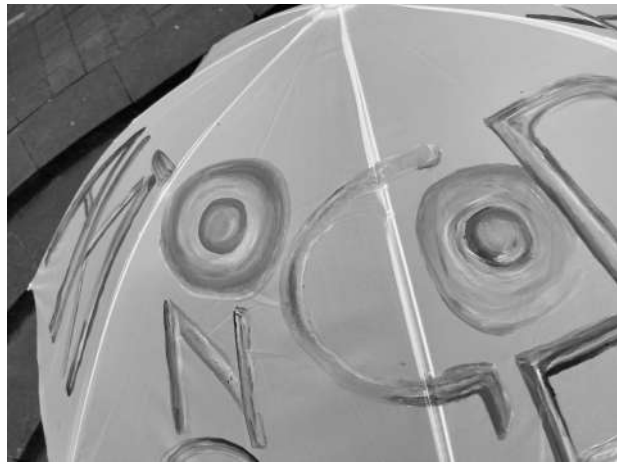
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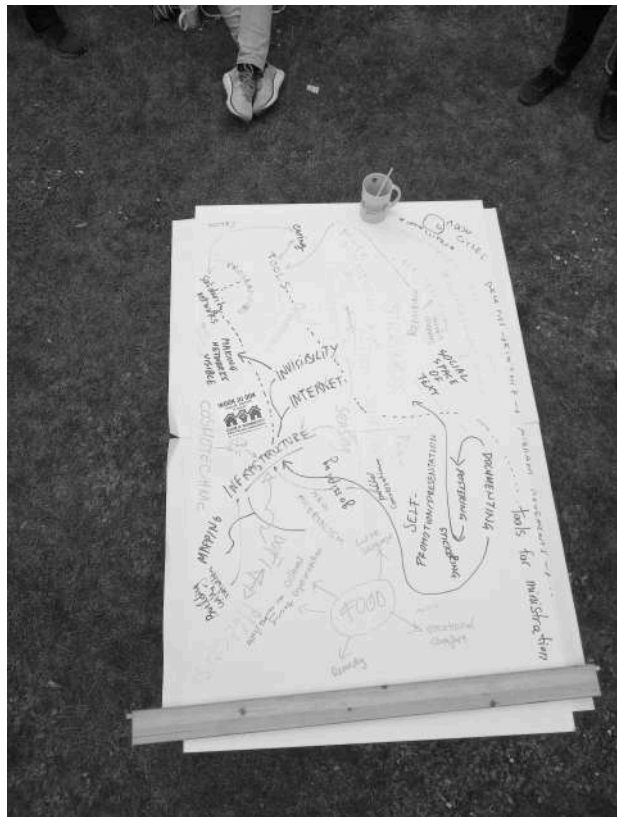
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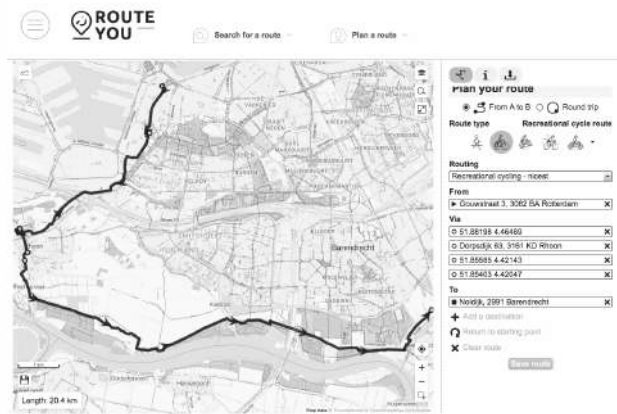
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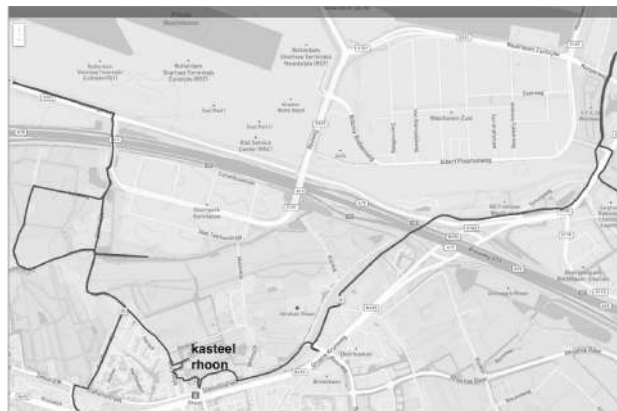
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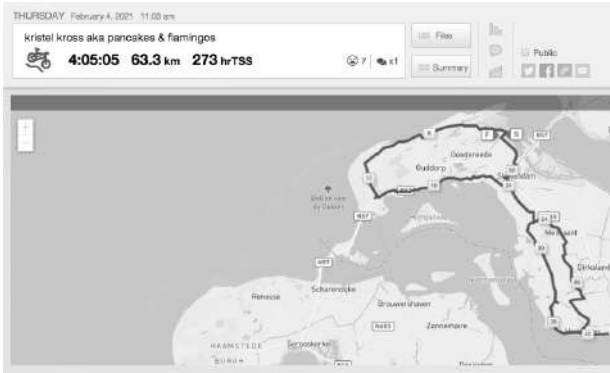
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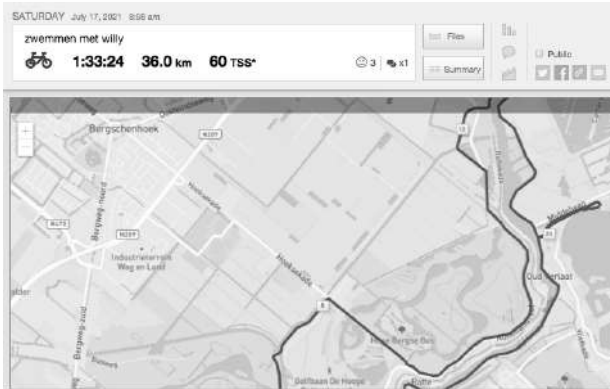
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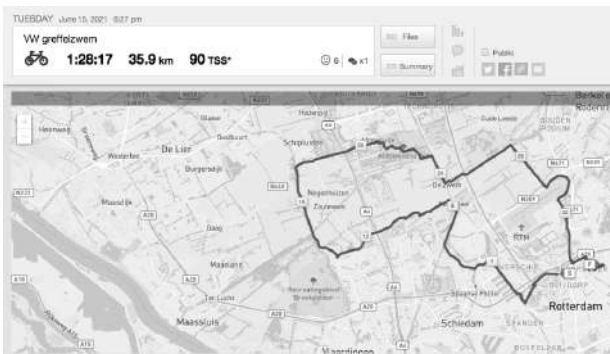
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<https://www.groentenzondergrenzen.nl>

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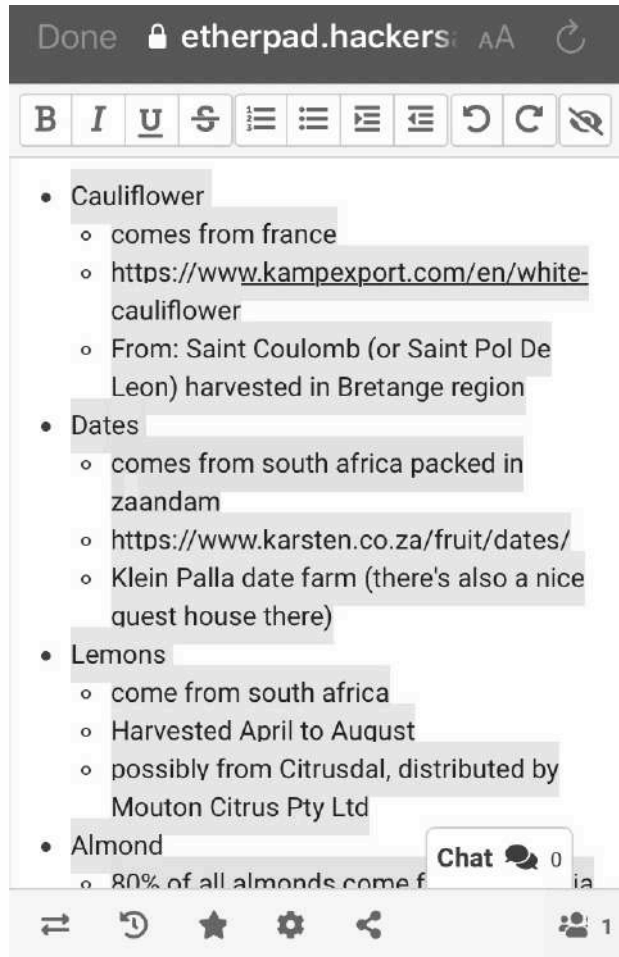


