

Imaginaries of Positive Disruption: Design- and Arts-based Practices towards viable Socio-Ecological worlds

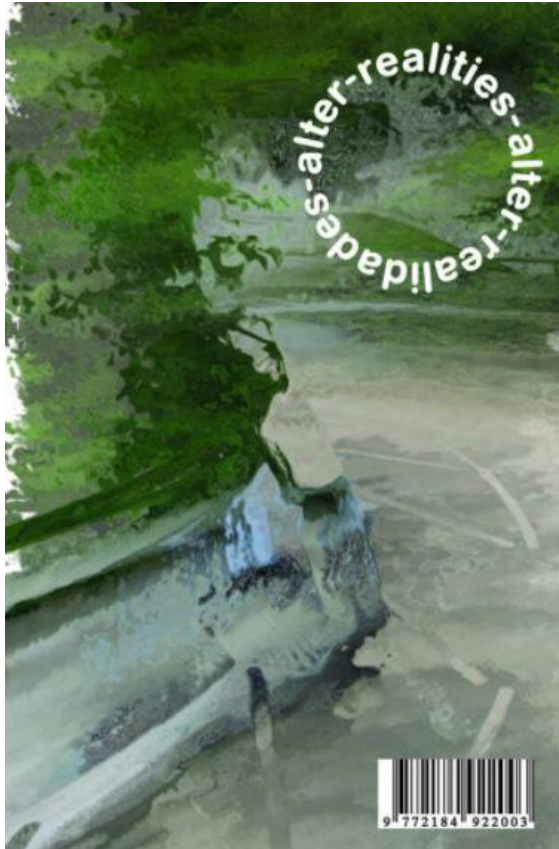
Alastair Fuad-Luke

Curator, Porto Design Biennale 2021, esad-idea, ESAD Matosinhos; Full Professor, Faculty of Design & Art, Free University of Bozen-Bolzano, Italy, 2016-2021; Full Professor, Dept. of Design, Architecture & Arts, Aalto University, Helsinki, Finland, 2011-2015

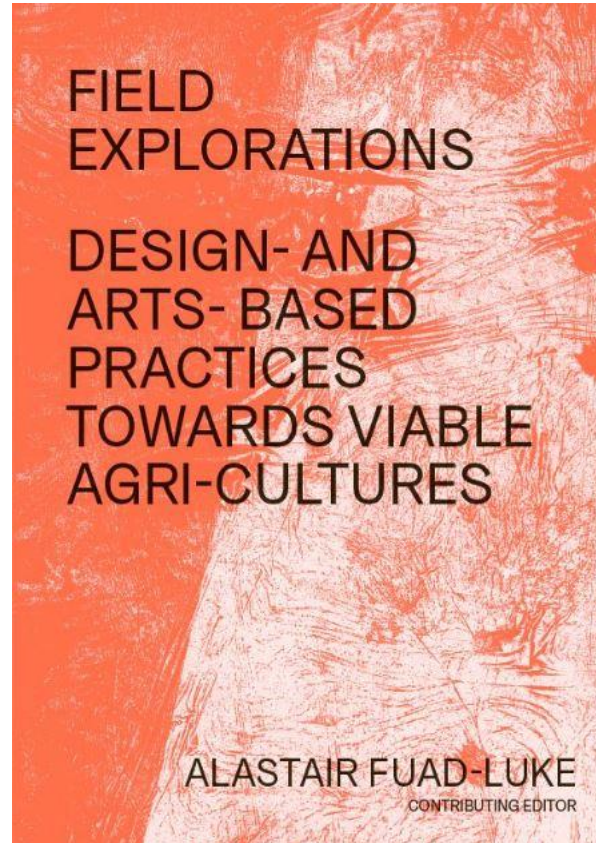
BAUTOPIA 2

10 October 2022, UPTEC, Porto, Portugal

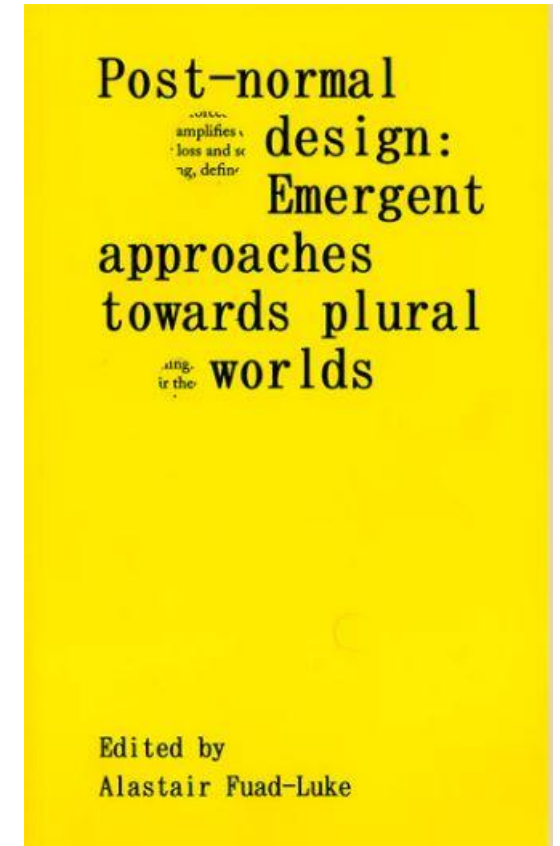
This presentation is based upon three of my recently edited books:



2021. Matiosinhos: esad-idea
<https://store.esadidea.pt/collections/books/products/alter-journal-1>



2022. Berlin: Agents of Alternatives
http://agentsofalternatives.com/?page_id=134



2022. Matiosinhos: esad-idea
<https://store.esadidea.pt/collections/books/products/post-normal-design>



Porto Design
Biennale 2021

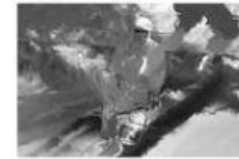


Alter-Realities

Designing towards the Sympoiecene

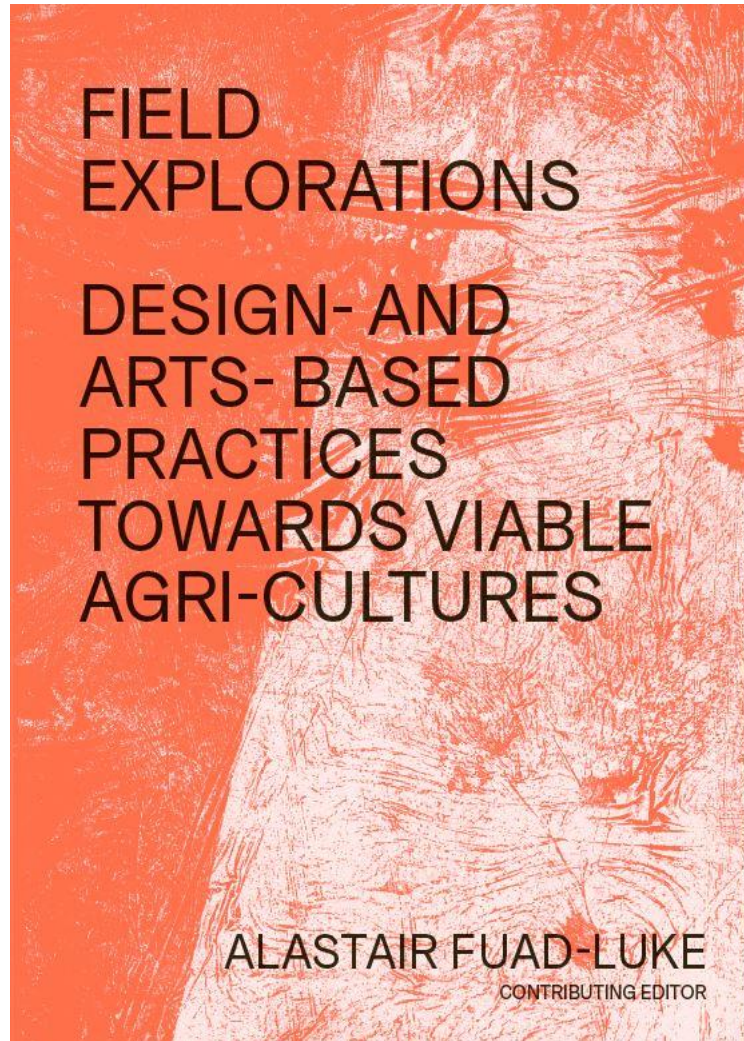
Alastair Fuad-Luke

The Long Now Foundation, co-founded by Danny Hill, Stewart Brand and others in 1996, asks humanity to think ten thousand years into the future to reflect on the direction(s) their activities should take and to develop the ability to act on long-term timeframes. This is quotidian behaviour by geologists, evolutionary biologists, physicists and astronomers but is a difficult task for citizens, politicians and businesses who tend to focus on near futures.