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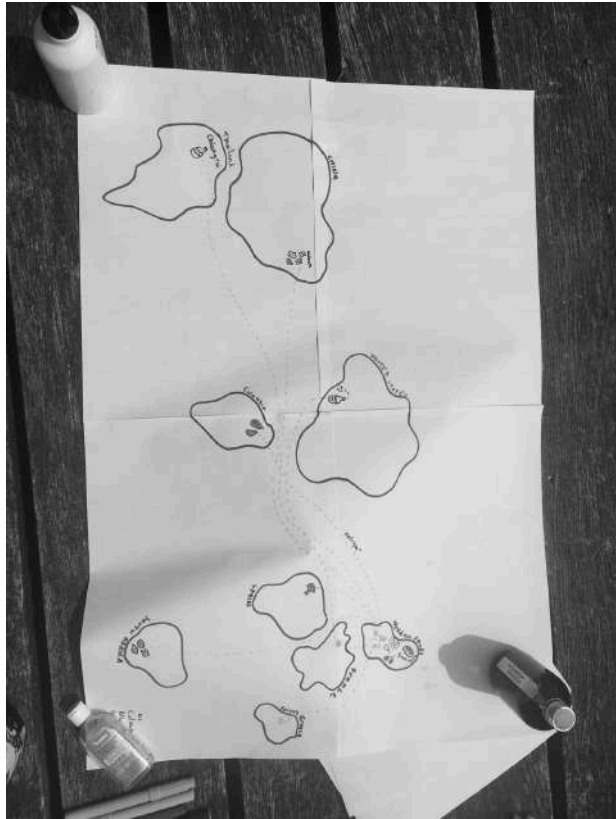
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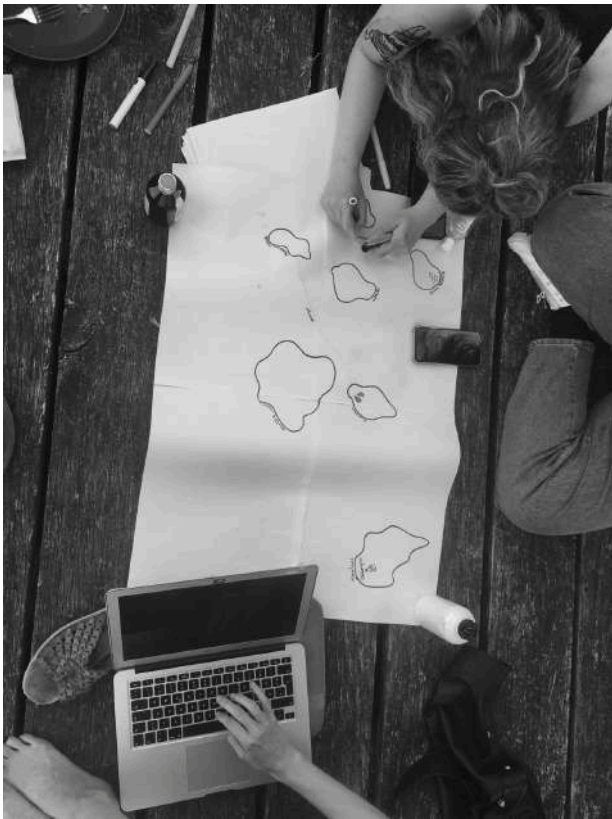
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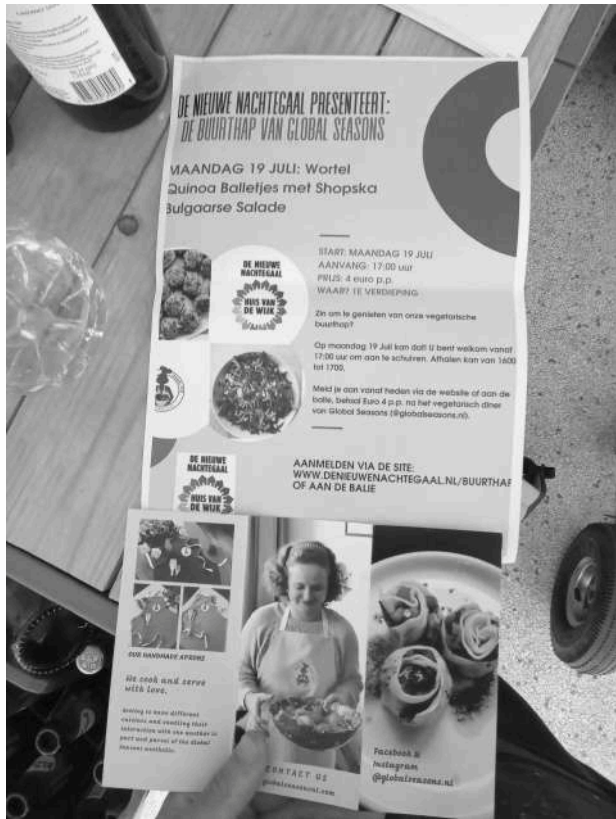
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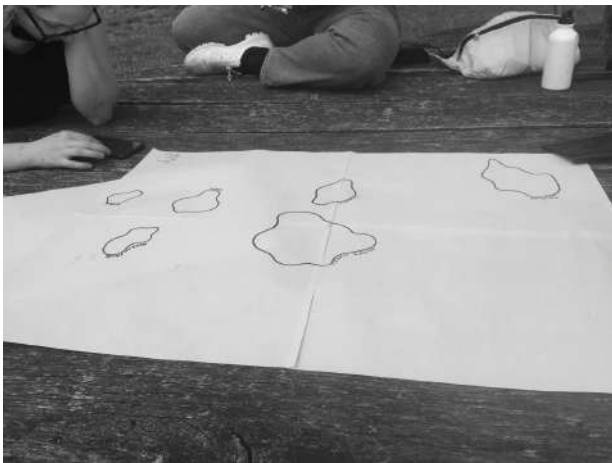


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https://d2w9rnfcy7mm78.cloudfront.net/8672981/original_92feb1241599957001?bc=0



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https://d2w9rnfcy7mm78.cloudfront.net/176108/original_cfd729791386134832?bc=1

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<https://tdingsun.github.io/reading-machines/>

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<http://ook.website>

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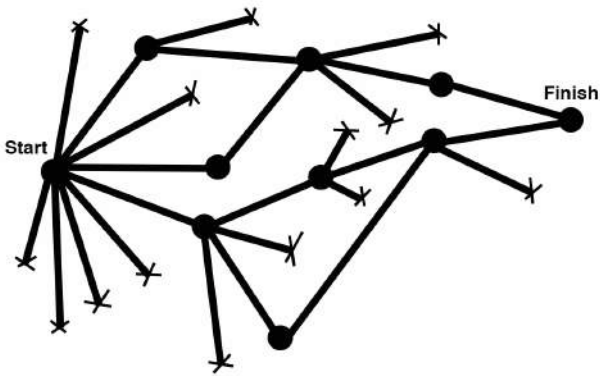


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114

direct action gets the goods

[https://en.m.wikipedia.org/wiki/Citizens%27 Commission to Inve](https://en.m.wikipedia.org/wiki/Citizens%27_Commission_to_Inve)

113

In Rotterdam gaat het om de Van Nellefabriek, waar dit knooppunt wordt ondergebracht in het datacenter van het bedrijf SmartDC.

<https://www.rijnmond.nl/nieuws/1288435/Internetknooppunt-breidt-uit-naar-Rotterdam-Belangrijke-stap>

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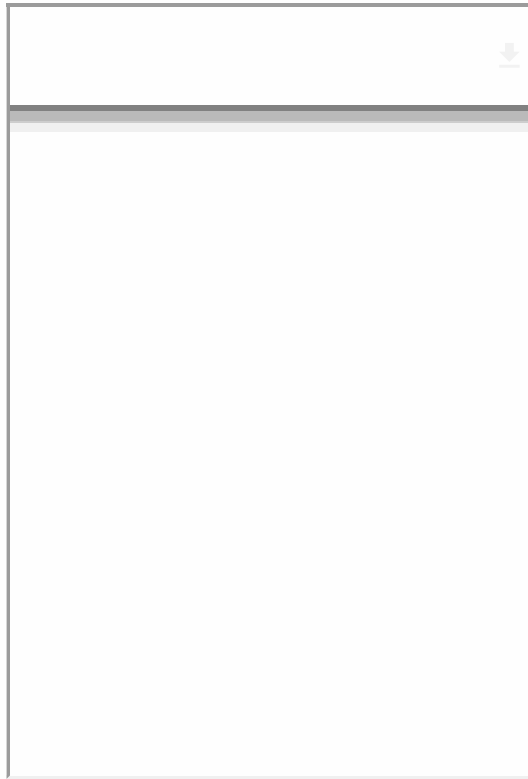


110

We zitten buiten voor het markante bollenpandje aan tafel met een drankje. Binnen staat het vol met groen. Het monumentale pand in Delfshaven is lang onbewoonbaar geweest. Het was bijna in de vergetelheid geraakt, ware het niet voor Tonny van Sommeren. Zij heeft het een tweede leven gegeven als greenhouse én als spin in het web van de lokale gemeenschap.

<https://versbeton.nl/2021/07/kunstenaars-zetten-zich-af-tegen-gentrificatie-ik-ben-geen-gebruiksmiddel-voor-uitdrijving/>

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Born from the tradition of farmer’s almanacs that reaches back as far as ancient Mesopotamia, Black Almanac embraces artificiality and the chemical-materialist potential of food as a locus for planetary transformation. Named for the fertile soil of the Nile River Delta – from which systematic agriculture and the words “alchemy” and “chemistry” descend – Black Almanac is a plan for 2050 that plots 31 fundamental steps – from infrastructure to institutions, one per growing season – to construct a viable food system by the autumn of that year. By eating we translate the planet and the planet in turn translates us. Black Almanac’s goal is not merely the piecemeal replacement of outmoded tools, malfunctioning chemopolitics and a reactionary food culture. It is the production of a new earth. <https://almanac.black/>

99



98

From "In the Wake: On Blackness and Being" by Christina Sharpe, on the "wake work" of Black annotation and Black redaction: “We have been reminded by [Sadiya] Hartman and many others that the repetition of the visual, discursive, state, and other quotidian and extraordinary cruel and unusual violences enacted on Black people does not lead to a cessation of violence, nor does it, across or within communities, lead primarily to sympathy or something like empathy. Such repetitions often work to solidify and make continuous the colonial project of violence. With that knowledge in mind, what kinds of ethical viewing and reading practices must we employ, now, in the face of these onslaughts? What might practices of Black annotation and Black redaction offer?” (116, bold added)

97

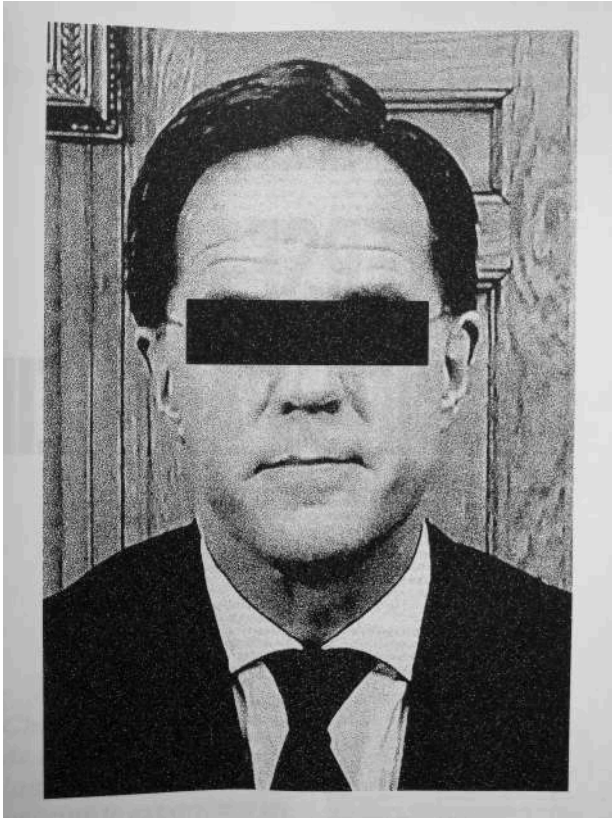


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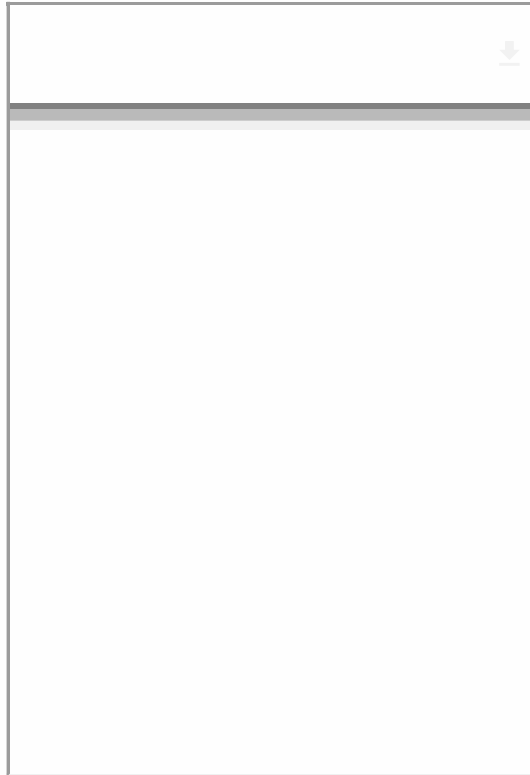
<https://logicmag.io/commons/decelerate-now/>

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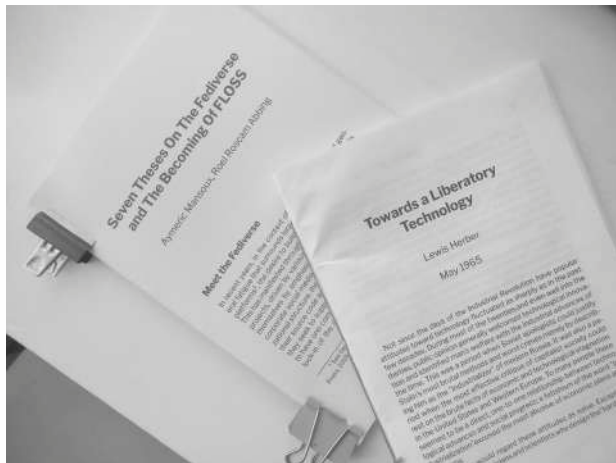
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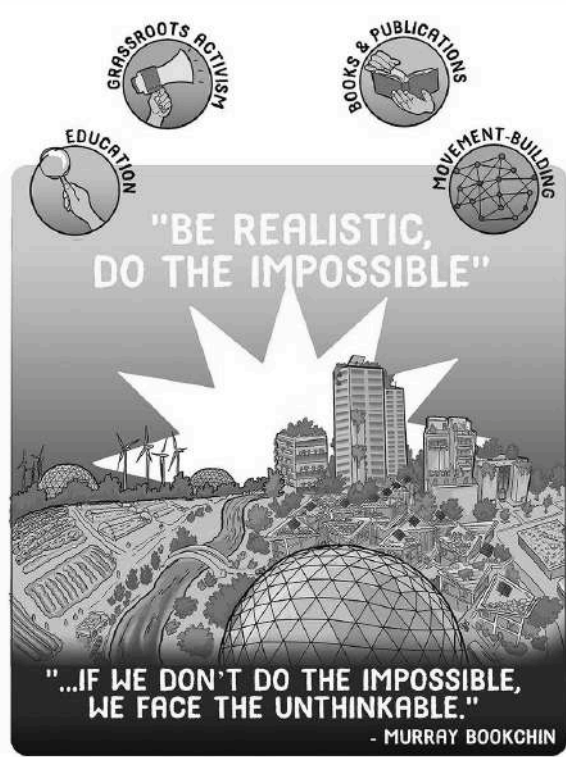
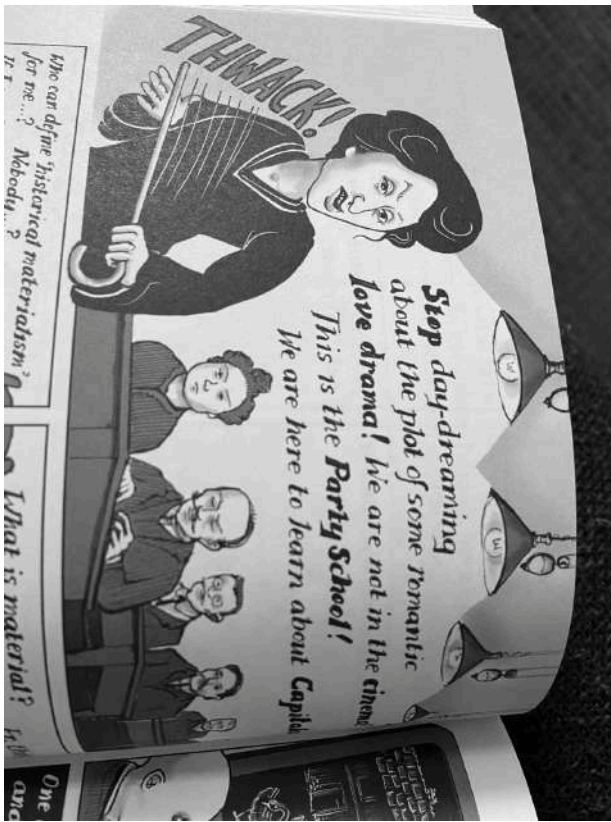