Yet, at the turn of the millennium when atmospheric chemist and Nobel laureate Paul Crutzen and ecologist Eugene Stoermer introduced the neologism "Anthropocene" to describe a new geological era where human impact is the prime actor¹, they succeeded in generating a "turn" well beyond geological discourse. The concept of the Anthropocene and its implications created heated philosophical, ontological, epistemological and ideological debates in the natural sciences, social sciences and humanities. By 2020, Franciszek Chwałczyk identified over 90 different "cenes" (a term for a distinct geological epoch) vying for attention with or contesting the Anthropocene.²

Field Explorations



THIS IS NOT A TROJAN HORSE

YEAR	WHO	WHERE	WHAT
2010	FUTUREFARMERS, USA	CIVITELLA, CASANOVA AND ENVIRONS, ABRUZZO, ITALY	NOMADIC INTERVENTION GATHERING PEOPLE, KNOWLEDGE, STORIES AND MORE
THEMES AND ISSUES ADDRESSED	FIELD OF ACTION	THEIR ORGANISATION	SUBJECTS INVOLVED - PARTICIPANTS
LOCAL/BIOREGIONAL FARMING CULTURES, SITUATED KNOWLEDGE	ARTS-/DESIGN-/ PERFORMANCE-BASED PRACTICE	COLLECTIVE - ARTISTS, DESIGNERS AND ARCHITECTS	POLLINARIA ORGANIC FARM AND ARTISTS RESIDENCE, FARMERS, LOCAL MAYORS, CITIZENS



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'A few decades ago wild horses roamed free in Abruzzo and agriculture was a thriving and predominant occupation. Now big box stores, parking lots and gas stations are quickly taking place of pastures and cultivated land, while modern-day agricultural standards threaten the nuances of traditional production. Nearby cities lure the young, leaving the aging farming population without a generational change of guard. The region gained a momentary spotlight on the world stage during the earthquake of L'Aquila in 2009 and shortly thereafter the G8 summit, undergoing important changes within a very short time.'

A strange horse rose up one summer solstice in the farming and mountain lands of Abruzzo. From 24 June to 04 July it journeyed between communities and villages attracting people, asking questions, harvesting reactions and gathering stories. Amy Franceschini, Stijn Schiffeleers and Lode Vranken of Futurefarmers collaborated with Pollinaria, a member of the worldwide network of artists residences, Res Artis, in bringing to life this nomadic intervention. This horse, and its blackboard on the inner surface of the wheel, became an interface for responses and dialogues with farmers and the locals of all generations around three loci – I farm because?; Golden memory?; Future projections? Along the way tangible objects (seeds, local food) were also collected.

What emerged? Passion, freedom and tradition keeps many farming but the young move away. Communal wheat harvests of the past done by hand, as all the farmers helped each other, provided literal, golden memories, and the magic of milk becoming cheese persists. Yet, future projections revealed uncertainty mixed with a certain village mayoral fervour to experiment with emergent technologies. Perhaps the Horse's presence affected those whose path it crossed by gifting the small hope of imagining what could be, how life can continue, but differently... the performative, ephemeral nature of This is Not a Trojan Horse affected those who experienced or were touched by it. It's agency to bring people together to dialogue, to share time, stories and more, is poignant. Especially so as it revives what it means to come together. As the spectre of loneliness haunts a generation of older farmers in Europe, is it time to explore other social configurations and designations that would endow the descriptor "farmer"?

This is Not a Trojan Horse.
Source: website, Futurefarmers

- 1 This is Not a Trojan Horse, <http://www.futurefarmers.com/thisisnotatrojanhorse/>
- 2 For a discussion on this topic see the conversation between Amy Franceschini of Futurefarmers and Fernando Garcia Dory of the collective INLAND, pp137-146.

FOOTNOTES

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Post-normal design

PDB21 | Friday Colloquia ► REPRODUZIR TODOS

Um conjunto de colóquios para baralhar, ativar e gerar diferença, dando, em simultâneo, visibilidade e voz a alter-realidades que encorajem a contestação do status quo, inspirando modo...



Peripheral Perspectives |
Colloquium I Heterodoxies ...

Porto Design Biennale
566 visualizações •
Transmitido há 4 meses



Peripheral Perspectives |
Colloquia II - Caring for...

Porto Design Biennale
303 visualizações •
Transmitido há 4 meses



Peripheral Perspectives |
Colloquia III - Narratives of...

Porto Design Biennale
248 visualizações •
Transmitido há 4 meses



Peripheral Perspectives |
Colloquia IV Animating...

Porto Design Biennale
304 visualizações •
Transmitido há 4 meses



This book challenges normalised ways of designing within the current global neoliberal economic situation by proposing the concept of *post-normal design* as an exploratory attempt to confront the damage and to re-frame both the discipline and the profession.

Propositions:

I - Capitalocentric thinking

II - Re-orientation

III - Materialising plural worlds

I – Capitalocentric thinking

Remembering our social relations within Nature (before the Great Separation)



The Great Piece of Turf, by Albrecht Dürer, 1503 - NgELdACK3I8Jkg at Google Cultural Institute, zoom level maximum, Public Domain, <https://commons.wikimedia.org/w/index.php?curid=21792392>



The Young Hare by Albrecht Dürer, 1502 - NgGmZAZW17zfhw at Google Cultural Institute maximum zoom level, Public Domain, <https://commons.wikimedia.org/w/index.php?curid=21792126>

Marking the Great Separation between Human & Other-than-human life

the Great
Separation



Industrial revolutions

First	Second	Third	Fourth
1760	1850	1947	2011
-	-	-	-
1840	1914	2011	present

Agricultural revolutions

First	Second	Third	Fourth	Fifth
Neolithic	Arabic	European Colonial	British	Global
10000 – 8500 BC	700 to 1200 AD	1500 to 1900	1700 to 1914	1915 to present

the Anthropocene – when neolithic peoples became sedentary/oil economy/nuclear power?

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the Anthropocene – when neolithic peoples became sedentary/oil economy/nuclear power?

European colonial settlerism
(suprematism) + Christian religious
power created new geo-political eras

the Capitalocene

the Plantationocene

Capitalocene - 'a multispecies assemblage, a world-ecology of capital, power and nature' Jason Moore, 2016

Plantationocene - the devastating transformation of diverse kinds of human-tended farms, pastures, and forests into extractive and enclosed plantations, relying on slave labor and other forms of exploited, alienated, and usually spatially transported labor', Haraway et al, 2015

Monocultures of the Capitalocene & Plantationocene – a form of Ecocide and Terricide?



Stocks of soyabeans, Brazil. Source: Greenpeace.

Globalisation relies on extractivism



Panorámica de Corta Atalaya, Spain. December 2007, closed by Rio Tinto. Vtornet, [Creative Commons Attribution-Share Alike 3.0 Unported](#) license.

The new extractivism? - The Tesla Gigafactory



Tesla Gigafactory 1 - December 2019, Snmt, [Creative Commons Attribution-Share Alike 4.0 International](#) license.

Tesla charging station – an elitist product-service-system



Tesla Model S charging at a Tesla Supercharger station at Southlake, Texas. [Tesla Supercharger Southlake Texas.jpg](#): Ed Uthman, derivative work: [Mariordo \(Mario Roberto Durán Ortiz\)](#). [Creative Commons Attribution-Share Alike 4.0 International](#) license.

The drive to mine lithium in Europe



Campaign against the proposed lithium mining in Serra d'Arga. Sign in the village of Dem. Photo: Alastair Fuad-Luke, Nov 2021

The Atlas of Artificial Intelligence

“AI is the emerging extractive industry of the 21st century; it is neither artificial or intelligent... It is a grand infrastructure project... and a registry of power”.

Kate Crawford

Classes of power

7 classes (Guy Standing) cited in
McKenzie Wark, 2019:

Plutocracy
Salariat
Proficians (professional & technical)
Working class
Precariat
Unemployed
Lumpen precariat

The new classes of power
(McKenzie Wark, 2019):