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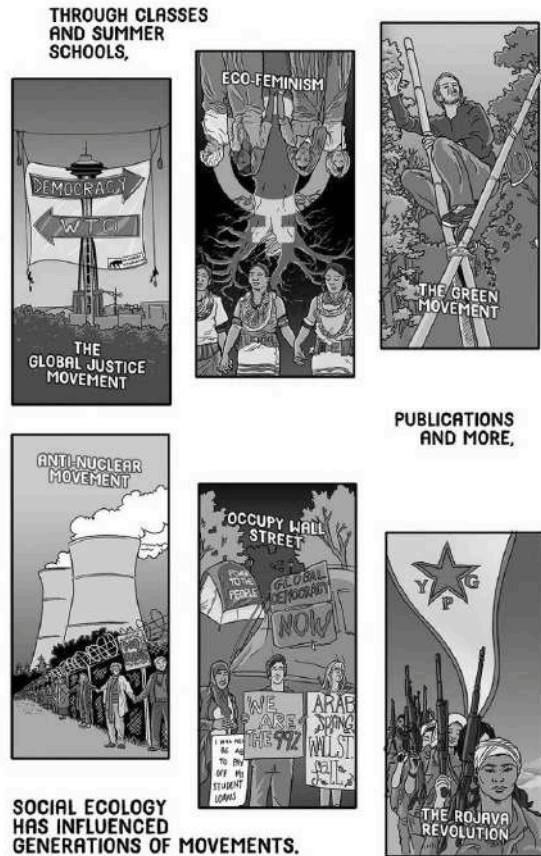


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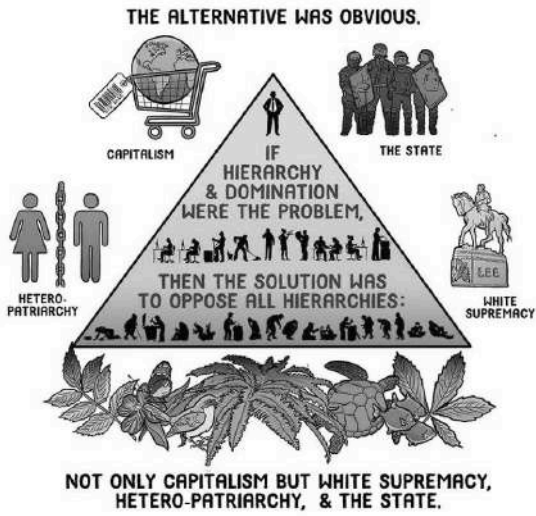


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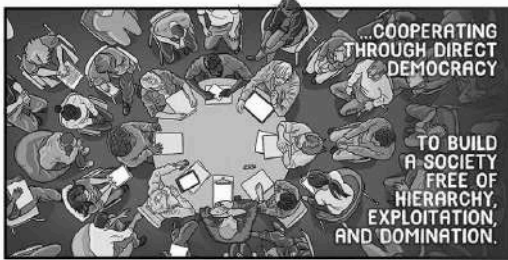


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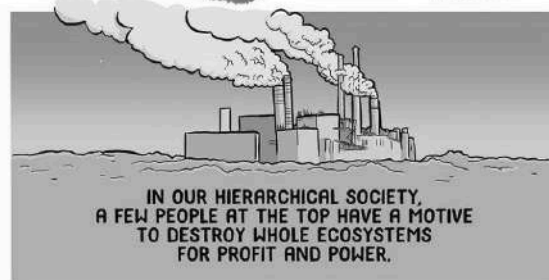
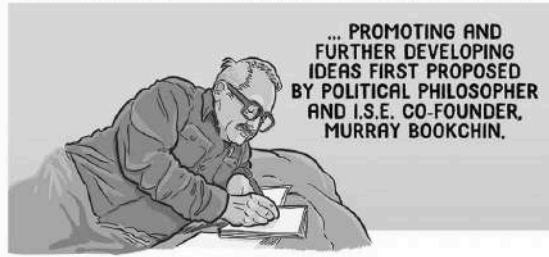


IN PLACE OF A DOMINATING ELITE WOULD BE FREE INDIVIDUALS...



FOR 45 YEARS, THE INSTITUTE FOR SOCIAL ECOLOGY HAS CULTIVATED THESE IDEAS.

SINCE 1974, THE INSTITUTE FOR SOCIAL ECOLOGY HAS BEEN AT THE FOREFRONT OF THE RADICAL ECOLOGY MOVEMENT...



86

Growing out of a notion that industrial technology was outpacing the human ability to respond to it – or, for that matter, even comprehend it – the Luddite Councils were set up to discuss and debate proposed technological changes. <https://thereader.mitpress.mit.edu/the-future-encyclopedia-of-luddism/>

85

Rhizomática, the nonprofit that helped establish TIC, draws its name from the philosophers Gilles Deleuze and Félix Guattari, who used the term “rhizome” to reject the common perspective that knowledge is centrally produced and then passed on to the margins. The rhizome presents knowledge as decentralized, as a network that consists of multiple, laterally connected entry and exit points. The word comes from the plant sciences, where it refers to the underground, horizontal stem of a plant from which upward roots and stems form.

84

From its base in of the city of Oaxaca de Juárez, TIC has implemented independent, community-owned cell phone networks in at least 63 indigenous communities of Zapotec, Mixtec, and Mije origins — making it the largest community-owned cell phone network in the world. <https://thereader.mitpress.mit.edu/oaxaca-hackers-and-indigenous-peoples-network/>

83



82

With over two billion users today, Facebook impacts our social, economic and political lives in an unprecedented way. This is why we initiated the collective action lawsuit to force legal recognition of Facebook as a public domain that should be under ownership and control of its users: Facebook must be collectivized. Facebook infringes upon the right to self-determination of peoples and individuals in various ways. The corporation instrumentalizes users as neo-feudal data workers, selling their information to third parties. Facebook is used in various surveillance capacities that infringe upon privacy and further impacts democratic elections in disproportionate ways, of which data capture and targeted campaigns of Cambridge Analytica are a recent example. And the corporation has willfully advised authoritarian regimes such as that of Duterte in the Philippines. <https://vimeo.com/416591065>

78

Let me say at the outset that I have no intention of blaming online education for all educational ills and the death of the university as we know it (or as some had imagined it). If we have the feeling that something is being lost in this permanent streaming session, it's not due to the arrival of some unexpected change. On the contrary, if this transformation seems so major to us it is because it has reached us on the tracks, laid down from the mid-1960s on, of the commercialisation and neo-liberalisation of the universities².

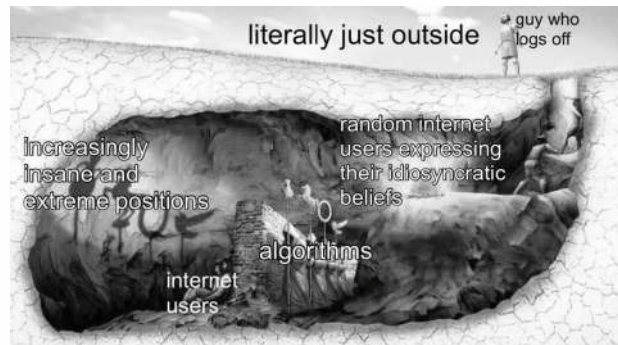
range of technological tools to keep could be seen as a simple technical However, when it is said that the these months should be consolida

76

81

Donna Haraway coined the term 'situated knowledges' in a 1988 essay entitled *Situated Knowledges: The Science Question in Feminism and the Privilege of Partial Perspective*. The term was born of a specific situation: "in scientific and technological, late-industrial, militarized, racist, and male-dominant societies... in the belly of the monster, in the United States in the late 1980s" (Haraway, 1988, p. 581) but continues to have far-reaching theoretical consequences that render it a useful and vibrant notion for thinking-with in many recent feminist debates. <https://newmaterialism.eu/almanac/s/situated-knowledges.html>

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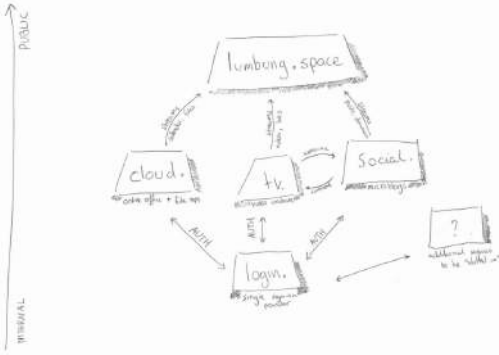


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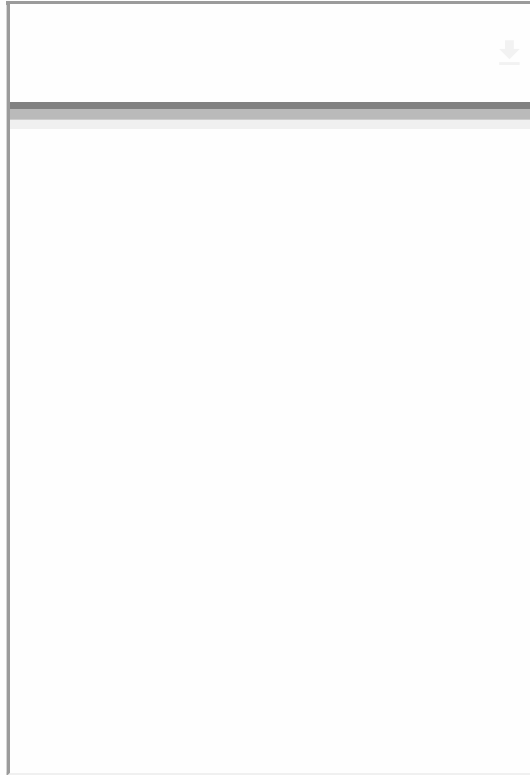


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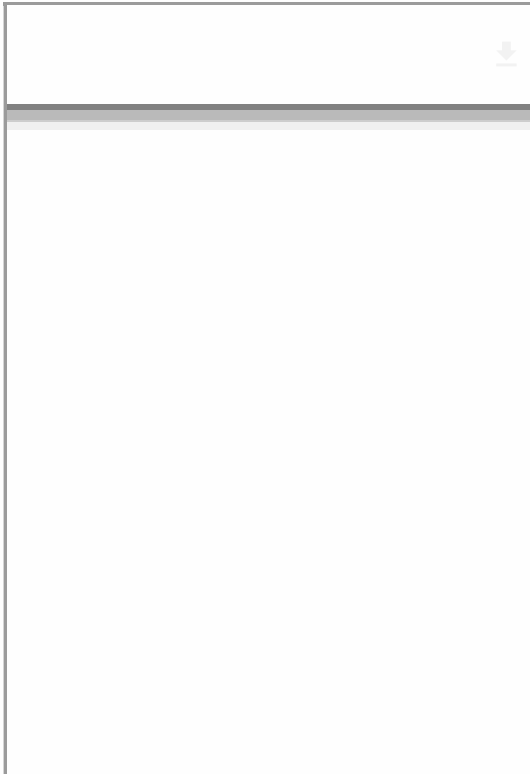
lumbung[dot]space is an initiative for a community-governed digital platform. This initiative was also started because we recognize that we don't want our practices to be subject to or dependent upon extractive and exploitative digital infrastructures.



74



73



72

decant
 /diˈkænt/

verb
 verb: **decant**, 3rd person present: **decants**; past tense: **decanted**; past participle: **decanted**; gerund or present participle: **decanting**

gradually pour (wine, port, or another liquid) from one container into another, typically in order to separate out sediment.
 "he decanted the rich red liquid into some glasses"

Similar: [pour out](#) [pour off](#) [draw off](#) [siphon off](#) [drain](#) [tap](#) [tip](#) [discharge](#)

- BRITISH
 temporarily transfer (people) to another place.
 "four coaches decant eager customers directly into the store"

71



70

De Doe-het-zelf Werkplaats is een werkplaats in Rotterdam waar je zelf aan de slag kunt met materialen en gereedschap. De werkplaats is hoofdzakelijk gericht op het leren repareren van fietsen, maar je kunt bijvoorbeeld ook een huishoudelijk apparaat oplappen. Het gebruik van de

69

werkplaats is gratis, maar donaties zijn altijd welkom om de kosten te dekken!

<https://dhzwerkplaats.blogspot.com/>



68



67

R A T S in Rotterdam: Our goal is to continue to self organize, fight for our autonomy and connect between us but also with the neighborhood in order to form more direct social relationships that are not authoritarian or manipulative but strive for trust and the later forming of a network in our city that is based on self-organization, autonomy, and freedom:

<https://rotterdamserats.blackblogs.org/>

66

This distinction between politics and the political is of crucial importance; in the work of Michel Foucault it is postulated along the double axis of power as restrictive or coercive (potestas) and as empowering and productive (potentia). The former focuses on the management of civil society and its institutions, the latter on the transformative experimentation with new arts of existence and ethical relations. Politics is made of progressive emancipatory measures predicated on chronological continuity, whereas the political is the radical self-styling that requires the circular time of critical praxis.

65



**COLLECTIVE ASSEMBLAGES
TO REDEFINE
WHAT WE ARE
CAPABLE
OF BECOMING
OH YES, THAT IS THE PROJECT**

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63



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59





58

Cumbias Chichadélicas
<https://www.youtube.com/watch?v=IhgNxSSc8gQ>

57



56



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53

A delegation of the Zapatistas is sailing for Europe. Not to conquer, but to connect and to join hands with other insurgents and join them in struggle: <https://en.labournet.tv/zapatista-delegation-sent>



52



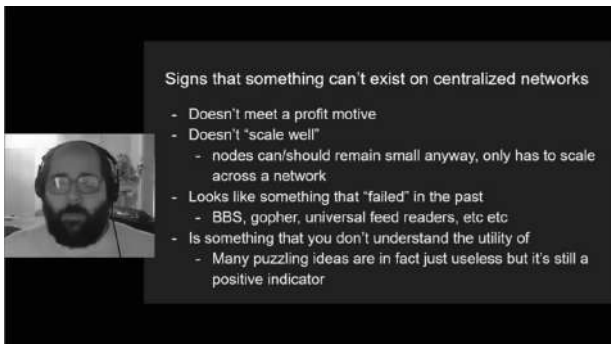
51

Cosmic Crisp is a crazy apple - Intellectual property and trademark protections for fruit-growing plants are on the rise—and so are the lawsuits https://thecounter.org/intellectual-property-trademark-ip-law-fruit-cosmic-crisp-cotton-candy-grapes/?fbclid=IwAR0ys75FVLWITcuVmaibt_XB-f21RFw4qwz4PRcZswSWWwi3ria2WEDNS1c