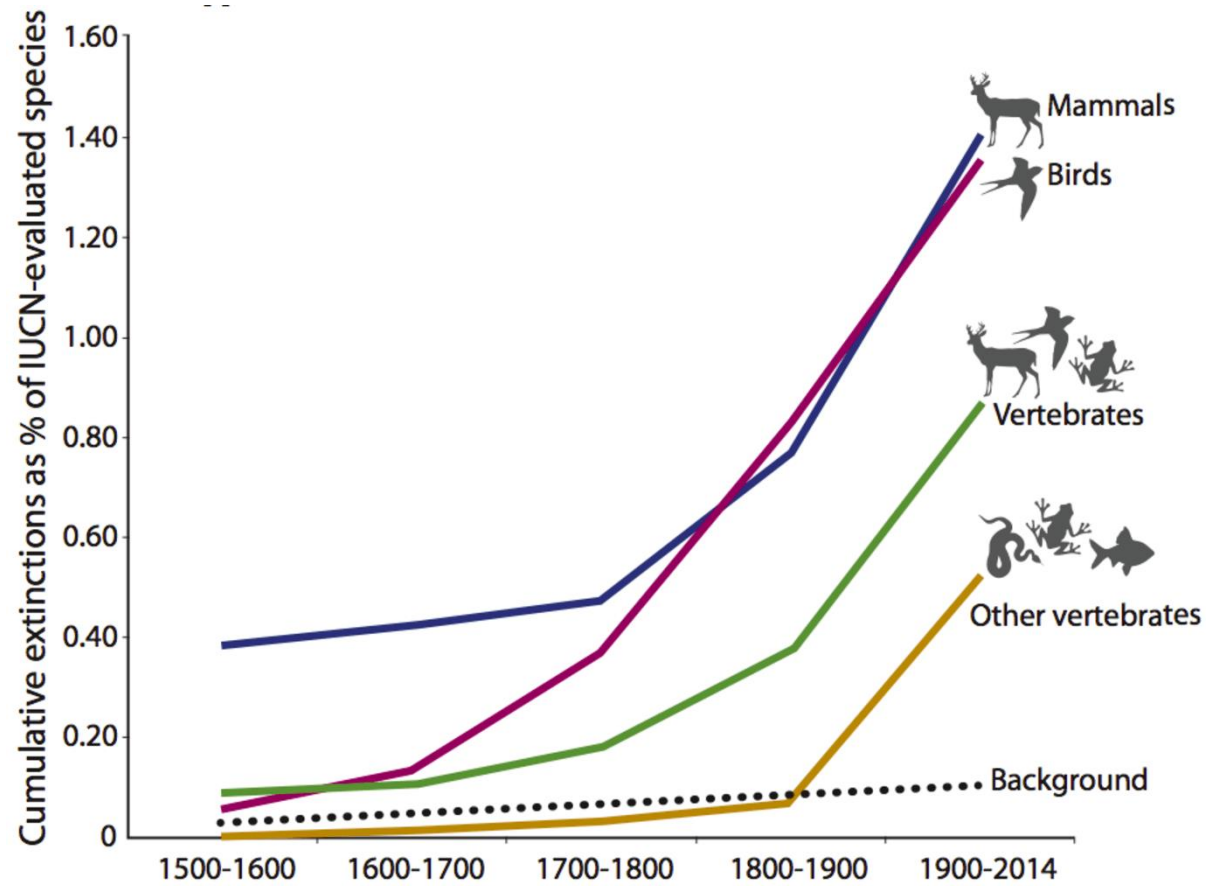
Vectoralist
Oligarch
Hacker
Rentier
CEO

Social injustice – zero hours contracts, indentured labour & worse



Lhs - This image was originally posted to [Flickr](https://flickr.com/photos/155237687@N06/34720130102) by shopblocks at <https://flickr.com/photos/155237687@N06/34720130102>. It was reviewed on 7 May 2020 by [FlickreviewR 2](#) and was confirmed to be licensed under the terms of the cc-by-2.0. Rhs - Source: <https://greenhouse.news/spanish-strawberries-with-bitter-aftertaste/market/>

Bio-diversity loss



Wilson, E.O., 2016. *Half Earth. Our Planets Fight for Life*. Liveright Original source of graphic, Cumulative vertebrate species extinctions since 1500 compared to the 'background' rate of species losses. G. Ceballos et al. (2015) Scientific Advances. .

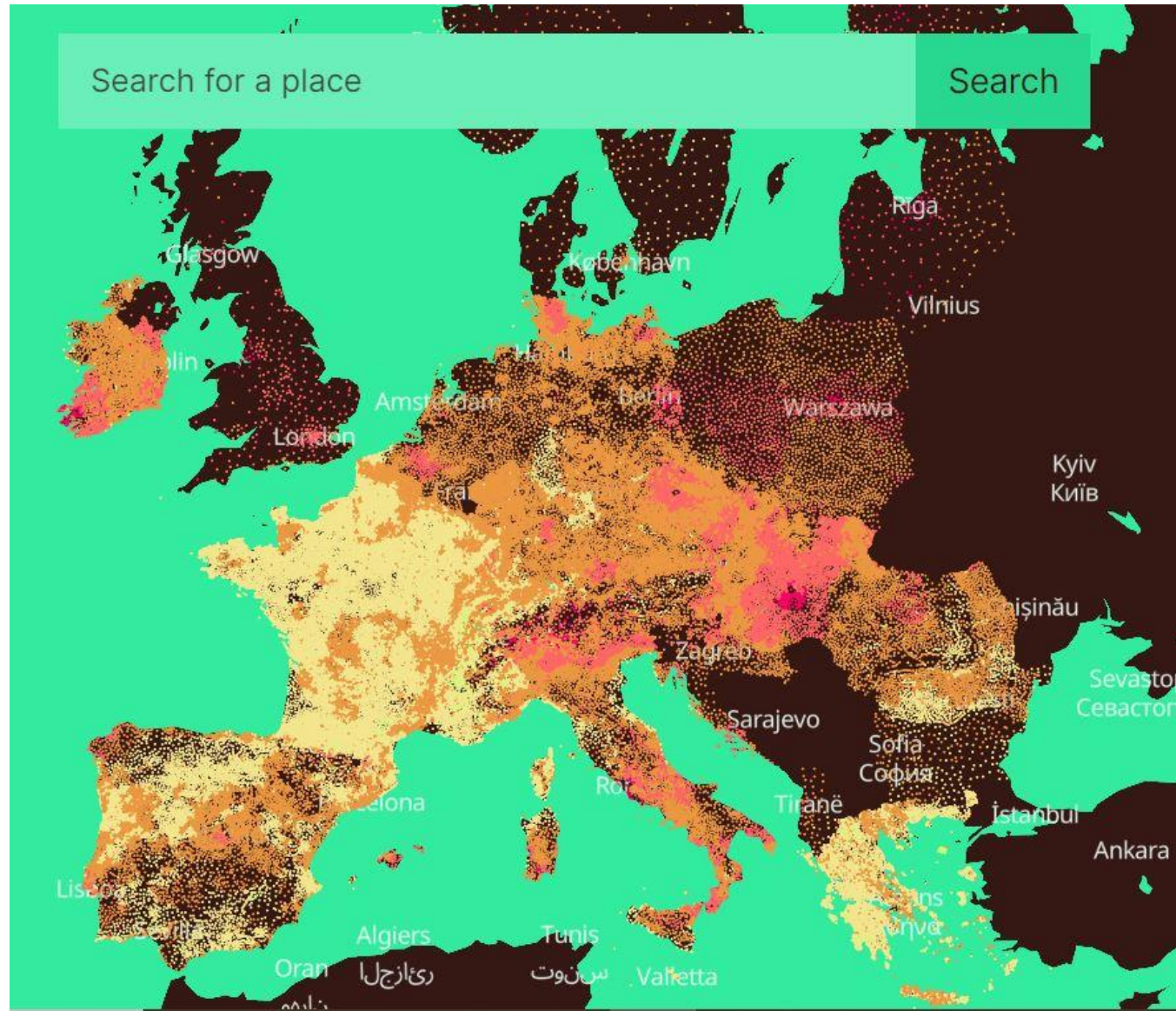
The Sixth Mass Extinction?

Anthro-diversity loss

Europe Map 10



2 – 3 degrees Celsius climate warming in the Anthropocene, 1960s-2020s

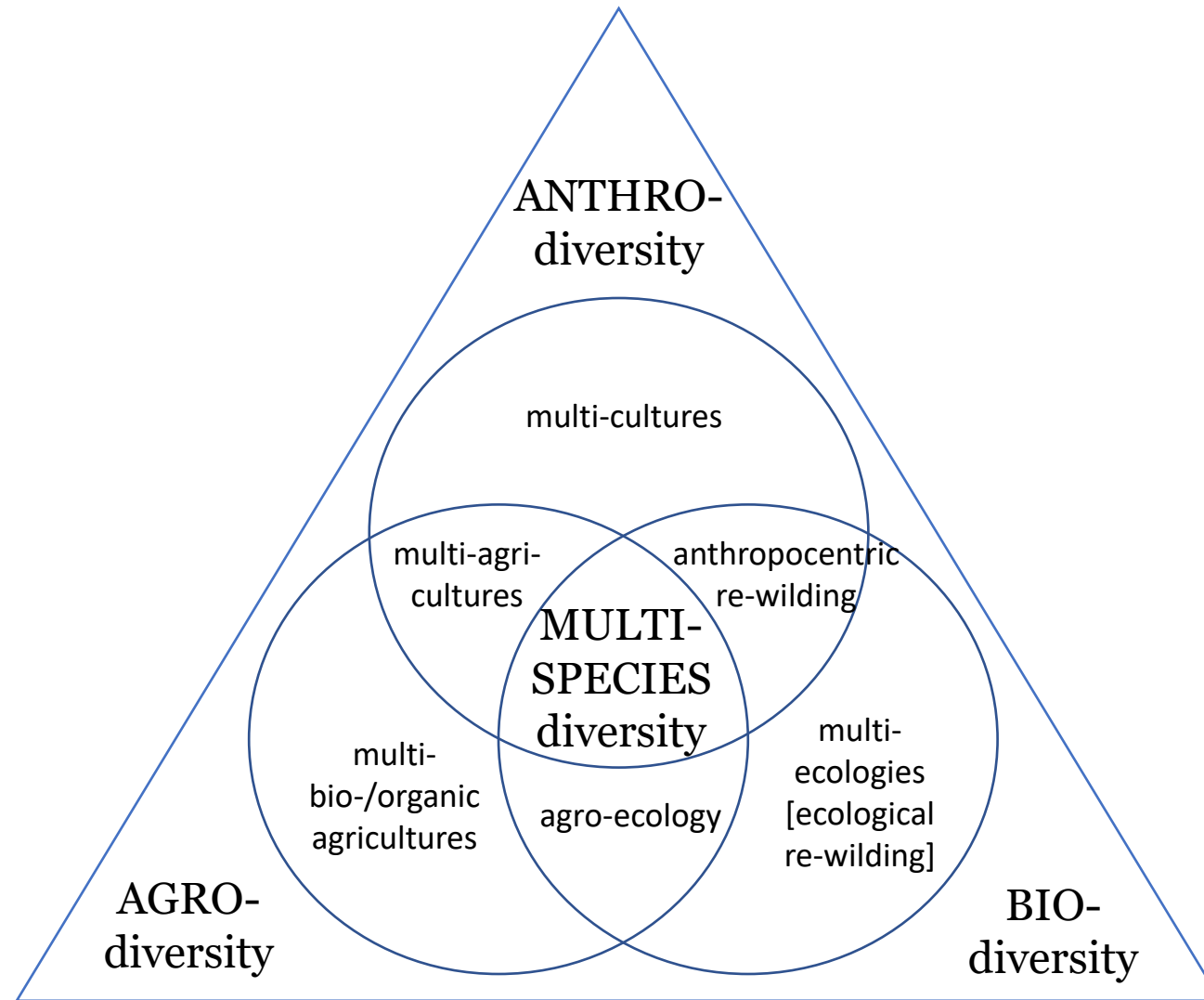


[EDJNet's](https://climatechange.europeandatajournalism.eu/) analysis looks at temperature data for more than 100,000 European municipalities in 35 countries. Mean values of the 1960s were compared with those of 2009-18, in order to explore the scale of global warming in each local community. Data is drawn from Copernicus and from the European Centre for Medium-Range Weather Forecasts (ECMWF).