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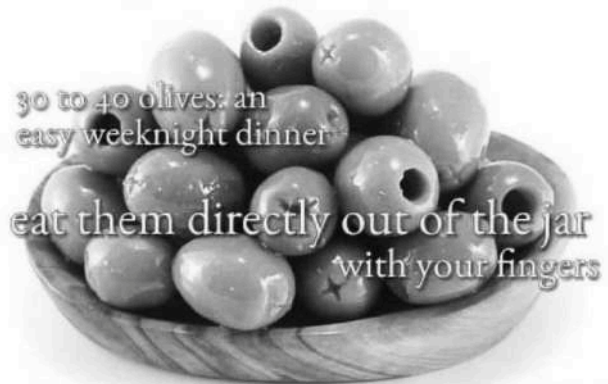


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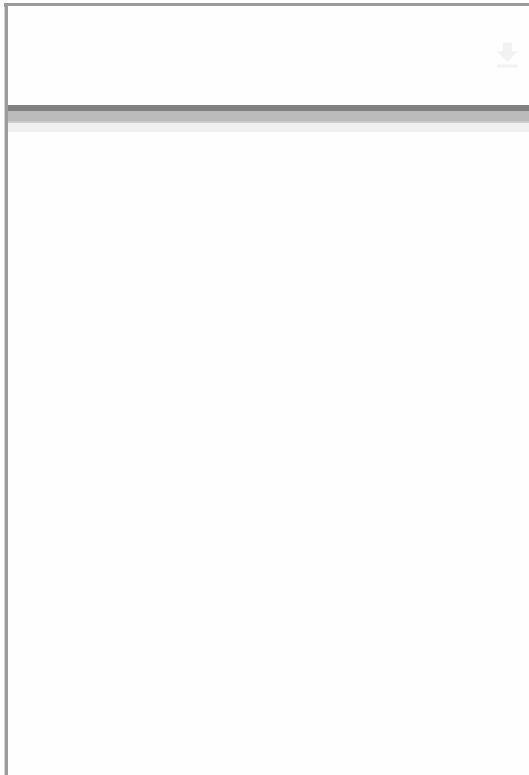
48

off work late?
hungry, but too tired to cook?
try 30 to 40 olives

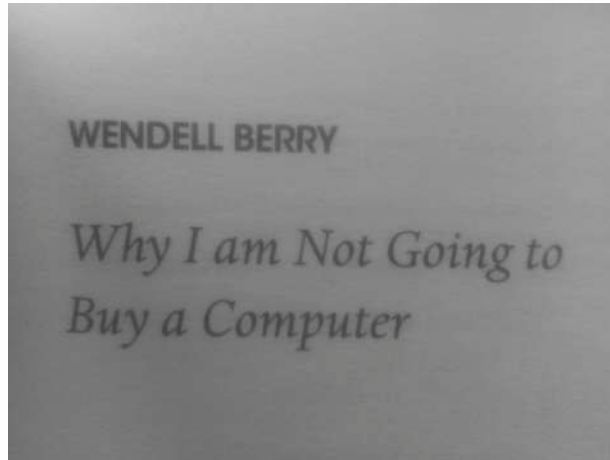


you will certainly not regret eating 30 to 40 olives

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45

De voordelen van collectief eigendom

Wij geloven in het collectieve eigendom en het breken met de neoliberale manier van handelen en denken. Het is niet noodzakelijk om het particulier eigendom en staats eigendom af te schaffen. Zeker niet, maar wat ons betreft draait een samenleving om balans, diversiteit en mogelijkheden voor iedereen. Meer collectief eigendom - op de manier zoals wij dat voor ons zien - zorgt voor nieuwe mogelijkheden. Plekken in de stad voor experiment en datgene dat niet wordt gedreven door winst. Collectiviteit biedt nieuwe inzichten, nieuwe vrienden, nieuwe samenwerkingen, nieuwe uitkomsten, nieuwe kansen, nieuwe mogelijkheden, nieuwe oplossingen. Collectiviteit betekent dat je je ego soms aan de kant moet zetten om naar iemand anders te luisteren (écht luisteren). Samenwerken is spannend en levert dingen op die je zelf niet had kunnen bedenken. Collectief eigendom heeft als grote voordeel dat het je noodzaakt om samen te werken. Daarnaast heeft het ook als voordeel dat je middels het collectieve eigendom uit de markt stapt en dus niet hoeft mee te gaan in de gekte van de door geld gedreven maatschappij. Je bepaalt je eigen regels, eigen voorwaarden, eigen principes enzovoorts. En natuurlijk heeft het collectieve eigendom als bijkomende voordeel dat je iets opbouwt voor toekomstige generaties. Wij willen door middel van Vrij Beton (wellicht in samenwerking met andere initiatieven zoals VrijCoop) een systeem opstarten dat het mogelijk maakt om eens in de zoveel tijd een nieuw pand te kopen. Continuïteit in plaats van stilstand of achteruitgang. Meer nieuwe vrijplaatsen, meer ruimte voor mooie dingen.

44

43

The Coconut Revolution ~ Bougainville
 Revolutionary Army -
<https://www.dailymotion.com/video/x2x5eul>

I think we shouldn't eulogize friction for friction's sake, because friction, in itself, is just user's frustration. We have to be able to recognize elegance and generate autonomous convenience for ourselves. We shouldn't deny a computer the possibility to take decisions for us, we just have to be aware of how such decision-making takes place. Programmability is still at the core of computers, and that is where we can find full read-write computer literacy. -
<https://theusercondition.computer>

42

illich: mastery of skill does not yet imply a monopoly of understanding. One can understand fully what a goldsmith does without being one oneself. Men do not have to be cooks to know how to prepare food. This combination of widely shared information and competence for using it is characteristic of a society in which convivial tools prevail

41

convivial tools: A basic element which enters into Illich's very definition of convivial tools (note: technology) is that they increase the user's autonomy. We can thus consider the capacity to promote autonomy to be in itself a fundamental characteristic of convivial tools.

40

uri gordon: "technologies are not merely aids to human activity, but also powerful forces acting to reshape that activity and its meaning" // "the construction of a technical system that involves human beings as operating parts brings a reconstruction of social roles and relationships" // "the new system's own operating requirements: it simply will not work unless human behavior changes to suit its form and process"

39

on building a thing: (writing a new recipe, writing a new computer program - examples of technology) and using that thing (cooking from the recipe, running the computer program) is a wonderful loop in which, you are affected by the thing and also determining the thing you are making. In other words, the choices you take in building affect how you behave and how you are affected when using the thing which in turn, feeds back into the making of the thing. In this loop you are revisiting old thoughts/skills/feelings from the first idea when you built the thing but also experiencing each change in the thing as you change it - which gives a feeling of building up skill and domain specific knowledge. It's mostly fun.

38

documenta 15 - documenta fifteen in relation to lumbung: The collaborative work towards the exhibition is like working together in a kitchen. The lumbung members map and recognize different skills, interests and knowledge, treating them as ingredients to be combined with others. They join working groups to shape all aspects that make up documenta fifteen, like education, publications, public program, and many more, thus creating different recipes. Following this analogy, the 100 days of documenta fifteen in Kassel will be the moment when this kitchen presents its different dishes in form of a big feast, open to the public to enjoy.

37

Posthuman glossary - rosi braidotti - The material conditions of the everyday even the most routine human activities, such as purchasing plastics, impact human and non-human lives across vast geographic and temporal scales, extending even to the bottom of the sea (Alaimo 2016). The bizarre enormity of the effects of the most minute everyday actions underscores the urgent need for rethinking ethics and politics in the Anthropocene, an epoch in which human activities have profoundly altered the planet.