<https://climatechange.europeandatajournalism.eu/>

II – Re-orientation

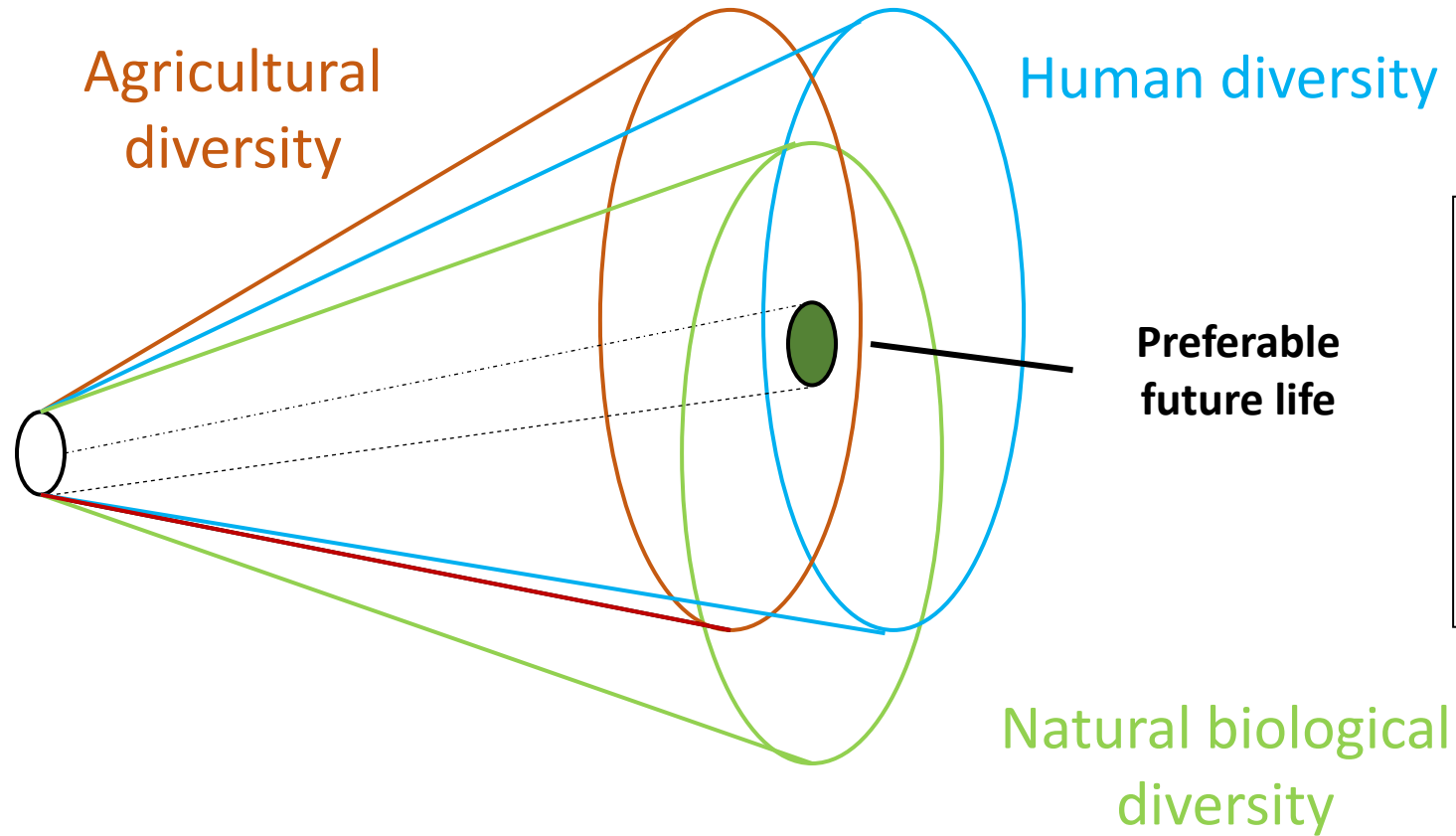
Re-thinking a pluriversity – regenerative design in the Sympoiecene



The Diversity Triangle

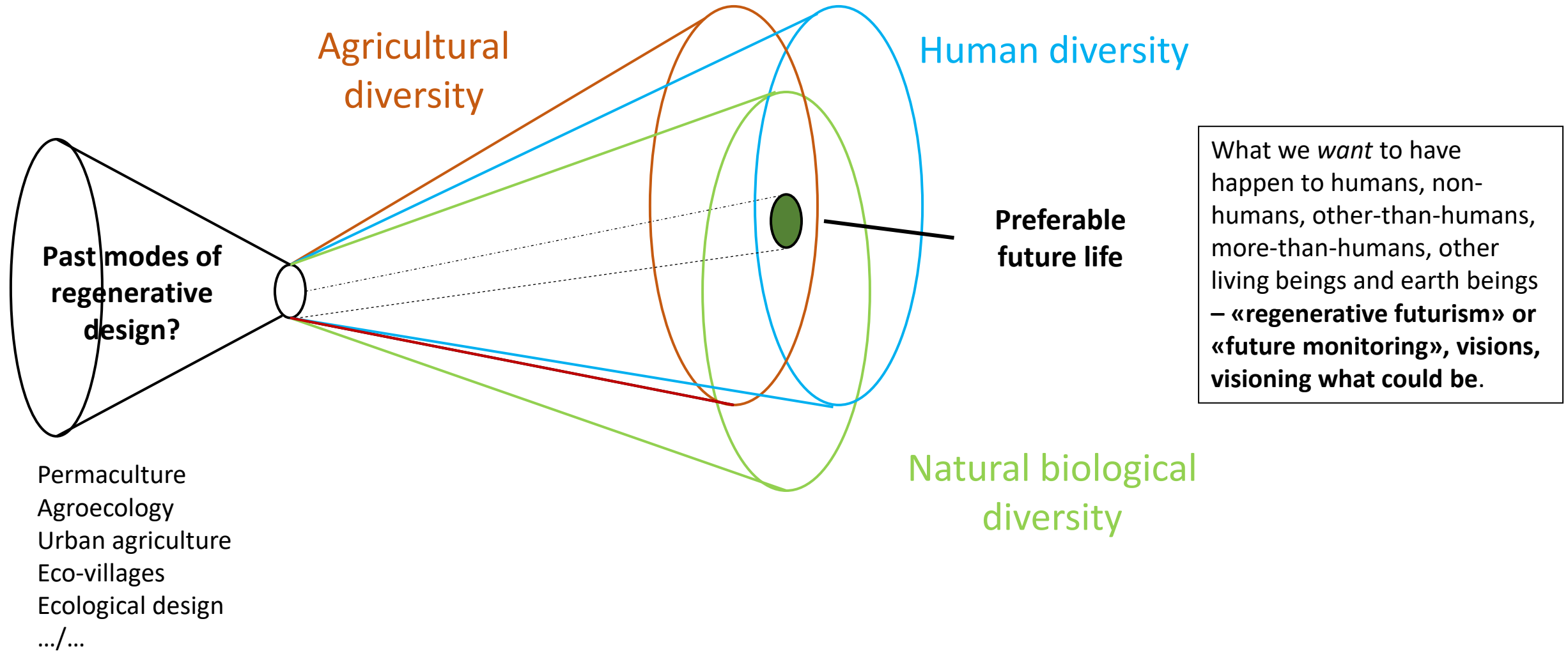
Alastair Fuad-Luke, 17.06.2018

The Diversity Futures Cone



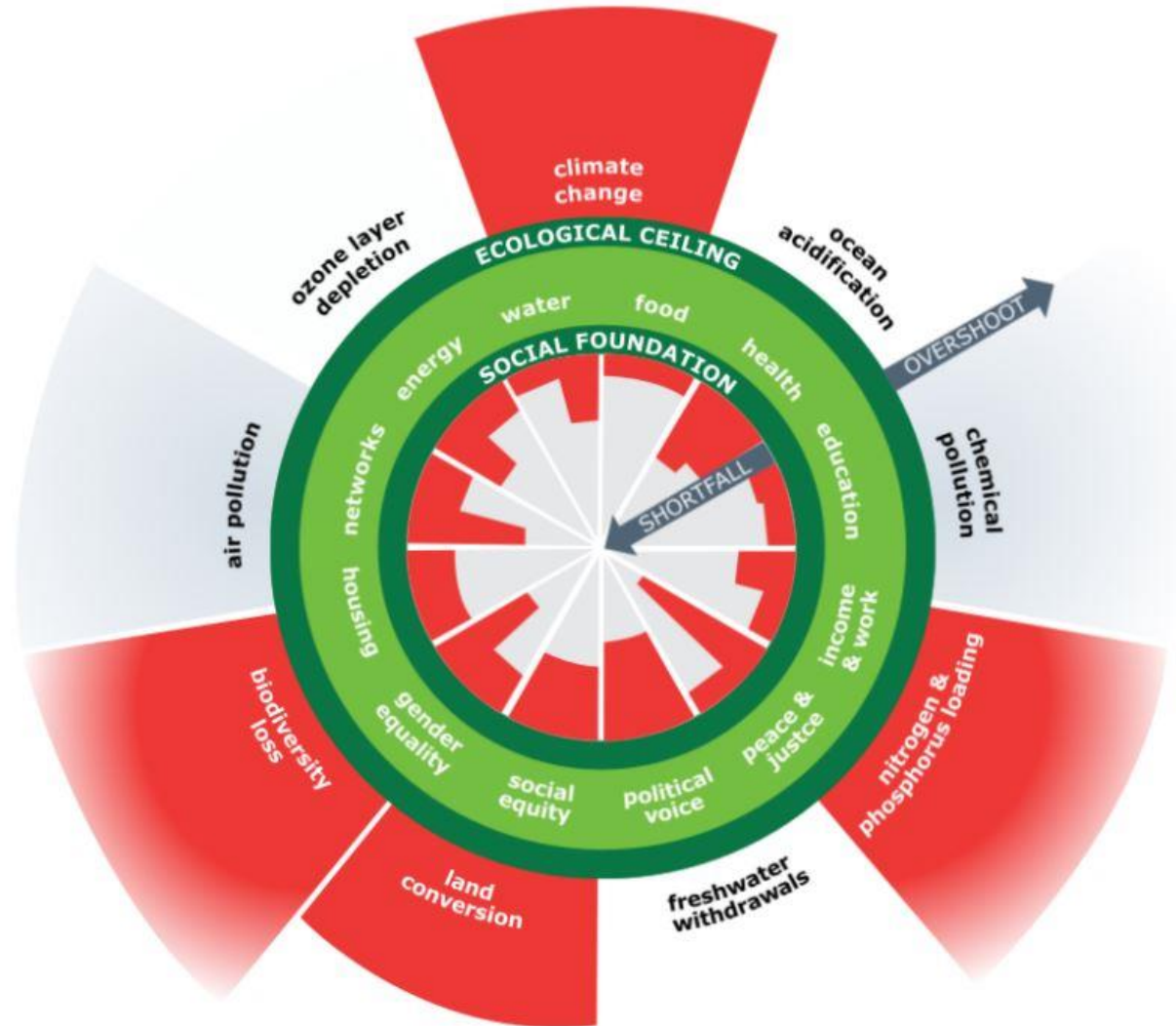
What we *want* to have happen to humans, non-humans, other-than-humans, more-than-humans, other living beings and earth beings – «**regenerative futurism**» or «**future monitoring**», visions, visioning what could be.

The Diversity Past and Futures Cones



Doughnut economics

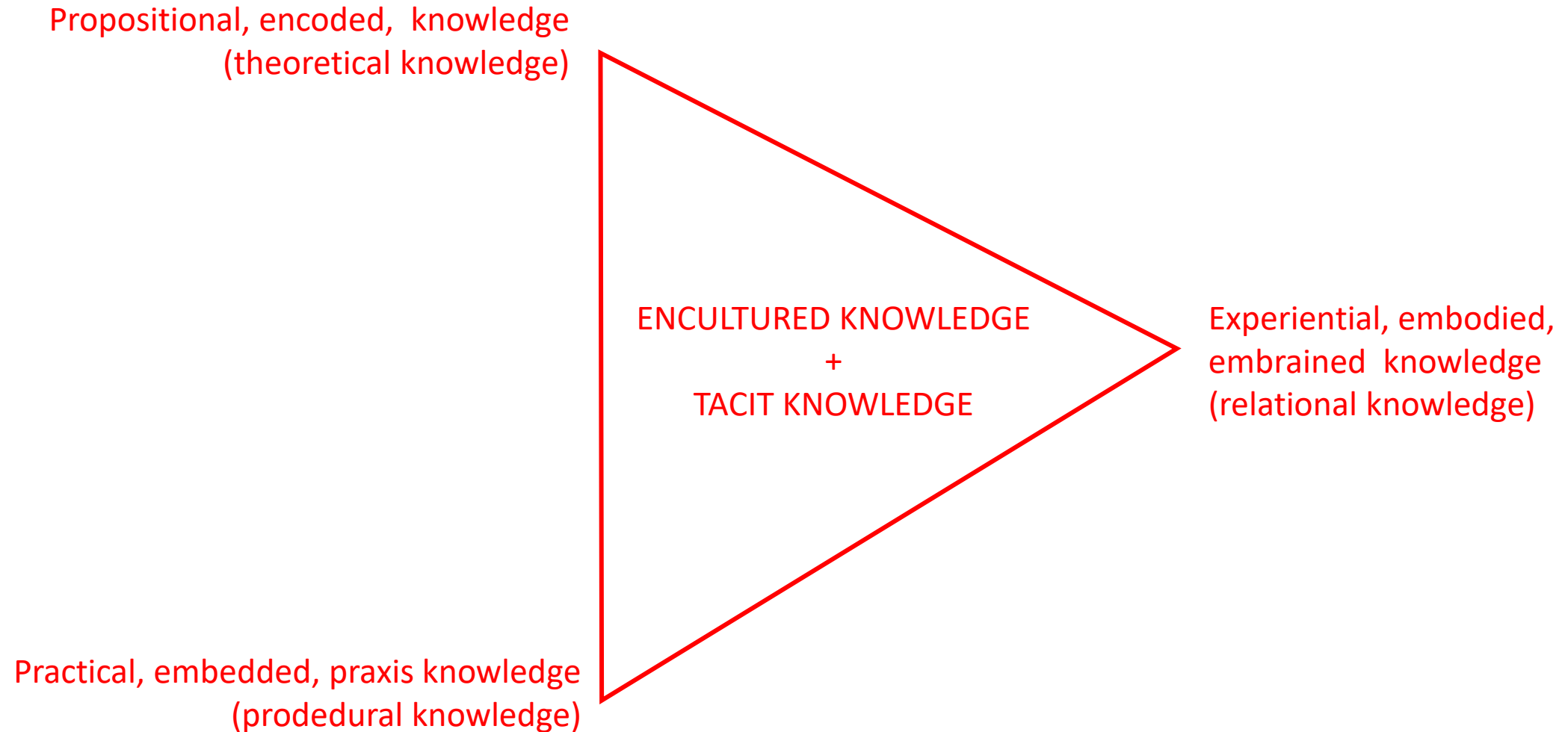
The Doughnut of social and planetary boundaries (2017)