36

GroenGoed Rotterdam - Tuinieren voor een ecologische en menswaardige samenleving.
 GroenGoed draagt bij aan een stad waarin we in

35

harmonie leven met de Aarde en met elkaar. Dat doen we op een zo concreet mogelijke manier: in buurtmoestuinen verbouwen we groenten en kruiden en telen we fruit voor de zelfvoorziening van iedereen die mee wil doen. -

<https://groengoedrotterdam.com/manifest-groen-is-goed/>



34

Biobulkbende - Biobulkbende is een vereniging die volledig door zijn leden wordt bestuurd en gerund. Als vereniging kopen we collectief biologisch voedsel in van lokale producenten en distributeurs. Ons huidige systeem van voedselproductie zit vol gebreken en kwetsbaarheden. Daarom vinden wij het belangrijk om meer controle te krijgen over het voedsel dat we kopen en consumeren. Voedsel gaat niet alleen over geld, toegang tot voedsel hoort niet afhankelijk te zijn van ondoordringbare en ondoorgrondelijke logistiek, en overdadige verpakkingen zijn niet vanzelfsprekend. Toegang tot hoogwaardig, biologisch en betaalbaar voedsel is belangrijk voor ons en we vinden dat iedereen er recht op heeft. - <https://biobulkbende.org>

33

Jeroen Bakt Brood - Jeroen van Wisse bakt langgerezen desembrood. Ergens in 2014 begon dat thuis, maar sinds 20 juni 2015 is er ook een winkel. Het brood van Jeroen krijgt alle tijd om smaak te ontwikkelen; de rijstijd is standaard zo'n 12 - 48 uur. Daarna wordt het op hoge temperatuur gebakken, waardoor het een zeer harde en knapperige korst krijgt. Het brood heeft een volle, 'ouderwetse' smaak en een ongelijkmatig kruim, met her en der grote luchtbelletjes. - <http://www.jeroenbaktbrood.nl>

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Educatieve tuin de Enk - Op de educatieve tuin aan De Enk is het altijd gezellig! Kinderen krijgen les op de tuin en wijkbewoners zijn welkom tijdens de activiteiten of om een fijne wandeling te maken. -

<https://www.natuurstad.nl/de-enk>

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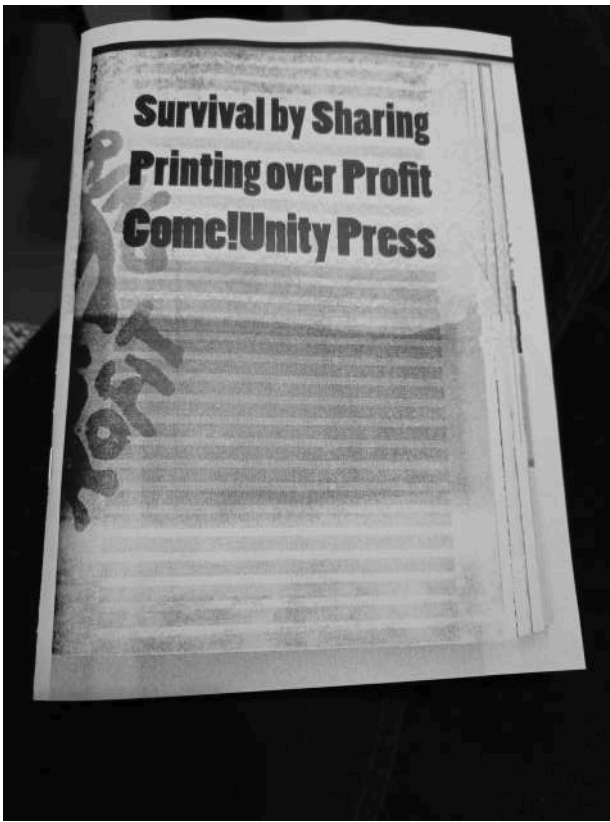
Stichting Vredestuin - Bij de inrichting van de tuinen wordt gebruik gemaakt van permacultuur-principes, zoals het sluiten van kringlopen, het gebruik van nuttige ecologische relaties tussen planten en andere organismen in de tuin, het ontwikkelen van een hoge mate van biodiversiteit, het gebruik van hernieuwbare grondstoffen en diensten en de zonering van en interactie tussen verschillende plantenglagen. De zorg voor de aarde en voor de medemens staat centraal bij de inrichting van de tuin. - <https://vredestuin.org/about/>

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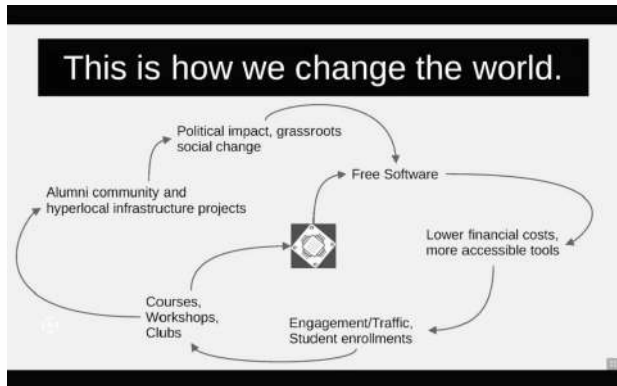
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PLANING				
2021	MAY	JUNE	JULY	AUGUST
Preparation				
Design image (web page, images, poster, flyers)				
Start public archive as a digital space in which we gather collectively documentation and research related to our project's theme.				
Research and visit different localities, agents groups and institutions in Rotterdam that will host the school				
Distribute programme of fines				
Open call for participants				
Announce selected participants				
Participants start to contribute to archive/trace				
Implementation				
Initial public opening: meeting to show each other and general presentation of goals				
Workshop day 1: Setting up main trace				
Workshop day 2: City exploration and collective workshops based on the trace				
Workshop day 3: Collective work sessions and presentation of outcomes				
Final open day: Closing				
Evaluation				
Editorial completion				
Editorial design				
Printing publication				
Launch of the publication				

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Technology, taught collectively:
<https://techlearningcollective.com>

21

Solarpunk Magic Computer Club!
<https://solarpunk.cool/magic/computer/club/>

20

23

Tech Learning Collective is an apprenticeship-based technology school for radical organizers founded in New York City that provides a security-first IT infrastructure curriculum to otherwise underserved communities and organizations advancing social justice causes. We train politically self-motivated individuals in the arts of hypermedia, Information Technology, and radical political practice. Founded and operated exclusively by radical queer and femme technologists, we offer unparalleled free, by-donation, and low-cost computer classes on topics ranging from fundamental computer literacy to the same offensive computer hacking techniques used by national intelligence agencies and military powers (cyber armies). Our students are primarily people of marginalized groups and other individuals who are politically engaged. Unlike coding bootcamps that focus on moving the highest number of students through rote memorization exercises for the goal of job placement, Tech Learning Collective teachers facilitate foundational skill building through Socratic discussion and kinetic, experience-based training.



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Cooperative technology - By "cooperative technology", we mean technology that is constructed by and for the people whose lives are affected by its use. While this builds on the Free and Open Source Software movement, we aim to apply the same principles to hardware as well, although the criteria by which we evaluate hardware and software will of course not be identical. It is not sufficient to narrowly focus on the people who directly interact with computers. Cooperative software which is run on a server should not be controlled solely by the administrator of the server, but also by the people who interact with the server over a network. - <https://cooperativetechnology.codeberg.page>

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18

communal software, renamed <https://communalsoftware.codeberg.page>

17

Declaration of Digital Autonomy (draft 0.1): We demand a world in which technology is created to protect and empower the people who use it. Our technology must respect the rights and freedoms of those users. We need to take control for the purpose of collectively building a better world in which technology works in service to the good of human kind, protecting our rights and digital autonomy as individuals - <https://techautonomy.org>

15

DUTCH SOCIAL MOVEMENTS & DEGROWTH

What are the initiatives that are aligned with degrowth principles (e.g. on food, housing, energy, mobility, money)? How can they generate momentum for degrowth thinking, practice and mobilisation in The Netherlands?

FEMINIST POLITICAL ECOLOGY & DEGROWTH

How can feminisms, relations of care and well-being contribute to the degrowth vision? How can we account for and ensure the care and well-being of all beings in our degrowth practices?

DECOLONIALITY & DEGROWTH

Can degrowth move beyond its Eurocentric impulses and gestures? Is an encounter with life-nurturing decolonial pluralities possible?

ANARCHISM & DEGROWTH

What is the role of autonomous political organization outside of the state in a degrowth transformation? How does the anarchist tradition of prefigurative direct action enable degrowth imaginaries to become realities?

GREEN NEW DEALS & DEGROWTH

What convergences and tensions exist between GNDs and degrowth? What are the spaces for mutual learning and alliances?

EMBODYING DEGROWTH FOR A HEALING TRANSFORMATION

How does the ideology of endless growth impact our mental health and how do we unconsciously buy into it? What do we need to heal ourselves, our communities and the planet?

CULTURAL POLITICS OF DEGROWTH

How can art and narrative act as tactics for degrowth activism? How to mobilize diverse values and identities for degrowth?

URBAN & AGRARIAN DIALOGUES ON DEGROWTH

Degrowth demands a regenerative relation between urban and rural areas: how can urban and agrarian spaces be mutually sustaining in a just degrowth society?