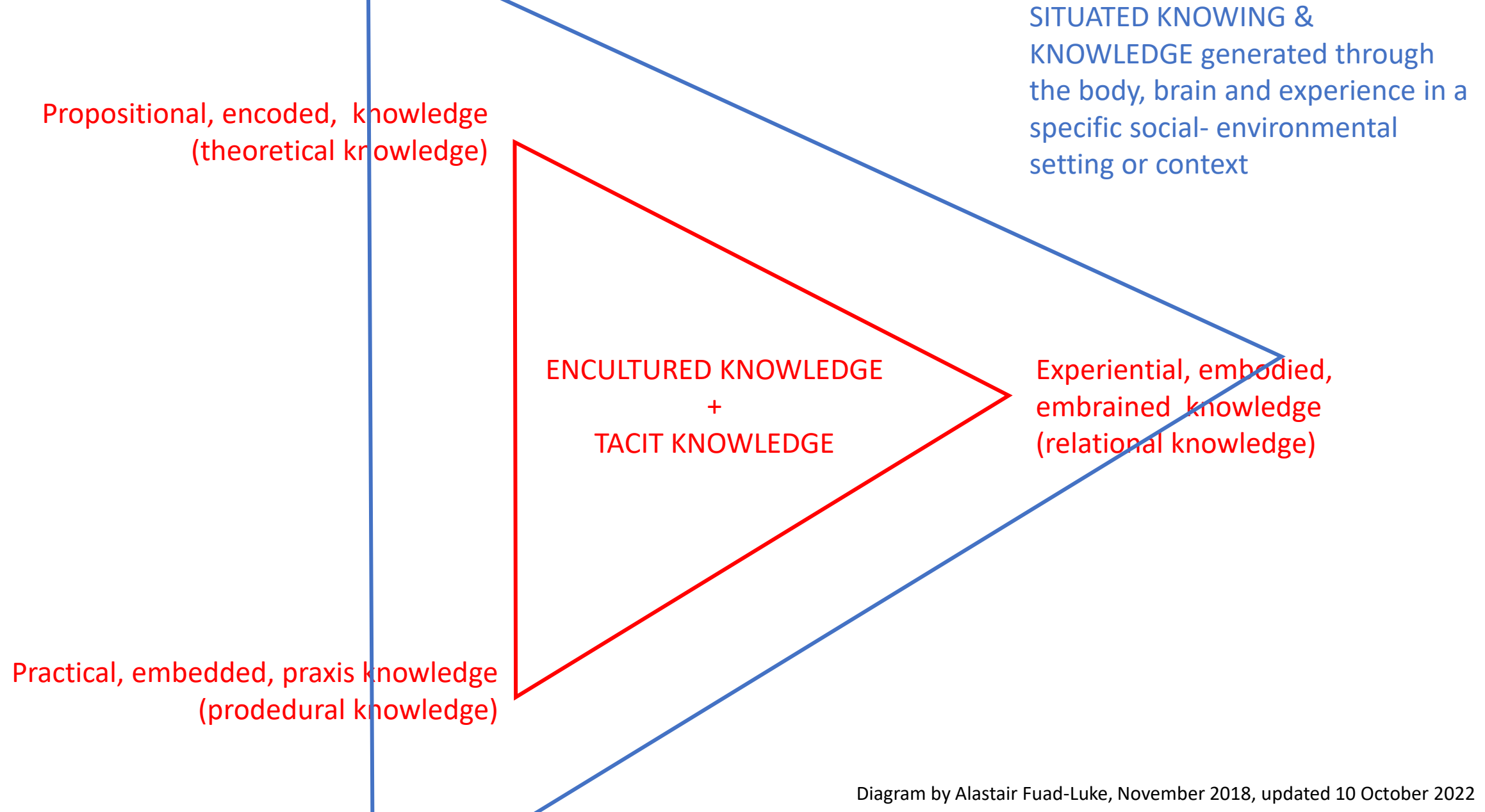
Heterodox economics – The Iceberg Model



Diverse forms of knowledge

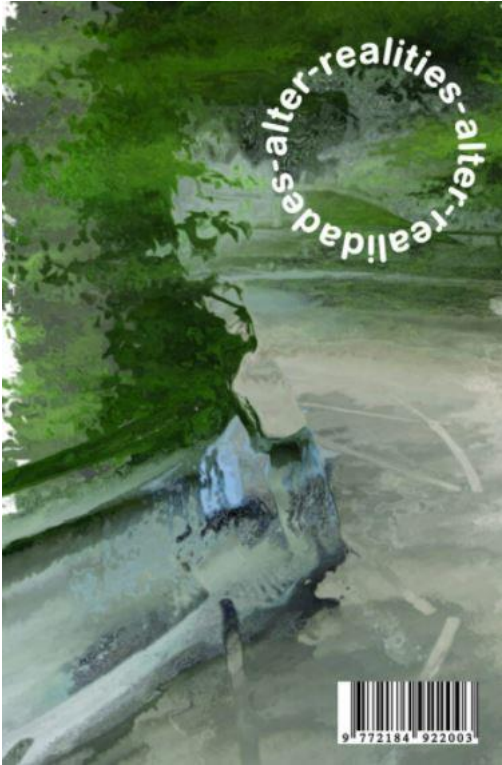


Diverse forms of situated knowing & knowledge



III – Materialising plural worlds

Towards the Sympoiecene



Sympoiecene - ‘...designers should seek new relations with new kin going beyond mere symbiosis towards a collective **sympoiesis** — a re-making of the world together through regenerative practices...Only then could we consider that we can enter the Sympoiecene where *all life* can breathe again, where we acknowledge the rights of others to make worlds to their liking, and where our relationships nurture not destroy. **This requires a new relationism in design that understands “social” as the relationality inherent in existence, not just human existence.**’ Alastair Fuad-Luke, 2021

A working definition of “regenerative design”

REGENERATIVE DESIGN seeks new, equable, sympoietic relations between humans and other-than-humans where the net outcome, in the present and the near future, is of mutual benefit and ensures healthy socio-ecological systems that do not go beyond planetary limits or create social deficits but do create livelihoods of care that are alternatives to current economic and political power modes.



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The Archive of Vibrant Matter: A glocal materiality



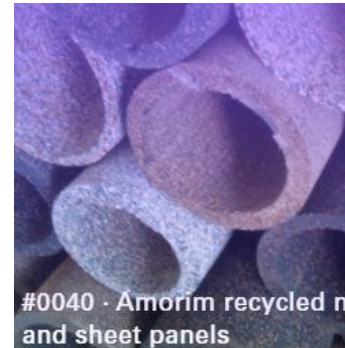
Hyperlocal



Local



Immigrant



Emigrant



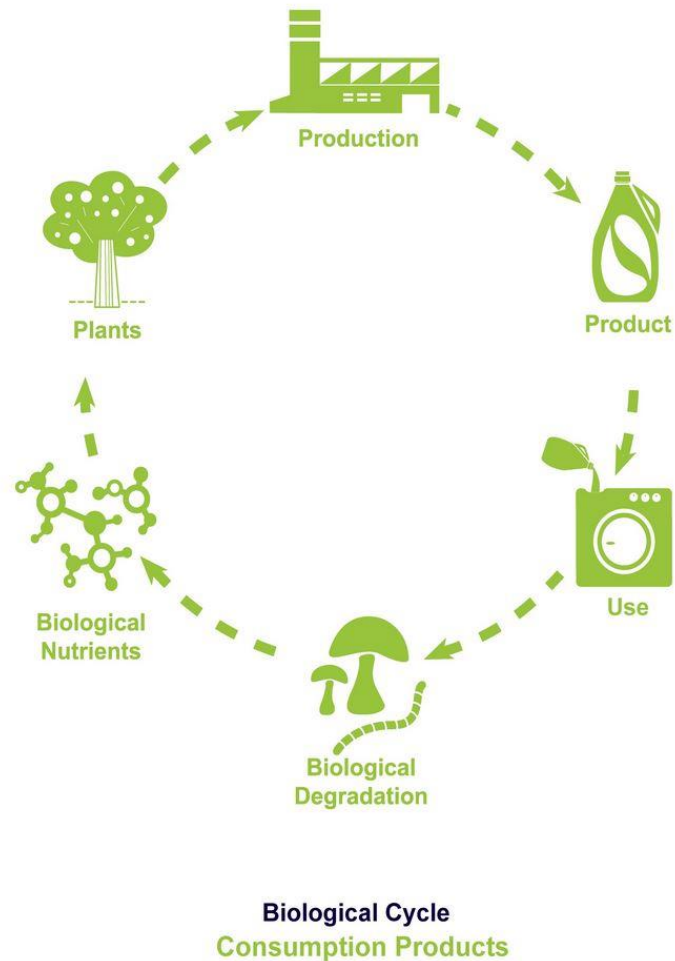
Transcient



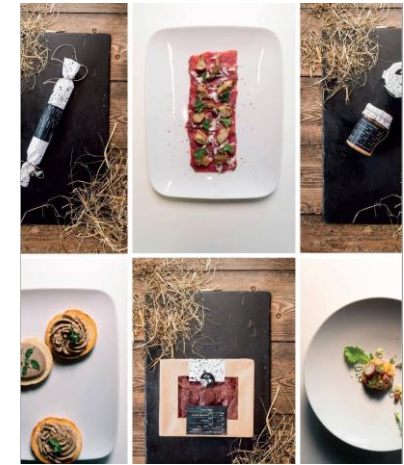
Omnipresent



Re-imagining products of the Biological Cycle at the Faculty of Design and Art, Unibz



make research cluster – Innocell2



Masters in Eco-social design
Re-animate

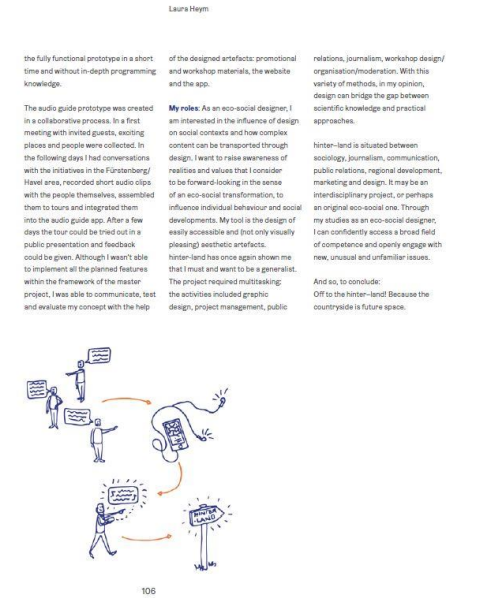


trans-form research cluster – What Could A Farm Be?

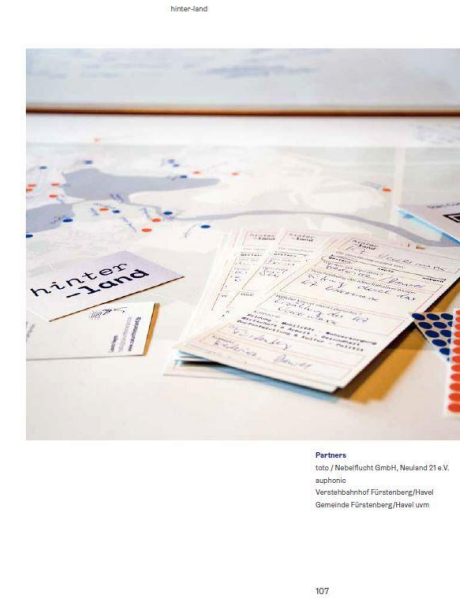


Masters in Eco-social design
Campo Libero

Masters in Eco-social Design, Unibz



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HOLY SH-T
Auf en Wörtschen über das stille Örtchen.