- SHARE IDEAS
- ROUNDTABLES
- DEBATES
- CINEMA
- STORYTELLING
- READING
- WALKS
- POETRY
- WORKSHOPS
- YOUTH SESSIONS
- THEATRE
- RESEARCH
- DISCUSSION
- SOLUTIONS
- ETC.

14

<https://degrowth.nl> - The restless expansion of our economic system is eroding our very existence. How do we confront the contradictions between growth and the boundaries of our planet? What kind of society would ensure a good life for all while ecologically sound and sustainable? How can we enable a just transition that halts over-extraction, overproduction and defines our system?

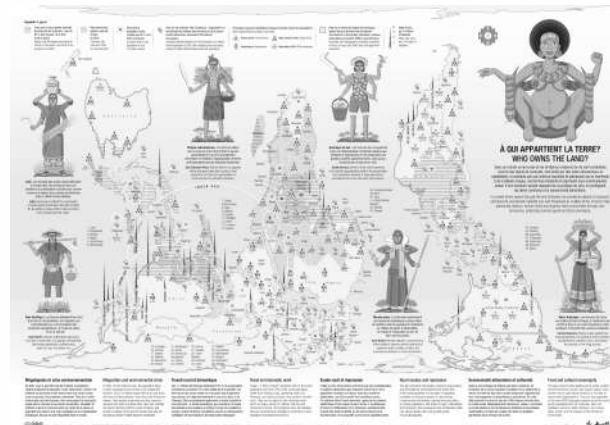
13

FOOD SOVEREIGNTY is the right of peoples to healthy and culturally appropriate food produced through ecologically sound and sustainable methods. Who grows it, how, and under what conditions are also questions that concern food sovereignty. <https://www.boerengroep.nl/topics/foodsovereignty/>

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nyeleni.org - newsletter no 43 - Food Sovereignty in a time of pandemic <https://nyeleni.org/spip.php?rubrique224>

11



10

8

discussing potential topics, {food/tech/other(?)} sovereign
how do they relate? what does it mean in the context of N
what has been done?

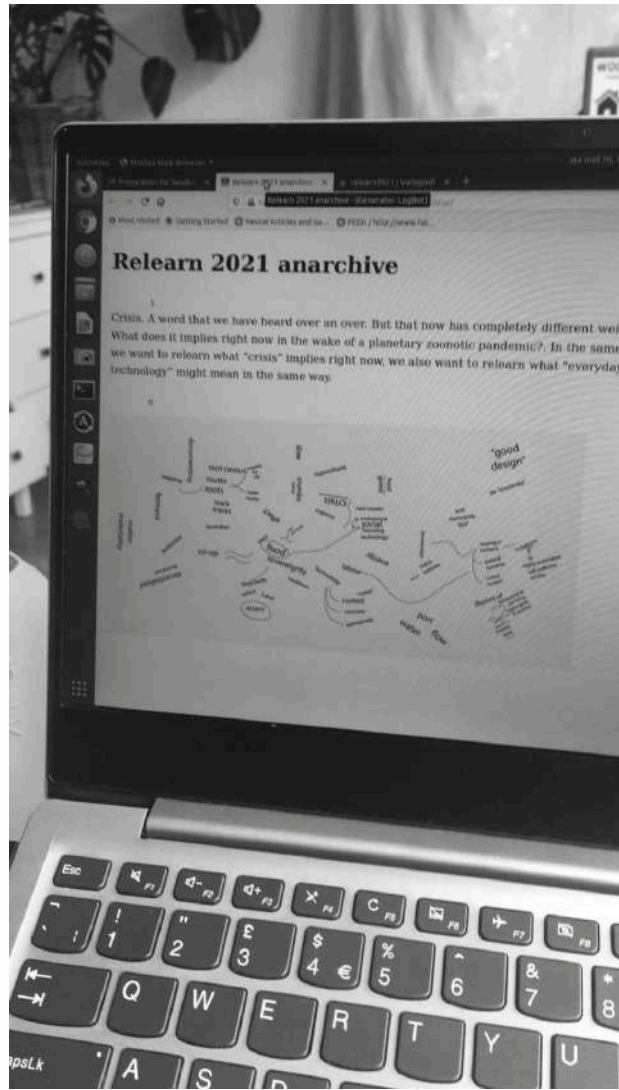
<https://sobtec.gitbooks.io/sobtec2/content/releases/web/sc...>
[EN-with-covers-web-150dpi-2018-01-10-v2.pdf](https://sobtec.gitbooks.io/sobtec2/content/releases/web/sc.../EN-with-covers-web-150dpi-2018-01-10-v2.pdf)



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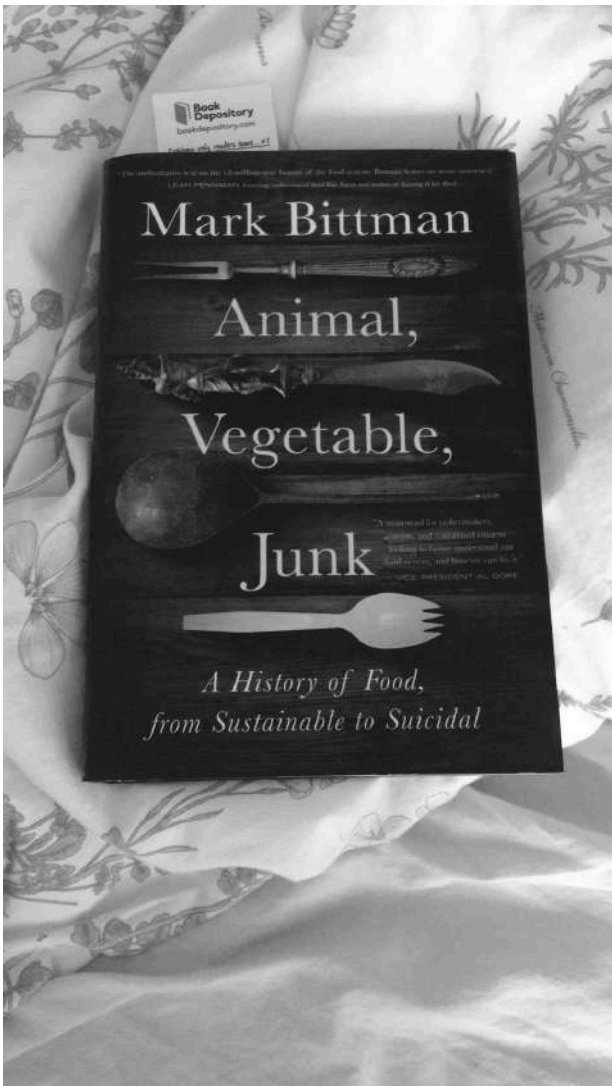
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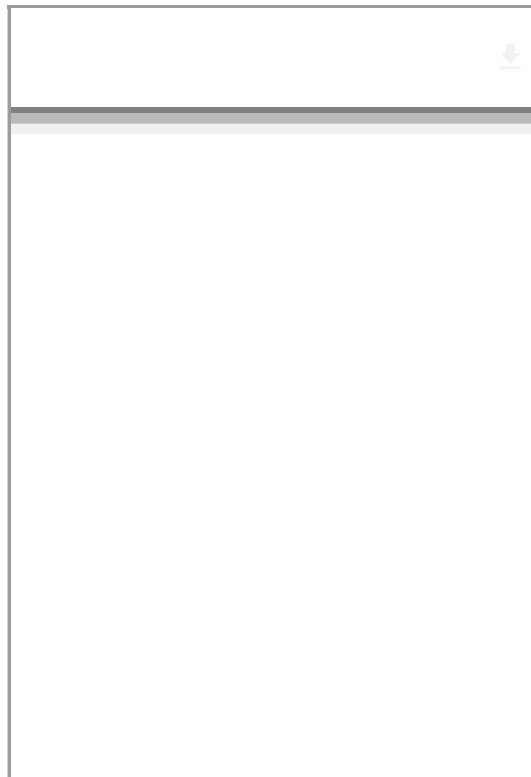
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4



3



2



1

Crisis. A word that we have heard over and over. But that now has completely different weight. What does it imply right now in the wake of a planetary zoonotic pandemic?. In the same way we want to relearn what "crisis" implies right now, we also want to relearn what "everyday technology" might mean in the same way.

0