Johanna Parnet

Supervisors
Rita Krüts
Karl Fischer

"Without improving sanitation, none of the other Millennium Development Goals, to which the world has committed itself, will be achieved." United Nations, 2006, "Sanitation Generates Economic Benefits"

HOLY SH-T examines the role of design in sustainable change against the background of resource scarcity, climate change and the resulting COVID-19 pandemic. Our human shit has superpowers - and sadly nobody knows about it. So, what's really behind the daily duty - and how can we talk about it?

As the leftovers of our digestive process, human shit contains a multitude of precious nutrients, that could, for example, be used in agriculture to keep the soil fertile. On the other hand, it also contains pathogens and so insecure sanitation is one of the major causes for deadly diseases, especially in economically developing countries. By using a flushing toilet, both precious and harmful components are diluted, can't

be extracted anymore for reuse and find their way back into our drinking water. This makes it one of the most important topics in the discourse about sustainable development. Yet, being one of the last taboo topics, it's a challenge for educational work to create public awareness.

With a practical approach, HOLY SH-T tries to find an appropriate way of communicating the taboo subject and creating awareness for this underestimated resource by combining visual and communication design and the moderation of participatory events on a regional scale. Hereby the project takes local and supra-regional stakeholders into account. Thus, it also focuses on an effect that goes beyond the limits of the thesis project, sets a stimulus and creates a fertile ground for future actions.

The basis of the project is a mobile composting toilet that functions as a medium to transport the most important information in an interactive manner, while providing a positive first-hand experience with the topic. By setting up a pop-up exhibition and a participative event with press and local actors, HOLY SH-T places the

topics in the public arena while creating a basis for implementing an approach for raising faeces within the context of South Tyrol. The project was realized in cooperation with blüRN, a group that is known for heating and moderating events for public discourse, and Lobb elements, a local carpentry company. During the public discourse and the exhibition, feedback was collected and local actors were connected to discuss and further develop the idea of founding a company for renting out mobile composting toilets for events in South Tyrol. Connecting the project to supra-regional actors made it possible to exchange knowledge, share the findings and to adapt design solutions to other projects on the topic.

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Ecofeminist Lifestyles in South Tyrol
Tangible ecofeminism

Chiara Rovessola

Supervisors
Johanna Dahlo
Adelheid Biewacker

"Ecofeminism is the only political framework I know of that can spell out the historical links between neoliberal capitalism, corporate science, worker alienation, domestic violence, reproductive technologies, sex tourism, child molestation, neoconservatism, islamophobia, extractivism, nuclear weapons, industrial toxics, land and water grabs, deforestation, genetic engineering, climate change and the myth of modern progress."

The term ecofeminism "describes the feminist approach to understanding ecology and it is the only theoretical and political framework that explicitly illustrates the historical and gendered relation between neo-liberal capitalism, neoconservatism, environmental crisis, land, air and water pollution, loss of biodiversity, climate change, worker alienation, domestic violence and the myth of modern progress".

Ecofeminist grassroots movements across all continents struggle to create life-affirming societies and propose

The core of the project is design ethnographic research in the form of interviews and observation in order to gather rich qualitative data on the topic of ecofeminist lifestyles in South Tyrol. This was supported by designing, developing and interactive storygathering artefacts. My role as a designer was story-gathering, story-weaving, and story-telling. My aim was to describe what ecofeminism is and how it is tangibly expressed in local everyday life. The final goal of the project was not to change people's behaviour, but to provide a means to foster and encourage reflection on one's lifestyle choices and to present alternatives.

alternative solutions to corporate profit-oriented globalisation. Ecofeminist theories offer a viable and sustainable option to catalyse processes of positive eco-social transformation. Nevertheless, ecofeminism - "a new term for an ancient wisdom" - can be considered an expression that still only belongs to academic literature and so remains exclusive and relatively inaccessible.

I conducted research activities on how ecofeminism looks and feels like in practice in the province of South Tyrol. Hence, the research goal of the project is to communicate to a broader audience what ecofeminism is and that ecofeminist lifestyles concretely exist. I conducted interviews with different rural communities and local associations that developed solidarity, non-violent and care economies, that are undergoing processes of "happy de-growth", that cooperate to preserve biodiversity - our living commons - and that respect the

feminine and the Earth. Since the focus of the research is centered on semi-

private information and perspectives, I have taken a qualitative approach as data gathering; these include design ethnography, semi-public interventions, semi-structured interviews and the use of data-gathering artefacts.

Furthermore, part of the research that constitutes "Ecofeminist Lifestyles in South Tyrol" has to address the fact that the public is not always clear on the relation between ecofeminism and feminism per se" accordingly, the ultimate goal of the project is to show that ecofeminism, which is a term often perceived as ambiguous and stereotyped, does not only belong to women. Finally, the role of design inside the project is to find, to gather and to tell stories, then, hopefully, to demonstrate that eco-social transformation is not utopian, but that it is concrete, it is feasible and that it is happening everywhere. The ultimate goal of the project is to show alternative systems and new visions and to finally sow a seed for eco-social change.

Andrea Sebastianelli



Campo Libero



Partners
Storti S.p.A
South Hemp Techno
TheSeedbedCompany
Associazione Confine

Semesters 3 & 4, Thesis projects: Hinter-land, HOLY SH-T, Ecofeminismo, Campo Libero
Fuad-Luke et al, 2020. Traversing Territories. 1460 days of eco-social designing in South Tyrol and beyond. Bolzano: Faculty of Design and Art, Free University of Bozen-Bolzano.

Traversing Territories

Design justice

Design justice is a framework for analysis of how design distributes benefits and burdens between various groups of people. Design justice focuses explicitly on the ways that design reproduces and/or challenges the matrix of domination (white supremacy, heteropatriarchy, capitalism, ableism, settler colonialism, and other forms of structural inequality). **Design justice is also a growing community of practice that aims to ensure a more equitable distribution of design's benefits and burdens**; meaningful participation in design decisions; and recognition of community-based, Indigenous, and diasporic design traditions, knowledge, and practices.'

Sasha Constanza-Chock, 2020.

Social infrastructuring – sharing benefits and burdens by design

Comunità Frizzante

Comunità Frizzante.

Source: website.

“Siamo tutti ingredienti
unici in grado di creare una
comunità gustosa e
diversificata...”



Social infrastructuring – sharing benefits and burdens by design

Farmfluencers

Farmfluencers.
Source: website,
Meike Hollnaicher.



Social infrastructuring – sharing benefits and burdens by design

L'Atelier Paysan

L'Atelier Paysan.
Source: website
L'Atelier Paysan.



Social infrastructuring – sharing benefits and burdens by design

Flatbread Society with Futurefarmers

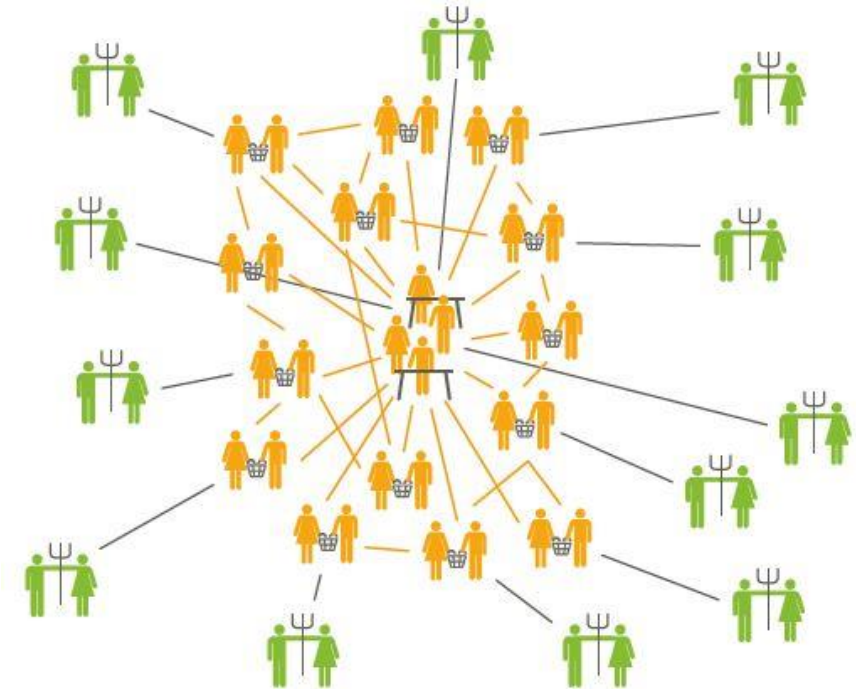
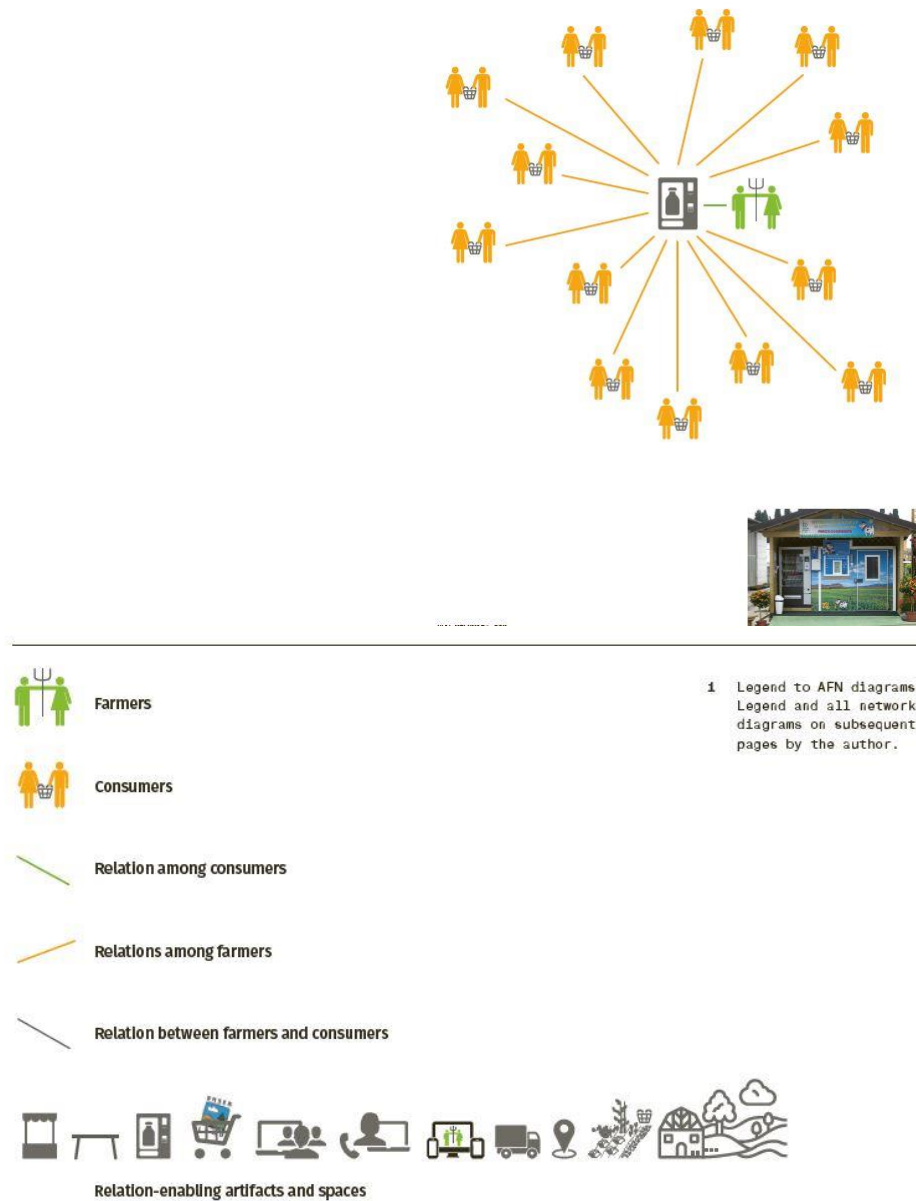
2.8 The Flatbread
Society Bakehouse,
Oslo, Norway.

Courtesy of
Futurefarmers.



The Shepherd and the Weaver. A conversation between Futurefarmers founder Amy Franceschini and Fernando Garcia Dory of Inland., 137-146
in Fuad-Luke, A. (ed.) 2022. *Field Explorations*.

Social infrastructuring - Alternative Food Networks



Images are screen
grabs from each web site
as indicated.

WMW.ECONOMIASOLIDALE.NET



Social infrastructuring – Vallegrina 2060, Brave New Alps

Alter-Livelihoods

Alter-Livelihoods focuses on applying modes of designing that encourage autonomy, new relations and ways of being to explore more fulfilling ways of living, working, playing and giving/receiving. How can we co-construct these livelihoods through design to give us pleasure, restore our dignity and protect our well-being? Can design slow us down, help us find meaningful work and generate novel forms of income?





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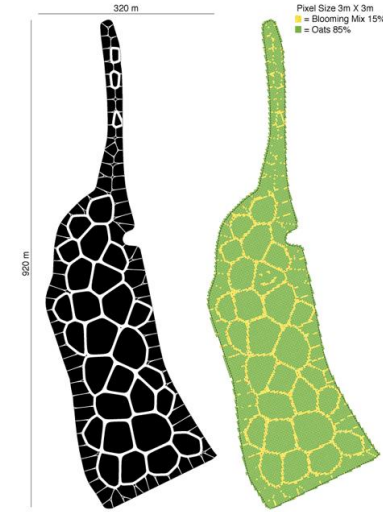
Social infrastructuring – Design as everyday care

Alter-Care

Alter-Care focuses on care not only as a matter of human life, but of all life, as continuous struggle, empathy, notions of Otherness, and in the cause of women's rights. Women continue to bear the burden of caring for families, dependents and others. How do we materialize design as care? How can this improve the lives of women and girls? How do we deal with cultural, social and political differences in notions of care?



Ecological infrastructuring for hybrid landscapes – food, energy & wildlife?



Avena+ Testbed – Agricultural Printing and Altered Landscapes by Benedikt Groß

Careful(1) transdisciplinary assemblages

ASSEMBLAGES OF CARE

heterodox/alternative economists

companions

others

local producers

seeds

YOU

sociologists

WE

scientists

citizens

cooperatives

entomologists

anthropologists

farmers

actors &
actants

animal behaviouralists

educators

politicians

plants

soil

ecologists

storytellers

makers

designers

dreamers

political ecologists

community

living beings

hydrologists

neighbours

policy makers

speculative materialists/ other
philosophers

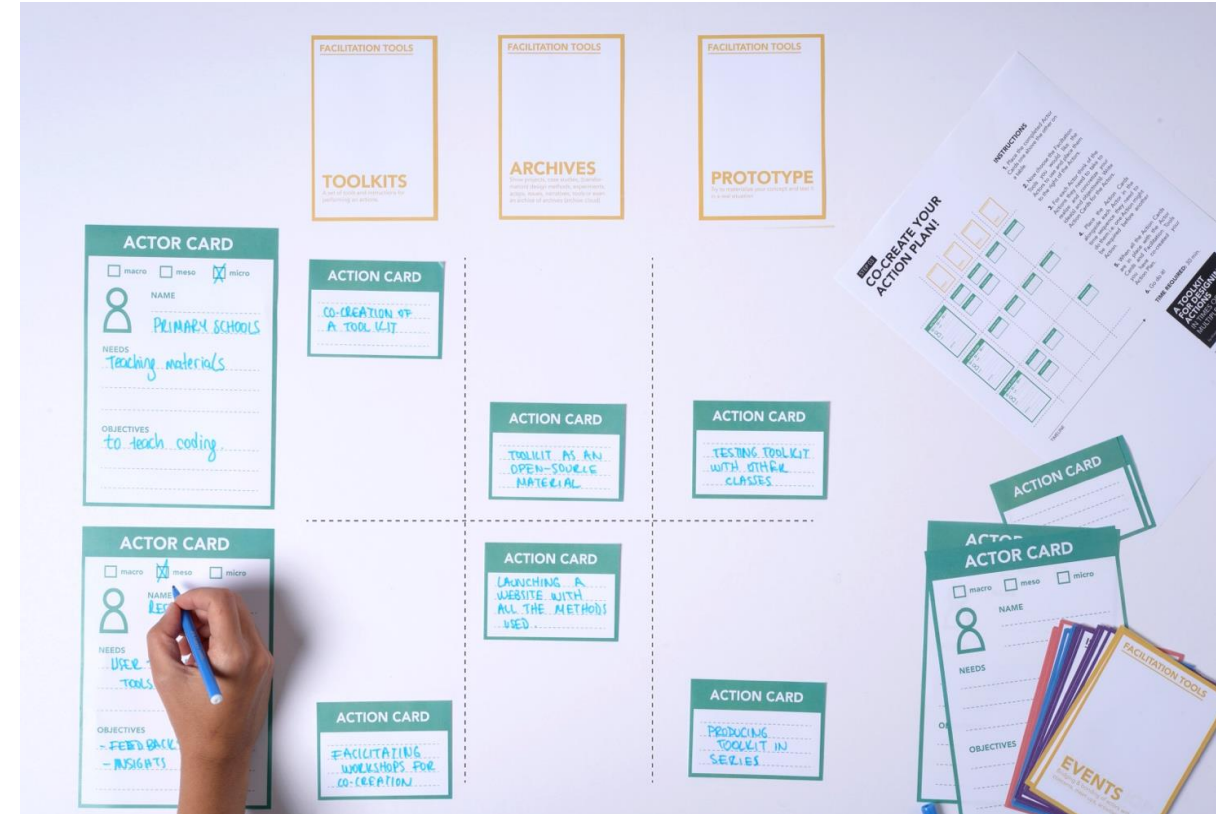
Design challenges the “distribution of the sensible”

‘...aesthetics refers to the
distribution of the sensible that
determines a mode of articulation
between forms of action,
production, perception and thought.’

Jacques Ranciere



Toolkit for Designing Actions in Times of Multiple Crises



Fuad-Luke, A; Ugur Yavuz, Seçil; Sy, Corinna; Schubert, Jennifer; and Krois, Kris. (2020). Action-centred design to find opportunities in times of multiple crises: Designing a toolkit from a participatory conference. *International Journal of Design for Social Change, Sustainable Innovation and Entrepreneurship, discern*, <https://www.designforsocialchange.org/journal/index.php/DISCERN-J/article/view/29>, ISSN 2184-6995.

OBRIGADO. THANK YOU.

Alastair Fuad-Luke
afuadluke@gmail.com